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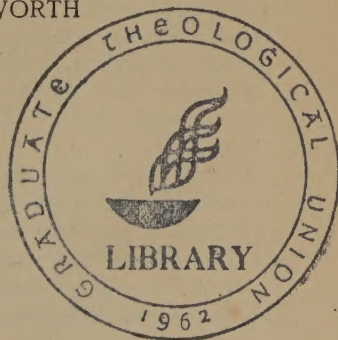
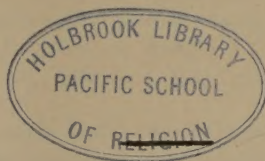




THE INTERLINEAR LITERAL TRANSLATION  
OF THE  
Greek New Testament

WITH  
THE AUTHORIZED VERSION  
CONVENIENTLY PRESENTED IN THE MARGINS FOR READY REFERENCE

AND WITH  
THE VARIOUS READINGS OF THE EDITIONS OF ELZEVIR 1624,  
GRIESBACH, LACHMANN, TISCHENDORF, TREGELLES,  
ALFORD AND WORDSWORTH



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## INTRODUCTION.

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THERE are many ways scarcely needing mention in which the Interlinear New Testament may prove its value, not the least of which is the facility with which it enables one, even if rusty in his Greek, to put his finger on the original Greek word or phrase, and at the same instant upon a literal rendering. To many it will repay its cost in the time saved from turning to a Greek dictionary. Of course it becomes a necessary adjunct to every complete working library.

The ever-growing interest in New Testament study makes it desirable that the general reader, who would be well informed on current topics, should have some acquaintance with the relation of the standard English version to the original text, while a still more intimate knowledge on the part of the clergyman and the Bible Class teacher would seem almost imperative. Toward this end no aid is likely to be more helpful than the Interlinear New Testament.

This work is intended therefore to help the English reader of the New Testament, who may desire to refer to the actual words used in the Greek text. It has not been framed to teach people Greek, though it may be used to good advantage for that purpose.

The Interlinear Translation brings to view certain points of interest that no other translation has ever pretended to give. Take for instance the word 'master.' This word 'master' is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning. The word 'judgment' in the Authorized Version stands for *eight* different Greek words in the original; and so of many others. Of particles, 'but' represents *twelve* different words; 'by,' *eleven*; 'for,' *eighteen*; 'in,' *fifteen*; 'of,' *thirteen*; and 'on,' *nine*.

We do not intend to imply that a given Greek word can be, or that it is desirable that it should be, translated in all places by the same English word. On the other hand, one should be able to ascertain, on occasion, just what the facts are; and it is an interesting feature of the Interlinear New Testament that in the margin appears the English word of the Authorized Version; in the text appears the Greek original of that particular word; and immediately under it, the English word that is its nearest literal equivalent.

We give the Greek Text, with an interlinear translation as literal as may be to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text.

This work also gives in its notes not only the various readings of six different

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editors of the Greek Testament, but also these variations in *English* whenever the sense is affected thereby, but without attempting to present in every case all the minute shades of meaning which a Greek scholar will attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word ; but from this they rise to variations of the greatest importance. All are of interest, because they concern the word of God, and are here made available to the English reader, to whom we furnish in this volume all he may require both as to the *text* of the New Testament, and for its word-for-word *translation*.

### THE GREEK TEXT.

The Greek Text is that of Stephens, 1550, which has long been in common use ; but as the edition of Elzevir, 1624, is the one often called the Received Text, or Textus Receptus, because of the words, "Textum . . . ab omnibus receptum," occurring in the preface, we give the readings of this Elzevir edition in the notes, and mark them E. It is the text commonly reprinted on the Continent. In the main they are one and the same ; and either of them may be referred to as the Textus Receptus.

There are a number of minute variations between the editors which we do not attempt to present. In all these cases we have followed the majority of modern editors. With them we have also added the final *ν* to the third person singular and plural in *σ* ; third singular in *ε* ; in datives plural in *σ*, &c. For *οὐτω* we have given *οὕτω*, and *αὐτοῦ* where some have *αὐτοῦ*.

As to the *form* of the Greek text a few words are needed.

1. PARAGRAPHS.—We were disappointed in finding nothing like *authority* for where a paragraph ought to be. Ancient manuscripts were no help : they have few or no paragraphs. The editors all differed, each making paragraphs according to his own judgment. We were therefore obliged, after referring to the best examples, to form paragraphs for ourselves. We are anxious that our readers should remember that the paragraphs have *no authority*, which they might have had if the ancient manuscripts had agreed in the placing of them.

2. PARENTHESES.—Most of the editors have placed here and there parentheses in their Greek texts. These we have disregarded, seeing that there are no such things in the early Greek copies. We have placed them in the English where we deemed them necessary to preserve the sense, but not being in the Greek they also have no authority.

3. INVERTED COMMAS.—Some editors mark with inverted commas the words that are spoken, and others in a similar way mark the quotations from the Old Testament. But in some places it is doubtful where these quotations close, and it was thought best to omit them. These also, being absent from the ancient Greek copies, have no authority.

4. POINTS.—There is no authority anywhere for the punctuation. There are few or no points in the ancient copies, and editors naturally differ in their system of pointing. We have been obliged to punctuate for ourselves as we judged



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best. We have not attempted to note the difference in the punctuation of the various editors, except in places where it materially alters the sense.

5. CAPITALS.—The only remark needed here is in reference to the names of God, of Christ, and of the Holy Spirit. The greatest difficulty is touching the word ‘Spirit.’ In some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to (see Rom. viii. 9) ; and if sometimes a small letter and sometimes a capital had been placed to the word *πνεῦμα*, in the Greek, persons would naturally have concluded that the question was thus indisputably settled. It was therefore judged best to put a small *π* everywhere. In the English we have been obliged to put a capital *S* when the Holy Spirit was referred to and so have retained it wherever we thought this was the case ; but in some places it is really doubtful, and becomes a question for the spiritual judgment of the reader. The Greek will not help in the difficulty, because in the earliest copies every letter was a capital. In the other names we have followed the usage of modern editors ; putting in the Greek a capital to Jesus but a small letter for Christ, and a small letter for Lord and for God.

6. VERSES.—In a few places it is doubtful where the verses should commence. In these cases we have followed Bruder’s “Greek Concordance,” though that work does not in all cases agree with itself.

### THE INTERLINEAR TRANSLATION.

1. The plan. The Greek words have always been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must be read. Thus, “And related <sup>to</sup> them <sup>also</sup> those <sup>who</sup> had <sup>seen</sup> [it]” (Luke viii. 36) are numbered so as to read “And those also who had seen [it] related to them.”

To prevent this numbering, and transposition in reading, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Thus, instead of

Ἐγένετο δὲ  
It came to pass and

we have printed

Ἐγένετο-δὲ.  
And it came to pass.

The words in brackets [ ] are what have been added in the English to complete the sense where there is no word in the Greek to correspond to the words added.

Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English word under it : as *ὅτι*, ‘that,’ in Mark xii. 7 ; and *οὐ* in verse 14, where there are *two* negatives, which, if both were translated, would in English destroy one another ; and so of *μή*, where it simply marks the sentence as a question.

In a few places we have been obliged to put a double translation, mostly because of the double negatives used in the Greek, where they do not immediately follow one another, and so could not be translated by such strengthened expres-

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sions as 'not at all,' 'in no wise,' &c. In such cases we have placed a *literal* translation below the one required in English. Thus—

οὐδέν.  
anything.  
(lit. nothing.)

2. Points of grammar. *The Aorist.* This tense of the Greek verb has been at all times the most difficult to deal with, being translated, in the Authorized version (and by others), sometimes by the *present*, sometimes by the *past*, sometimes by the *future*, and sometimes by the *perfect*. Grammarians say that, in the main, it is the *indefinite past*, and we have endeavored, as far as may be, to keep it to this, avoiding, except in a few places, the translation of it as a perfect. We all know what stress is often laid—and rightly so—upon the word 'have.' If I say, 'he *has* cleansed me,' it is more than saying 'he cleansed me.' The former expression indicates the *perfect*, and implies a continuance of the act, or its effects, to the present time; whereas the latter speaks of an act at some time in the past, without anything being implied as to its continuance.

For this reason it appeared unadvisable to translate the aorist as the perfect, except in a few places where the true sense would otherwise have been destroyed. It is true that the English idiom requires it elsewhere, but it was thought best to preserve the above distinction. An extreme case will illustrate this point. In 1 Corinthians v. 9 occurs the word *ἔγραψα*, 'I wrote;' and in verse 11 the same word precisely—'I wrote;' but the Authorized Version (and others) put for the latter 'I have written.' It is there accompanied with the word 'now'—'now I have written.' This is needed for good English; we have put 'I wrote' in both places, but have placed a comma after the word 'now' to make it read more smoothly. We preserve this uniformity for the sake of literalness, always remembering the fact of the Authorized Version being in proximity, which will make all plain in such instances.

In a few places we have translated the aorist as a *present* where the sense demanded it. As, for instance, *ἐγνώ*, in 2 Timothy ii. 19: "The Lord *knows* those that are his," instead of "the Lord knew," &c.

*The Imperfect.* This is mostly translated as 'I was writing,' or 'I wrote.' But there are a few places where this tense is said to have a different meaning. This will be best illustrated by the much-disputed passage in Romans ix. 3: "For *I could wish* that myself were accursed from Christ for my brethren." Here the word for 'I could wish' is in the imperfect. If the learned were agreed as to a translation we should have kept to the same, but while some translate 'I could wish,' as a *conditional present*, others give 'I could have wished' as a *conditional past*. We have thought it best to keep the sense of the simple imperfect as referred by Winer to this passage. "*I felt a wish*, and should do so still, could it be gratified. . . . (a conditional clause being understood)." We have put "I was wishing."

*The Perfect.* This we have kept as uniform as we could, implying an act perfected, but continuing to the present in itself or its consequences. In a few



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places we have translated it as a *present*: as in Matthew xii. 47, in the sense of 'they have stood and still *are standing*.'

*The Subjunctive.* In this mood perhaps we have deviated further from ordinary practice than in any other, but we have endeavored, as far as practicable, to keep it distinct from both the English *imperative* and the Greek *future*. Thus in Romans xiii. 9 for οὐ φονεύσεις (future indicative) we have, 'thou shalt not commit murder;' but in James ii. 11, for μὴ φονεύσης (aorist subjunctive) 'thou mayest not commit murder.'

**THE PRONOUNS.** At times it is important to know whether the pronouns are emphatic or not. ἐγὼ γράφω and γράφω are both 'I write;' but where the ἐγὼ is put in the Greek, it makes the pronoun emphatic. This however is somewhat due to the writer's style, and in John's Gospel and Epistles, it has been judged that, from his peculiar style of composition, he puts in the pronouns where emphasis is not always intended. John ix. 27 gives a good example of the same verb with and without the pronoun in the Greek: "Why again do ye wish to hear? do ye also wish to become his disciple?"

**COMPOUND WORDS.** It was found impracticable to translate these uniformly throughout. For instance, if γνῶσις be translated 'knowledge,' it might be thought that ἐπίγνωσις should be 'full knowledge,' &c.: but on referring to a Concordance it will be seen that the latter word cannot be intensified in all places, and then to translate it by 'knowledge' in some places, and 'full knowledge' in others looks too much like interpretation. We have therefore translated both words by 'knowledge.' In the few places however where one of each of such words occurs in the same sentence, some distinction was imperative.

### THE NOTES.

The references to the notes are marked thus in the text "αὐτοῦ": the mark" showing how far the variation extends. In a few places a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *one tick* shows the termination of the *inner* note. Thus " . . . . ' . . . . " See notes \* and \* Matthew v. 44.

This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, "—αὐτοῦ [L] TTr"; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and then it could be put either thus, δὲ [LTTr], or [δὲ] LTTr; we have adopted the latter plan. In some places the editors mark *part* of a word as doubtful, mostly in compound words. See for instance [ἐκ]διώξουσιν read by TrA in Luke xī. 49.

It will be seen by this that the marks [ ] *applied to the Greek or the editors* in the notes always refer to readings which the editors point out as doubtful. They must not be confounded with the same marks *in the English* text and notes, which always point out that there is *no* corresponding word in the Greek.

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In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word. Thus in Luke xv. 2, the word 'both' is added; but it falls between the words 'the' and 'Pharisees,' therefore it is put thus in the note "+ τὲ both (the) LITrA" to show that it must be read 'both the Pharisees.' Slight variations in the use of the parenthesis occur in the course of the work, but we trust the meaning intended will in all cases be plain to the student.

Where long pieces are to be omitted they are marked in the text where they commence and where they end, but in the notes the first word or two only and the last are named with . . . between. Thus in Luke ix. 55, note 'stands, — καὶ εἶπεν (verse 55) . . . σῶσαι (verse 56) LITrA;—ὁ γὰρ . . . σῶσαι G. The four editors omit the whole twenty words; but G omits only the last twelve. In Luke xxiv. 10, note 'is thus, '+ ἡ the [ . . . ], implying that *some* word must be added.

We have endeavored to make the notes as plain as possible for the English reader. One point still needs to be explained. For instance, in Luke vii. 22 occur the words "and answering 'Jesus said;'" but a note omits the word 'Jesus,' and then it must be read (as stated in the note) "'and answering he said.'" This is because the word *εἶπεν* (as already explained) stands for both 'he said,' and 'said.' Also in verse 27 occur the words *ἐγὼ ἀποστείλω*, 'I send,' but a note omits the word *ἐγὼ*, 'I,' and then *ἀποστέλλω* is to be read 'I send,' but without emphasis on the 'I.'

### THE MONEY AND MEASURES OF THE NEW TESTAMENT.

1. MONEY. It was deemed better not to attempt to *translate* the sums of money named in the New Testament, as we have no corresponding pieces to those then in use. We have therefore used the Greek words untranslated, and give a list of them here. It is not without interest and instruction to know the approximate value of money and the extent of the measures used. For instance, in Revelation vi. 6 we read of "a measure of wheat for a penny" in the Authorized Version; but this leaves the reader in doubt as to how far it speaks of scarcity and dearness. We want at least to know the value of the 'penny,' and the capacity of the 'measure.'

The following lists, it is hoped, will be useful; but approximate values only can now be arrived at.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
			\$
λεπτόν	mite	lepton	0.001875
κοδράντης	farthing	kodrantes	0.00375
ἀσσάριον	farthing	assarion	0.015
δηνάριον	penny	denarius	0.16
δραχμή	piece of silver	drachma	0.16
δίδραχμον	tribute money	didrachma	0.32

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GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
			\$
στατήρ	piece of money	stater	00.64
μνάα	pound	mina	15.75
τάλαντον	talent	talent	943.66
ἀργίριον	piece of silver.	This is the common word for silver and money, as <i>l'argent</i> in French. In different places it would represent wholly different coins.	

## 2. MEASURES OF CAPACITY.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE.	
			Gallon.	Pint.
ξέστης	pot (liquid measure)	vessels*	0	1
χοῖνιξ	measure (dry “ )	chœnix	0	2
μόδιος	bushel (dry “ )	corn measure*	2	0
σάτον	measure (dry “ )	seah	2	1
βάτος	measure (liquid “ )	bath	7	4
μετρητής	firkin (liquid “ )	metretes	8	4
κόρος	measure (dry “ )	cor	64	1

It is judged that those marked \* are referred to as measures independent of their capacity: such as “washing of vessels,” &c.

3. LONG MEASURE. Here the names already in use were near enough to be retained.

			Feet.	Inches.
κεῖχος	cubit	cubit	1	6 to 9
ὀργυιά	fathom	fathom	6	0
στάδιον	furlong	furlong	606	9
μίλιον	mile	mile	4854	0
ὁδὸς σαββάτων	sabbath day's journey	6 furlongs		



### LIST OF SIGNS AND EDITIONS USED.

E Elzevir, 1624.

G Griesbach, 1805.

L Lachmann, 1842-1850.

T Tischendorf, Eighth Edition, 1865-1872.

Tr Tregelles, 1857-1872.

A Alford, vol. i. 1868 ; vol. ii. 1871 ; vol. iii. 1865 ; vol. iv. 1862, 1870

W Wordsworth, 1870.

+ signifies *an addition*.

— „ *an omission*.

[ ] „ in the interlinear translation, that there is *no Greek word* corresponding to the English.

[ ] signifies in the notes that an editor marks the reading as *doubtful*.

" „ how far the variation in the Greek text extends.

Text. Rec. refers to *both* Stephens 1550 and E.

**\*ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.†**  
THE 'ACCORDING TO 'MATTHEW 'HOLY 'GLAD 'TIDINGS

**ΒΙΒΛΟΣ** γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ <sup>b</sup>Δαβίδ,<sup>||</sup> υἱοῦ <sup>||</sup>THE book of the gene-  
BOOK of [the] generation of Jesus Christ; son of David, son  
of Abraham. generation of Jesus Christ, the son of David, the son of Abraham.

<sup>a</sup>Αβραάμ.  
of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν  
Abraham begat Isaac; and Isaac begat

Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς  
Jacob; and Jacob begat Judas and brethren

αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρίεσ καὶ τὸν Ζαρά ἐκ  
'his; and Judas begat Phares and Zara of

τῆς Θαμάρ· Φαρίεσ δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρώμ δὲ  
Thamar; and Phares begat Esrom; and Esrom

ἐγέννησεν τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ·<sup>||</sup>  
begat Aram; and Aram begat Aminadab;

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννη-  
and Aminadab begat Naasson; and Naasson be-

σεν τὸν Σαλμών· 5 Σαλμών δὲ ἐγέννησεν τὸν Βοὺζ<sup>||</sup> ἐκ τῆς  
g:at Salmon; and Salmon begat Booz of

Ῥαχάβ· ὁ Βοὺζ δὲ ἐγέννησεν τὸν Ὀβηδ<sup>||</sup> ἐκ τῆς Ῥούθ· ὁ Ὀβηδ<sup>||</sup>  
Rachab; and Booz begat Obed of Ruth; ὁ Ὀβηδ<sup>||</sup>

δὲ ἐγέννησεν τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαβίδ<sup>||</sup>  
and begat Jesse; and Jesse begat David

τὸν βασιλέα· ὁ Δαβίδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολο-  
the king. And David the king begat Solo-

μῶντα<sup>||</sup> ἐκ τῆς τοῦ Οὐρίου· 7 Σολομών δὲ ἐγέν-  
mon of the [one who had been wife] of Urias; and Solomon be-

νησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά  
gat Roboam; and Roboam begat Abia; Ἀβιά

δὲ ἐγέννησεν τὸν Ἀσά· 8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ·  
and begat Asa; and Asa begat Josaphat;

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν  
and Josaphat begat Joram; and Joram begat

Ὀζίας· 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθάμ· Ἰωθάμ δὲ  
Ozias; and Ozias begat Joatham; and Joatham

ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν·  
begat Achaz; and Achaz begat Ezekias;

10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέν-  
and Ezekias begat Manasses; and Manasses be-

νησεν τὸν Ἀμών· ὁ Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν·  
gat Amon; and Amon begat Josias;

11 Ὀἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς  
and Josias begat Jechonias and brethren

αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος· 12 Μεθρὰ δὲ  
'his, at [the time] of the carrying away of Babylon. And after

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; 6 and Obed begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; 12 and after

<sup>a</sup> Εὐαγγέλιον κατὰ Ματθαῖον (Ματθ. GW) GLTRW; [Εὐαγ.] κατὰ Μαθθ. Α; κατὰ Μαθθ. Τ.  
b Δανιδ GW; Δανειδ LTRa. c Ἀμειναδάβ Α. d Βοὺς LTR; Βοὺς ΤΑ. e Ἰωβηδ LTRa.  
f — ὁ βασιλεὺς LTRa. g Σολομῶνα GTTRaW. h Ἀσάφ LTRa. i Ὀζεῖαν LTRa.  
j Ὀζεῖας LTRa. k Ἐζεκεῖαν L. l Ἐζεκεῖας L. m Ἀμῶς LTRa. n Ἰωσειαν LTRa.  
o Ἰωσειας LTRa.

they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoe; and Sadoe begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

την μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἡγέννησεν<sup>1</sup> τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἡγέννησεν<sup>1</sup> τὸν Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἡγέννησεν<sup>1</sup> τὸν Ἀβιουδ· Ἀβιουδ δὲ ἡγέννησεν τὸν Ἐλιακίμ· Ἐλιακίμ δὲ ἡγέννησεν τὸν Ἀζώρ· 14 Ἀζώρ δὲ ἡγέννησεν τὸν Σαδώκ· Σαδώκ δὲ ἡγέννησεν τὸν Ἀχίμ· Ἀχίμ δὲ ἡγέννησεν τὸν Ἐλιοῦδ· 15 Ἐλιοῦδ δὲ ἡγέννησεν τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἡγέννησεν τὸν Μαθθάν· Μαθθάν δὲ ἡγέννησεν τὸν Ἰακώβ· 16 Ἰακώβ δὲ ἡγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἡγέννηθη Ἰησοῦς ὁ λεγόμενος χριστός.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

17 Πασαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ<sup>1</sup> So all the generations from Abraham to David [were] γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ<sup>1</sup> ἕως τῆς μετοικεσίας βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall

18 Τοῦ δὲ Ἰησοῦ<sup>1</sup> χριστοῦ ἡ γέννησις<sup>2</sup> οὕτως ἦν. Μιη- Now of Jesus Christ the birth thus was. Ἐν- στευθείσης<sup>3</sup> γὰρ<sup>4</sup> τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσὴφ, πρὶν ἢ<sup>5</sup> στυνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἄνθρωπος αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων ἁγίον. 19 Ἰωσήφ δὲ ὁ ἄνθρωπος αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτήν παραδειγματίζειν, ἐβουλήθη ἰλάσθαι ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος κυρίου· καὶ ὄντα ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναικά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. 21 τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, 23 Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

<sup>1</sup> γεννᾷ begets A. GLITRAW. <sup>2</sup> γὰρ for LIT[A].

<sup>3</sup> Μαθθάν LITRA. <sup>4</sup> Δαβὶδ GW; Δαυεὶδ LITRA. <sup>5</sup> — Ἰησοῦ Tr. <sup>6</sup> γένεσις for LIT[A]. <sup>7</sup> δειγματίζειν LITRA. <sup>8</sup> ἰλάσθαι L. <sup>9</sup> — τοῦ (read [the])

αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον, Μεθ' ἡμῶν  
 'his Emmanuel, which is, being interpreted, 'With us  
 ὁ θεός. 24 Ἐγερθεῖς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν  
 'God. And 'having 'been 'aroused 'Joseph from the sleep, did  
 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν  
 as had ordered him the angel of [the] Lord, and took to [him]  
 τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ  
 his wife, and knew not her until  
 ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν  
 she brought forth 'son 'her 'the firstborn; and he called  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
 his name Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,  
 Now Jesus having been born in Bethlehem of Judaea,  
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν  
 in [the] days of Herod the king, behold, magi from [the] east  
 παρεγένοντο εἰς Ἱεροσόλυμα, 2 λέγοντες, Ποῦ ἐστὶν ὁ τεχ-  
 arrived at Jerusalem, saying, Where is he who has  
 θεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα  
 been born King of the Jews? for we saw his star  
 ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας  
 in the east, and are come to do homage to him. 'Having 'heard  
 δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα  
 'but 'Herod 'the 'king he was troubled, and all Jerusalem  
 μετ' αὐτοῦ. 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ  
 with him. And having gathered together all the chief priests and  
 γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ χριστός  
 scribes of the people, he inquired of them where the Christ  
 γεννᾶται. 5 Οἱ δὲ εἰπον· Ἐν Βηθλεὲμ τῆς Ἰουδαίας.  
 should be born. And they said to him, In Bethlehem of Judaea:  
 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 6 Καὶ σὺ Βηθλεὲμ,  
 for thus it has been written by the prophet, And thou, Bethlehem,  
 γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ  
 land of Juda, in no wise least art among the governors of Juda, 'out  
 σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου  
 'of 'thee 'for shall go forth a leader, who shall shepherd my people  
 τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης ἑκρήθη καλεῖσας τοὺς μάγους,  
 Israel. Then Herod, 'secretly 'having called the magi,  
 ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·  
 inquired accurately of them the time of the 'appearing 'star.  
 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἰακρι-  
 And having sent them to Bethlehem, he said, Having gone, accu-  
 βῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εἵρητε,  
 rately inquire for the little child; and when ye shall have found [him]  
 ἀπαγγεῖλάτε μοι, ὅπως καγὼ ἔλθω προσκυνήσω αὐτῷ.  
 bring word back to me, that I also having come may do homage to him.  
 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ  
 And they having heard the king, went away; and behold, the  
 ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἔλθω-  
 star, which they saw in the east, went before them, until having come  
 ῖσθαι ἐπάνω οὗ ἡν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα,  
 it stood over where was the little child. And having seen the star,  
 ἐχάρησαν χαρὰν μεγάλην σφόδρα· 11 καὶ ἐλθόντες εἰς  
 they rejoiced [with] joy 'great 'exceedingly. And having come into

call his name Emma-  
 nuel, which being in-  
 terpreted is, God with  
 us. 24 Then Joseph be-  
 ing raised from sleep  
 did as the angel of the  
 Lord had bidden him,  
 and took unto him his  
 wife: 25 and knew  
 her not till she had  
 brought forth her  
 firstborn son: and he  
 called his name JE-  
 SUS.

II. Now when Jesus  
 was born in Bethlehem  
 of Judaea in the days of  
 Herod the king, be-  
 hold, there came wise  
 men from the east to  
 Jerusalem, 2 saying,  
 Where is he that is born  
 King of the Jews? for  
 we have seen his star  
 in the east, and are  
 come to worship him.  
 3 When Herod the king  
 had heard these things,  
 he was troubled, and  
 all Jerusalem with  
 him. 4 And when he  
 had gathered all the  
 chief priests and  
 scribes of the people  
 together, he demanded  
 of them where Christ  
 should be born. 5 And  
 they said unto him, In  
 Bethlehem of Judaea:  
 for thus it is written  
 by the prophet, 6 And  
 thou Bethlehem, in the  
 land of Juda, art not  
 the least among the  
 princes of Juda: for  
 out of thee shall come  
 a Governor, that shall  
 rule my people Israel.  
 7 Then Herod, when he  
 had privily called the  
 wise men, inquired of  
 them diligently what  
 time the star appeared.  
 8 And he sent them to  
 Bethlehem, and said,  
 Go and search dili-  
 gently for the young  
 child; and when ye  
 have found him, bring  
 me word again, that I  
 may come and worship  
 him also. 9 When they  
 had heard the king,  
 they departed; and,  
 lo, the star, which they  
 saw in the east, went  
 before them, till it  
 came and stood over  
 where the young child  
 was. 10 When they saw  
 the star, they rejoiced  
 with exceeding great  
 joy. 11 And when they

a — ὁ L. b ἐγερθεῖς having risen LTTA. c — ὁ T. d — τὸν (read a son) LTTA.  
 e — αὐτῆς τὸν πρωτότοκον LTTA. f ὁ βασιλεὺς Ἡρώδης LTTA. g εἶπεν T. h λάθρα L.  
 i ἐξετάσατε ἀκριβῶς LTTA. k ἐστάθῃ LTTA.



were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

τὴν οἰκίαν, ἔβρουν<sup>1</sup> τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, the house, they found the little child with Mary his mother, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς and having fallen down<sup>2</sup> did homage to him: and having opened θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ<sup>3</sup> treasures<sup>4</sup> their<sup>5</sup> they offered to him gifts; gold and λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' frankincense and myrrh. And having been divinely instructed in ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ a dream not to return to Herod, by another way ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. they withdrew into their own country.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου Now<sup>2</sup> having<sup>3</sup> withdrawn<sup>4</sup> they, behold, an angel of [the] Lord ὡφαίνεται κατ' ὄναρ<sup>5</sup> τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε appears in a dream to Joseph, saying, Having risen take with [thee] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, the little child and his mother, and flee into Egypt, καὶ ἵσθι ἐκεῖ ἕως ἀνείπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ and be there until I shall tell thee; is<sup>6</sup> about<sup>7</sup> for<sup>8</sup> Herod<sup>9</sup> to seek the παιδίον, τοῦ ἀπολέσαι αὐτό. 14 Ὅδε ἐγερθεὶς παρέλαβεν little child, to destroy him. And he having risen took with [him] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς the little child and his mother by night, and withdrew into Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα Egypt, and was there until the death of Herod: that πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ might be fulfilled that which was spoken by the Lord through the προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. prophet, saying, Out of Egypt have I called my son. 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, Then Herod, having seen that he was mocked by the magi, ἔθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς was enraged greatly, and having sent he put to death all the παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ boys that [were] in Bethlehem and in all its borders, from διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβω- two years old and under, according to the time which he had accurately σεν παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν inquired from the magi. Then was fulfilled that which was spoken ὁ ὕμνος Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμᾷ by Jeremias the prophet, saying, A voice in Rama ἠκούσθη, ῥοῆνος καὶ κλαυθμός καὶ ἔδυρμος πολὺς, Ῥαχὴλ was heard, lamentation and weeping and mourning great, Rachel κλαίουσα γὰρ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, weeping for her children, and would not be comforted, because they are not. ὅτι οὐκ εἰσὶν. because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and go

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου But<sup>2</sup> having<sup>3</sup> died<sup>4</sup> Herod, behold, an angel of [the] Lord κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ- in a dream appears to Joseph in Egypt, saying, Having θεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου risen take with [thee] the little child and his mother, and go

<sup>1</sup> εἶδον they saw GLTTRAW. <sup>2</sup> κατ' ὄναρ ἐφάνη in a dream appeared L; κατ' ὄναρ φαίνεται Tr. <sup>3</sup> — τοῦ (read [the]) LITTRAW. <sup>4</sup> διὰ through LITTRAW. <sup>5</sup> — θρήνος καὶ LITTRAW. <sup>6</sup> ἠθέλησεν L. <sup>7</sup> φαίνεται κατ' ὄναρ LITTRAW.

εἰς γῆν Ἰσραὴλ· τεθνήκασιν· γὰρ οἱ ζητοῦντες τὴν ψυχὴν  
 into [the] land of Israel: for they have died who were seeking the life  
 τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ  
 of the little child. And he having risen took with [him] the little child and  
 τὴν μητέρα αὐτοῦ, καὶ ἦλθεν<sup>α</sup> εἰς γῆν Ἰσραὴλ. 22 ἀκούσας  
 his mother, and came into [the] land of Israel. 22 Having heard  
 δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου  
 but that Archelaus reigns over Judaea instead of Herod  
 τοῦ πατρὸς αὐτοῦ,<sup>β</sup> ἐφοβήθη ἐκεῖ ἀπελθεῖν·<sup>γ</sup> χρηματίσ-  
 his father, he was afraid there to go; having been divinely  
 θεῖς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,  
 instructed and in a dream, he withdrew into the parts of Galilee:  
 23 καὶ ἔλθων κατέκτισεν εἰς πόλιν λεγομένην Ναζαρέτ·<sup>δ</sup>  
 and having come he dwelt in a city called Nazareth;  
 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι  
 so that should be fulfilled that which was spoken by the prophets, that  
 Ναζωραῖος κληθήσεται.  
 a Nazarene shall he be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ  
 Now in those days comes John the  
 βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2\* καὶ λέγων,  
 Baptist, proclaiming in the wilderness of Judaea, and saying,  
 Μετανοεῖτε· ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Ὁ τοῦτο γὰρ  
 Repent, for has drawn near the kingdom of the heavens. For this  
 ἔστιν ὁ ῥηθὲς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος,  
 is: he who was spoken of by Esaias the prophet, saying,  
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν κυ-  
 [The] voice of one crying in the wilderness, Prepare the way of [the]  
 ρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης  
 Lord, straight make his paths. And himself John  
 εἶχεν τὸν ἐνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερ-  
 had his raiment of hair of a camel, and a girdle of  
 ματίνην περὶ τὴν ὀσφίν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες  
 leather about his loins, and the food of him was locusts  
 καὶ μέλι ἄγριον.  
 and honey wild.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ  
 Then went out to him Jerusalem, and all  
 Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτί-  
 Judaea, and all the country around the Jordan, and were bap-  
 ζοντο<sup>α</sup> ἐν τῷ Ἰορδάνῳ<sup>β</sup> ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-  
 tized in the Jordan by him, confessing  
 τὰς αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
 their But having seen many of the Pharisees and Saddu-  
 καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ,<sup>γ</sup> εἶπεν αὐτοῖς,  
 cees coming to his baptism, he said to them,  
 Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-  
 Offspring of vipers, who hath warned you to flee from the com-  
 λούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἁγίους<sup>δ</sup> τῆς μετα-  
 wrath? Produce therefore fruits worthy of repent-  
 νοίας· 9 καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρας ἔχομεν  
 ance: and think not to say within yourselves, [For] father we have

into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 and think not to say within yourselves, We have Abraham to our fa-

<sup>α</sup> εἰσῆλθεν entered LITRA. <sup>β</sup> — ἐπὶ (read τῆς Ἰου. over Judaea) LITRA. <sup>γ</sup> τοῦ πατρὸς αὐτοῦ Ἡρώδου LITRA. <sup>δ</sup> Ναζαρέτ LITRA. <sup>ε</sup> — καὶ LITRA. <sup>ς</sup> διὰ through EITRA. <sup>α</sup> ἦν αὐτοῦ LITRA. <sup>β</sup> + [πάντες] all L. <sup>γ</sup> + ποταμῷ river LITRA. <sup>δ</sup> αὐτοῦ (real the baptism) LITRA. <sup>ε</sup> καρπὸν ἅγιον fruit worthy GLTAW.

there: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι ἔναιαι ὁ θεὸς ἐκ τῶν λίθων  
Abraham: for I say to you, that able is God from <sup>stones</sup>  
τοῦτ' ἰν ἐγείραι τέκνα τῷ Ἀβραάμ. 10 ἡ δὲ ἀξίη καὶ ἡ ἀξίη  
<sup>these</sup> to raise up children to Abraham. But already also the axe  
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ  
to the root of the trees is applied: every therefore tree not  
ποιοῦν καρπὸν καλὸν ἐκκόπεται καὶ εἰς πῦρ βάλλεται.  
producing fruit good is cut down and into [the] fire is cast.  
11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ  
I indeed baptize you with water to repentance; but he who  
ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ  
after me [I-] coming mightier than I is, of whom I am not  
ίκανός τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν  
fit the sandals to bear: he you will baptize with [the]  
πνεύματι ἁγίῳ καὶ πυρί. 12 οὗ τὸ πύον ἐν τῇ χειρὶ  
Spirit Holy and with fire. Of whom the winnowing fan [is] in  
αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει  
his, and he will thoroughly purge his floor, and will gather  
τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
his wheat into the granary, but the chaff he will burn up

πυρὶ ἀσβέστω.  
with fire unquenchable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν  
Then comes Jesus from Galilee to the

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.  
Jordan to John, to be baptized by him.  
14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω  
But John was hindering him, saying, I need have  
ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 Ἀποκριθεὶς  
by thee to be baptized, and thou comest to me? Answering  
δὲ ὁ Ἰησοῦς εἶπεν ἑπὶ αὐτόν, Ἄφες ἄρτι οὕτως γὰρ  
but Jesus said to him, Suffer [it] now; for thus  
πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε  
becoming it is to us to fulfil all righteousness. Then  
ἀφίστην αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη  
he suffers him. And having been baptized Jesus went up  
εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνεψύχθησαν αὐτῷ οἱ  
immediately from the water: and behold, were opened to him the  
οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαίνον ὡσεὶ  
heavens, and he saw the Spirit of God descending as  
περιστεράν, καὶ ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ, φωνὴ  
a dove, and coming upon him: and lo, a voice  
ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-  
from the heavens, saying, This is my Son the be-  
πητός, ἐν ᾧ εὐδόκησα.  
loved, in whom I have found delight.

IV. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungry.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ-  
Then Jesus was led up into the wilderness by the Spi-  
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας  
rit to be tempted by the devil. And having fasted  
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον  
days forty and nights forty, afterwards

<sup>e</sup> — καὶ LTTAW. <sup>f</sup> ὑμᾶς βαπτίζω LTTAW. <sup>g</sup> + αὐτοῦ (read his granary) LTTAW. <sup>h</sup> — Ἰωάννης (read he was hindering) LTTAW. <sup>i</sup> αὐτῷ L. <sup>j</sup> βαπτισθεὶς δὲ LTTAW. <sup>k</sup> εὐθύς ἀνέβη LTTAW. <sup>l</sup> ἠνεψύχθησαν L. <sup>m</sup> — αὐτῷ LTT. <sup>n</sup> — τὸ (read [the]) ἴ[α]. <sup>o</sup> — τοῦ ἴ[α]. <sup>p</sup> — καὶ LT. [TAA]. <sup>q</sup> ἠνέδοκσα T. <sup>r</sup> — ὁ Α. <sup>s</sup> τεσσαράκοντα TTA. <sup>t</sup> τεσσαράκοντα νύκτας T; νύκτας τεσσαρ. TTA.



ἐπεινάσεν. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ  
he hungered. And having come to him the tempter said, If  
νίδος εἰ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.  
Son thou art of God, speak that these stones may become.

4 Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτων μόνων  
But he answering said, It has been written, Not by bread alone

ζήσεται ἄνθρωπος, ἀλλ' ἵ ἐπὶ παντὶ ῥήματι ἐκπορεύομένης διὰ  
shall live man, but by every word going out through

στόματος θεοῦ. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
[the] mouth of God. Then takes him the devil to

τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ περὶ ὅριον τοῦ  
the holy city, and sets him upon the edge of the

ἱεροῦ, 6 καὶ ἁγείει αὐτῷ, Εἰ νίδος εἰ τοῦ θεοῦ, βάλε σε αὐ-  
temple, and says to him, If Son thou art of God, cast thy-

τὸν κάτω γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐν-  
self down: for it has been written, To his angels he

τελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν αὐροῦσιν σε,  
will give charge concerning thee, and in [their] hands shall they bear thee,

μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἐφῆ αὐτῷ  
lest thou strike against a stone thy foot. Said to him

ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν  
Jesus, Again it has been written, Thou shalt not tempt [the] Lord

θεόν σου. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
God thy. Again takes him the devil to

ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πᾶσας τὰς βασι-  
a mountain high exceedingly, and shews to him all the king-

λείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ ἁγείει αὐτῷ,  
doms of the world and their glory, and says to him,

Ταῦτα πάντα σοὶ δώσω, ἐὰν πεσὼν προσκυνήσῃς  
These things all to thee will give if falling down thou wilt worship

μοι. 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, σατανᾷ  
me. Then says to him Jesus, Get thee away, Satan;

γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ  
for it has been written, [The] Lord thy God shalt thou worship, and

αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίστην αὐτὸν ὁ διάβολος·  
him alone shalt thou serve. Then leaves him the devil,

καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.  
and behold, angels came and ministered to him.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀν-  
But having heard Jesus that John was delivered up, he

εχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλίπεν τὴν Ναζαρέτ,  
withdrew into Galilee: and having left Nazareth,

ἔλθων κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν,  
having come he dwelt at Capernaum, which [is] on the sea-side,

ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα πληρωθῇ  
in [the] borders of Zabulon and Nephthali, that might be fulfilled

τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος, 15 Ἢ  
that which was spoken by Esaias the prophet, saying, Land

Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ  
of Zabulon, and land of Nephthali, way of [the] sea, beyond the

Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 οἱ λαὸς ὁ καθήμενος  
Jordan, Galilee of the nations, the people which was sitting

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

and saith unto him, If thou be the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali:

14 that it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 the people which sat in dark-

ν — αὐτῷ TTR. \* + αὐτῷ to him LTTAW. \* + ὁ LTTAW. \* ἐν LTR. \* ἵστησεν set LTTA.  
εἶπεν said L. b εἶπεν said LTTA. c ταῦτα σοὶ πάντα TTR. d + ὀπίσω μου behind  
me G[L]W. e — ὁ Ἰησοῦς TTRAW f Ναζαράθ Nazareth L; Ναζαρέθ w; Ναζαρά Nazara TTR.  
g Καπερναοὺμ LTTAW.

ness saw great light; and to them which sat in the region and shadow of death, light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

ἐν ἡσκότει εἶδε φῶς<sup>h</sup> μέγα, καὶ τοῖς καθήμενοις ἐν in darkness has seen a<sup>h</sup> light<sup>h</sup> great, and to those which were sitting in [the] χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ country and shadow of death, light has sprung up to them. From τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε<sup>h</sup> that time began Jesus<sup>h</sup> to proclaim and to say, Repent; ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. for has drawn near the kingdom of the heavens.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

18 Περιπατῶν δὲ ἰὸ Ἰησοῦς<sup>h</sup> παρὰ τὴν θάλασσαν τῆς Γαλι- And<sup>h</sup> walking<sup>h</sup> Jesus<sup>h</sup> by the sea of Gali- λαιᾶς εἶδεν δύο ἀδελφοί, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ lee he saw two brothers, Simon who is called Peter, and Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς Andrew his brother, casting a large net into τὴν θάλασσαν<sup>h</sup> ἦσαν γὰρ ἁλιεῖς. 19 καὶ λέγει αὐτοῖς,<sup>k</sup> Δεῦτε the sea, for they were fishers: and he says to them, Come ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. 20 Οἱ δὲ after me, and I will make you fishers of men. And they εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ immediately having left the nets, followed him. 21 And προβάς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν having gone on thence, he saw other two brothers, James [the son] τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ of Zebedee, and John his brother, in the ship μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα with Zebedee their father, mending the<sup>h</sup> nets αὐτῶν<sup>h</sup> καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ their, and he called them; and they immediately having left the πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. ship and their father followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them; 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Judea, and from beyond Jordan.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,<sup>h</sup> διδάσκων And<sup>h</sup> went<sup>h</sup> about<sup>h</sup> all<sup>h</sup> Galilee<sup>h</sup> Jesus<sup>h</sup>, teaching ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς in their synagogues, and proclaiming the glad tidings of the βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν kingdom, and healing every disease and every bodily weakness ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συ- among the people. And went out the fame of him into all Sy- ρίαν<sup>h</sup> καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ria. And they brought to him all who were ill, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ<sup>m</sup> δαιμονιζο- by various diseases and torments oppressed, and possessed by μένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς<sup>h</sup> καὶ ἱερέ- demons, and lunatics, and paralytics, and ἡ πενσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ healed them. And followed<sup>h</sup> him<sup>h</sup> crowds<sup>h</sup> great from τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσαλὴμ καὶ Ἰουδαίας Galilee and Decapolis and Jerusalem and Judea καὶ πέραν τοῦ Ἰορδάνου. and beyond the Jordan.

V. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 and he

5 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος<sup>h</sup> καὶ καθίσαν- But seeing the crowds, he went up into the mountain; and having<sup>h</sup> sat τος αὐτοῦ, προσῆλθον<sup>h</sup> αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοί- came to him his disciples. And having<sup>h</sup>

<sup>h</sup> σκοτία φῶς εἶδεν LTA; σκότει φῶς εἶδεν TW. — ὁ Ἰησοῦς BLTAW. <sup>k</sup> + [ὁ Ἰησοῦς] Jesus L. ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν L; [ὁ Ἰησοῦς] Tr (— ὁ Ἰησοῦς TA) ἐν ὅλην τὴν Γαλιλαίαν TTA; ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν W. <sup>m</sup> — καὶ LTA. <sup>n</sup> προσῆλθον TTr. <sup>o</sup> — αὐτῷ L.

ἔας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων, 3 Μακάριοι οἱ  
opened his mouth he taught them, saying, Blessed [are] the  
πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
poor in spirit; for theirs is the kingdom of the heavens.

4 Ῥακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.  
Blessed they who mourn; for they shall be comforted.

5 μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.  
Blessed the meek; for they shall inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι  
Blessed they who hunger and thirst after righteousness; for

αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ  
they shall be filled. Blessed the merciful; for they

ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν  
shall find mercy. Blessed the pure in heart; for they

θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ θεοῦ  
God shall see. Blessed the peacemakers; for they sons of God

κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-  
shall be called. Blessed they who have been persecuted on account of right-

σύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοι  
eousness; for theirs is the kingdom of the heavens. Blessed

ἔστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν πᾶν  
are ye when they shall reproach you, and shall persecute, and shall say every

πονηρὸν ῥῆμα· καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαί-  
wicked word against you, lying, on account of me. Re-

rete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·  
joy and exult, for your reward [is] great in the heavens;

οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.  
for thus they persecuted the prophets who [were] before you.

13 Ὑμεῖς ἔστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ,  
Ye are the salt of the earth; but if the salt become tasteless,

ἐν τίνι ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βλη-  
with what shall it be salted? for nothing has it strength any longer, but to be

θῆναι· ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς  
cast out, and to be trampled upon by men.

ἔστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω  
are the light of the world, cannot a city be hid on

ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν  
a mountain situated. Nor do they light a lamp and put it

ὑπὸ τὴν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς  
under the corn measure, but upon the lampstand; and it shines for all who

ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν  
[are] in the house. Thus let shine your light before

τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξά-  
men, so that they may see your good works, and may

σωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
glorify your Father who [is] in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-  
Think not that I came to abolish the law or the pro-

φήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ  
phets: I came not to abolish, but to fulfil. For verily

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ  
I say to you, Till shall pass away the heaven and the earth, iota one or

μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα  
one tittle in no wise shall pass away from the law until all

19 Ὃς ἐὰν θέλῃ, ἔσται ὡς ὁ υἱὸς τοῦ ἀνθρώπου.

opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit; for theirs is the kingdom of heaven. 4 Blessed are they that mourn; for they shall be comforted. 5 Blessed are the meek; for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness; for they shall be filled. 7 Blessed are the merciful; for they shall obtain mercy. 8 Blessed are the pure in heart; for they shall see God. 9 Blessed are the peacemakers; for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever there-

ρ Verses 4, 5, transposed LTT.

ρ — ῥῆμα [read [thing]] LTT.

ρ — καὶ LTT.

ρ — αὐτοὶ [read καὶ θῆ. they shall be called] [LTT].

ρ — ψευδόμενοι L.

ρ — βλαθῆν having been cast LTT.





ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ  
 should perish one of thy members, and not whole thy body be cast  
 εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον  
 into Gehenna. And if thy right hand cause to offend thee, cut off

αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται  
 it and cast [it] from thee: for it is profitable for thee that should perish  
 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.  
 one of thy members, and not whole thy body be cast into Gehenna.

31 Ἐρρήθη<sup>1</sup> δέ, ὅτι<sup>2</sup> ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
 It was said also that whoever shall put away his wife,

ῥότω αὐτῇ ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν  
 let him give to her a letter of divorce: but I say to you, that whoever

ἀπολύσῃ<sup>3</sup> τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιῇ  
 shall put away his wife, except on account of fornication, causes

αὐτὴν μοιχεῖσθαι<sup>4</sup> καὶ ὃς ἂν ἀπολελυμένην<sup>5</sup> γαμήσῃ,  
 her to commit adultery; and whoever her who has been put away shall marry,  
 μοιχᾶται.  
 commits adultery.

33 Πάλιν ἠκούσατε, ὅτι ἐρρήθη<sup>6</sup> τοῖς ἀρχαίοις, Οὐκ ἐπιορ-  
 Again, ye have heard that it was said to the ancients, Thou shalt not

κήσῃς, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου· 34 ἐγὼ  
 forswear thyself, but thou shalt render to the Lord thine oaths.

δὲ λέγω ὑμῖν μὴ ὁμῶσαι ὅλους, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος  
 but say to you not to swear at all, neither by the heaven, because [the] throne  
 ἐστίν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν  
 it is of God; nor by the earth, because [the] footstool it is

ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστίν τοῦ  
 of his feet: nor by Jerusalem, because [the] city it is of the

μεγάλου βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμῶσης, ὅτι  
 great King. Neither by thy head shalt thou swear, because

οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37 Ὑπο-  
 thou art not able one hair white or black to make. Let be

δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὺν τούτων ἐκ  
 but your word, Yea, yea; Nay, nay; but what [is] more than these from

τοῦ πονηροῦ ἐστίν.  
 evil is.

38 Ἦκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ  
 Ye have heard that it was said, Eye for eye, and

ὀδόντα ἀντὶ ὀδόντος· 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ  
 tooth for tooth; but I say to you not to resist

πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα,  
 evil; but whosoever thee shall strike on thy right cheek,

στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κρι-  
 turn to him also the other; and to him who would with thee go

θῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον  
 to law and thy tunic take, yield to him also [thy] cloak;

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.  
 and whosoever thee will compel to go mile one, go with him two.

42 τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-  
 To him who asks of thee give; and him that wishes from thee to bor-

σασθαι<sup>7</sup> μὴ ἀποστραφῆς.  
 row thou shalt not turn away from.

there: for it is profit-  
 able for thee that one  
 of thy members should  
 perish, and not that  
 thy whole body should  
 be cast into hell.  
 30 And if thy right  
 hand offend thee, cut  
 it off, and cast it from  
 thee: for it is profit-  
 able for thee that one  
 of thy members should  
 perish, and not that thy  
 whole body should be  
 cast into hell.

31 It hath been said,  
 Whosoever shall put  
 away his wife, let him  
 give her a writing of  
 divorcement: 32 but I  
 say unto you, That  
 whosoever shall put  
 away his wife, saving  
 for the cause of forni-  
 cation, causeth her to  
 commit adultery: and  
 whosoever shall marry  
 her that is divorced  
 committeth adultery.

33 Again, ye have  
 heard that it hath  
 been said by them of  
 old time, Thou shalt  
 not forswear thyself,  
 but shalt perform unto  
 the Lord thine oaths:  
 34 but I say unto you,  
 Swear not at all; nei-  
 ther by heaven; for it  
 is God's throne: 35 nor  
 by the earth; for it is  
 his footstool: neither  
 by Jerusalem; for it  
 is the city of the great  
 King. 36 Neither shalt  
 thou swear by thy  
 head, because thou  
 canst not make one  
 hair white or black.  
 37 But let your commu-  
 nication be, Yea, yea;  
 Nay, nay; for what-  
 soever is more than  
 these cometh of evil.

38 Ye have heard  
 that it hath been said,  
 An eye for an eye, and  
 a tooth for a tooth:  
 39 but I say unto you,  
 That ye resist not  
 evil: but whosoever  
 shall smite thee on  
 thy right cheek, turn  
 to him the other also.  
 40 And if any man will  
 sue thee at the law,  
 and take away thy  
 coat, let him have thy  
 cloak also. 41 And  
 whosoever shall com-  
 pel thee to go a mile,  
 go with him twain.  
 42 Give to him that  
 asketh thee, and from  
 him that would bor-

<sup>1</sup> εἰς γέενναν ἀπέλθῃ into Gehenna go away LITRA.

<sup>2</sup> ἐρρήθη LITRAW.

<sup>3</sup> ὅτι LITRA.

<sup>4</sup> πᾶς ὁ ἀπολύων every one that puts away LITRA.

<sup>5</sup> μοιχευθῆναι LITRA.

<sup>6</sup> ὁ θεὸς L.

<sup>7</sup> γαμήσας has married L. <sup>8</sup> ποιῆσαι ἢ μέλαιναν LITRA. <sup>9</sup> ὅσται shall be LA. <sup>10</sup> ῥαπίσει εἰς stripes upon LITRA. <sup>11</sup> σιαγόνα σου LITRA; — σου (read the right cheek) T. <sup>12</sup> δός LITRA.

<sup>13</sup> δανίσασθαι T.





πλατειῶν ἱστῶτες προσεύχεσθαι, ὅπως ἂν<sup>1</sup> φανῶσιν τοῖς  
streets standing to pray, so that they may appear  
ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι<sup>2</sup> ἀπέχουσιν τὸν μισθὸν  
to men. Verily I say to you, that they have<sup>2</sup> reward  
αὐτῶν. 6 σὺ δέ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ<sup>3</sup> ταμιεῖόν σου,  
their. But thou, when thou prayest, enter into thy chamber,  
καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν  
and having shut thy door, pray to thy Father who [is] in  
τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-  
secret; and thy Father who sees in secret will  
δώσει σοι ὅ ἐν τῷ φανερῷ<sup>4</sup>. 7 Προσευχόμενοι δὲ μὴ<sup>5</sup> βαττολο-  
render to thee openly. But when ye pray do not use vain  
γῆσητε, ὥσπερ οἱ ἔθνηκοί· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ  
repetitions, as the heathens: for they think that in<sup>2</sup> much<sup>2</sup> speaking<sup>2</sup>  
αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς·  
their they shall be heard. Not<sup>2</sup> therefore<sup>2</sup> be like to them:  
οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς  
for<sup>2</sup> knows<sup>2</sup> your<sup>2</sup> Father of what things<sup>2</sup> need<sup>2</sup> ye have before ye  
αἰτῆσαι αὐτόν. 9 οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν  
ask him. Thus therefore pray ye: Our Father ἡμῶν  
ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· 10 ἑλθέτω<sup>6</sup>  
who [art] in the heavens, sanctified be thy name; let come  
ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ  
thy kingdom; let be done thy will as in heaven, [so] also  
ἐπὶ τῆς<sup>7</sup> γῆς· 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σή-  
upon the earth; our bread the needed give us to-  
μερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς  
day; and forgive us our debts, as also we  
ἄφισμεν<sup>8</sup> τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς  
forgive our debtors; And lead not us into  
πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστι  
temptation, but deliver us from evil. For thine is  
ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.<sup>9</sup>  
the kingdom and the power and the glory to the ages. Amen.  
14 Ἐάν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,  
For if ye forgive men their offences,  
ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· 15 ἐάν δὲ μὴ  
will<sup>10</sup> forgive<sup>10</sup> also<sup>10</sup> you<sup>10</sup> your<sup>10</sup> Father<sup>10</sup> the<sup>10</sup> heavenly. but if not  
ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ  
ye<sup>10</sup> forgive<sup>10</sup> men their offences, neither  
πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.  
Father<sup>10</sup> your<sup>10</sup> will forgive your offences.  
16 Ὄταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ<sup>11</sup> οἱ ὑποκριταὶ  
And when ye fast, be not as the hypocrites,  
σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν,<sup>12</sup>  
downcast in countenance; for they disfigure their faces,  
ὡπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω  
so that they may appear to men fasting. Verily I say  
ὑμῖν, ὅτι<sup>13</sup> ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων  
to you, that they have their reward. But thou, fasting,  
ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὡπως  
anoint thy head, and thy face wash, so that  
μὴ φανῇς τοῖς ἀνθρώποις νηστεύων,<sup>14</sup> ἀλλὰ τῷ πατρί  
thou mayest not appear to men fasting, but to Father

that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 that thou appear not unto men to fast, but unto thy Fa-

1 — ἂν LTTTAW. m — ὅτι LTTTAA. n ταμιεῖόν TA. o — ἐν τῷ φανερῷ LTTTAA. p βαττολογῆσητε TA. q ἐλάττω T'. r — τῆς LTTTAAW. s ἀφίσαμεν have forgiven LTTTAA. t — ὅτι σοῦ to end of verse GLTTTAAW. u — τὰ παραπ: αὐτῶν T'. v ὡς LTTTAA. w ἐαυτῶν L. x — ὅτι LTTTAA. y νησ. τοῖς ἀνθρώ. L.

ther which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

σου τῷ ἐν τῷ κρυπτῷ<sup>α</sup> καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ τῷ who [is] in secret; and thy Father who sees in  
κρυπτῷ<sup>α</sup> ἀποδώσει σοι ἐν τῷ φανερίῳ<sup>β</sup>.  
secret will render to thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 for where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου Treasure not up for yourselves treasures upon the earth, where  
σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορρῶσιν καὶ moth and rust spoil, and where thieves dig through and  
κλέπτουσιν. 20 θησαυρίζετε δὲ ὑμῖν. θησαυροὺς ἐν οὐρανῷ, steal: but treasure up for yourselves treasures in heaven,  
ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ δι- where neither moth nor rust spoils, and where thieves do not  
ορρῶσιν οὐδὲ κλέπτουσιν. 21 ὅπου γὰρ ἔστιν ὁ θησαυρὸς dig through nor steal: for where 'is 'treasure  
ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τοῦ 'your, there will be also 'heart 'your. The lamp of the  
σώματος ἔστιν ὁ ὀφθαλμός<sup>δ</sup>. ἂν εὖ ᾖ ὁ ὀφθαλμός σου body is the eye; if therefore thine eye  
ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. 23 ἂν δὲ ὁ single be, 'whole 'thy body light will be. But if  
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. thine eye evil be, 'whole 'thy body dark will be.  
εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόσον; If therefore the light that [is] in thee darkness is, the darkness how great

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Ar ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῦν· ἢ γὰρ τὸν ἑα No one is able two lords to serve; for either the one  
μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιθέξει, καὶ he will hate, and the other he will love; or [the] one he will hold to, and  
τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμη- the other he will despise. Ye are not able 'God 'to 'serve and mam-  
μῶν. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, mon.  
τί φάγητε καὶ τί πίητε, καὶ μὴ δὲ τῷ σώματι ὑμῶν, what ye should eat and what ye should drink; nor as to your body  
τί ἐνδύσασθε. οὐχὶ ἡ ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ what ye should put on. 'Not 'the 'life 'more 'is than the food and  
τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ the body than the raiment? Look at the birds of the  
οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν heaven, that they sow not, nor do they reap, nor do they gather  
εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ into granaries, and your Father the heavenly feeds them: 'not  
ὅμως μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι- 'ye 'much 'are better than they? But which out of you by being  
μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα, careful is able to add to his stature 'cubit 'one?  
28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα and about raiment why are ye careful? observe the lilies  
τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ μνήθει. 29 λέ- of the field, how they grow: they labour not nor do they spin: 'I  
γω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περι- 'say 'but to you that not even Solomon in all his glory was  
βάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χορτὸν τοῦ ἀγροῦ, σήμερον clothed as one of these. But if the grass of the field, to 'day

<sup>α</sup> κρυφαῖω LITTA. <sup>β</sup> — ἐν τῷ φανερίῳ GUTTAU. <sup>γ</sup> σου thy LITTA. <sup>δ</sup> — καὶ L. <sup>ε</sup> + σου thy L. — οὖν T. <sup>ς</sup> ὁ ὀφθαλμός σου ἀπλοῦς LTA. <sup>ζ</sup> μαμωνᾶ GLITTAU. <sup>η</sup> ἢ or LIT; — καὶ T. — τί φάγητε T. <sup>θ</sup> αὐξάνουσιν LITTA. <sup>ι</sup> κοπιῶσιν LT; κοπιούσιν TTA. <sup>κ</sup> νήθουσιν LITTA.

ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως  
 'which is and to-morrow into an oven is cast, God thus  
 ἀμφιένυσιν. οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ  
 arrays, [will he] not much rather you, O [yo] of little faith? 'not  
 οὐν μεριμνήσητε, λέγοντες, Τί φάγωμεν· ἢ τί πινόμεν,  
 'therefore 'be careful, saying, What shall we eat? or what shall we drink?  
 ἢ τί περιβαλόμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἡπι-  
 or with what shall we be clothed? For all these things the nations seek  
 ζητεῖ· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρᾶτε  
 after. For knows your Father the heavenly that ye have need  
 τούτων ἀπάντων· 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ  
 of 'these 'things 'all. But seek ye first the kingdom  
 θεοῦ καὶ τὴν δικαιοσύνην· αὐτοῦ, καὶ ταῦτα πάντα προσ-  
 of God and his righteousness, and 'and 'these 'things 'all shall  
 τεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὐριον·  
 be added to you. 'Not 'therefore 'be careful for the morrow:  
 ἡ γὰρ αὐριον μεριμνήσει ἑαυτῆς· ἄρκετον τῇ  
 for the morrow shall be careful about the [things] of itself. Sufficient to the  
 ἡμέρα ἡ κακία αὐτῆς.  
 day [is] the evil of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε,  
 Judge not, that ye be not judged: 'with 'what 'for judgment ye judge,  
 κριθήσεσθε· καὶ ἐν ᾧ μέτρη μετρεῖτε, ἀντιμετρηθήσεται·  
 ye shall be judged; and with what measure ye mete, it shall be measured again  
 ὑμῖν. 3 Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ  
 to you. But why lookest thou on the mote that [is] in the eye  
 ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σφ· ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;  
 of thy brother, but the 'in 'thine ['own] 'eye 'beam perceivest not?  
 4 ἡ πῶς ἔρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ  
 Or how wilt thou say to thy brother, Suffer [that] I may cast out the  
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ  
 mote from thine eye: and behold, the beam [is] in  
 ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ  
 thine [own] eye! hypocrite, cast out first the beam out of  
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος  
 thine [own] eye, and then thou wilt see clearly to cast out the mote  
 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.  
 out of the eye of thy brother.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν· μὴ δὲ βάλητε τοὺς  
 Give not that which [is] holy to the dogs, nor cast  
 μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε κατα-  
 'pearls 'your before the swine, lest they should  
 πατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες  
 trample upon them with their feet, and, having turned  
 ῥήξωσιν ὑμᾶς.  
 they rend you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται·  
 Ask, and it shall be given to you: seek, and ye shall find:  
 κρούετε, καὶ ἀνοίγεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,  
 knock, and it shall be opened to you. For everyone that asks receives,  
 καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται.  
 and he that seeks finds, and to him that knocks it shall be opened.

is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

VII. Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or

ἡ ἐπιζητοῦσιν LITTA. ὁ τὴν δικαιοσύνην καὶ τὴν βασιλείαν L; — τοῦ θεοῦ (read its righteousness) LIT[A]. ὁ μεριμνήσας E. 9 — τὰ (omit the [things]) of LITTA.W. αὐτῆς α. μετρηθήσεται it shall be measured GLTAA.W. ἐκ out of LITTA. ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν LITTA. καταπατήσουσιν they shall trample upon LITTA. ἀνοίγεται it is opened LIT.



what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

9 ἢ τίς ἴστιν<sup>1</sup> ἐξ ὑμῶν ἄνθρωπος, ὃν<sup>2</sup> ἐὰν<sup>3</sup> αἰτήσῃ<sup>4</sup> ὁ υἱὸς  
Or what<sup>1</sup> is<sup>2</sup> there<sup>3</sup> of<sup>4</sup> you<sup>5</sup> man<sup>6</sup> who<sup>7</sup> if<sup>8</sup> should<sup>9</sup> ask<sup>10</sup> son<sup>11</sup>  
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν  
his<sup>12</sup> bread,<sup>13</sup> a stone<sup>14</sup> will he give<sup>15</sup> him?<sup>16</sup> and<sup>17</sup> if<sup>18</sup> a fish<sup>19</sup>  
αἰτήσῃ<sup>20</sup>, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ  
he should ask,<sup>21</sup> a serpent<sup>22</sup> will he give<sup>23</sup> him?<sup>24</sup> If therefore<sup>25</sup> ye,<sup>26</sup> evil<sup>27</sup>  
ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῃ  
being, know [how]<sup>28</sup> gifts<sup>29</sup> good<sup>30</sup> to give<sup>31</sup> to your children,<sup>32</sup> how much<sup>33</sup>  
μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ  
more<sup>34</sup> your Father<sup>35</sup> who [is]<sup>36</sup> in the<sup>37</sup> heavens<sup>38</sup> will give<sup>39</sup> good things<sup>40</sup>  
τοῖς αἰτοῦσιν αὐτόν;  
to them that<sup>41</sup> ask<sup>42</sup> him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

12 Πάντα οὖν ὅσα ἐὰν<sup>1</sup> θέλητε ἵνα ποιῶσιν ὑμῖν οἱ  
All things therefore<sup>2</sup> whatever<sup>3</sup> ye desire<sup>4</sup> that<sup>5</sup> should<sup>6</sup> do<sup>7</sup> to<sup>8</sup> you<sup>9</sup>  
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ  
men,<sup>10</sup> so also<sup>11</sup> ye<sup>12</sup> do<sup>13</sup> to them:<sup>14</sup> for this<sup>15</sup> is the<sup>16</sup>  
νόμος καὶ οἱ προφῆται.  
law<sup>17</sup> and the<sup>18</sup> prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

13 Εἰσελθετε<sup>1</sup> διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη<sup>2</sup>  
Enter in<sup>3</sup> through the<sup>4</sup> narrow gate;<sup>5</sup> for wide<sup>6</sup> the gate<sup>7</sup>  
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ  
and<sup>8</sup> broad<sup>9</sup> the way<sup>10</sup> that leads<sup>11</sup> to destruction,<sup>12</sup> and<sup>13</sup>  
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι<sup>14</sup> στενὴ ἡ  
many<sup>15</sup> are they who<sup>16</sup> enter<sup>17</sup> through it:<sup>18</sup> for narrow<sup>19</sup> the  
πύλη<sup>20</sup> καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ  
gate<sup>21</sup> and straitened<sup>22</sup> the way<sup>23</sup> that leads<sup>24</sup> to life,<sup>25</sup> and<sup>26</sup>  
ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.  
few<sup>27</sup> are they who<sup>28</sup> find<sup>29</sup> it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore shall you know them by their fruits ye shall know them.

15 Προσεχετε· ἡ δὲ<sup>1</sup> ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται  
But beware<sup>2</sup> of the<sup>3</sup> false prophets,<sup>4</sup> who<sup>5</sup> come<sup>6</sup>  
πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἔρ-  
to you in raiment<sup>7</sup> of sheep,<sup>8</sup> but within<sup>9</sup> are<sup>10</sup> wolves<sup>11</sup> ἔρ-  
παγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς· μή τι  
pacious. By<sup>12</sup> their fruits<sup>13</sup> ye shall know<sup>14</sup> them.  
συνλέγουσιν ἀπὸ ἀκανθῶν ἵσταφυλὴν<sup>15</sup> ἢ ἀπὸ τριβύλων σῦκα;  
Do they gather<sup>16</sup> from thorns<sup>17</sup> a bunch of grapes,<sup>18</sup> or from thistles<sup>19</sup> figs?<sup>20</sup>  
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ  
So<sup>21</sup> every<sup>22</sup> tree<sup>23</sup> good<sup>24</sup> fruits<sup>25</sup> good<sup>26</sup> produces, but the<sup>27</sup>  
σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται  
corrupt<sup>28</sup> tree<sup>29</sup> fruits<sup>30</sup> bad<sup>31</sup> produces.<sup>32</sup> 18 Cannot<sup>33</sup>  
δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν,<sup>34</sup> οὐδὲ δένδρον σα-  
a tree<sup>35</sup> good<sup>36</sup> fruits<sup>37</sup> evil<sup>38</sup> produce, nor<sup>39</sup> a tree<sup>40</sup> cor-  
πρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δὲ δένδρον μὴ ποιοῦν  
rupt<sup>41</sup> fruits<sup>42</sup> good<sup>43</sup> produce. Every<sup>44</sup> tree<sup>45</sup> not producing<sup>46</sup>  
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 Ἄραγε<sup>47</sup>  
fruit<sup>48</sup> good<sup>49</sup> is cut down<sup>50</sup> and into fire<sup>51</sup> is cast.<sup>52</sup> Then surely<sup>53</sup>  
ἂν πᾶς<sup>54</sup> τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.  
by<sup>55</sup> their fruits<sup>56</sup> ye shall know<sup>57</sup> them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς  
Not every one who says to me, Lord, Lord, shall enter into  
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ  
the kingdom of the heavens, but he who does the will

γ — ἐστίν LTR. [A]. — ἐὰν LTRa. α αἰτήσῃ shall ask LTRa. β ἡ καὶ ἰχθὺν αἰτήσῃ or also a fish shall ask LTRa. c ἐὰν τ. d εἰσελθετε LTRa. e — ἡ πύλη L[T]. f τί how GLTR. g [ἡ πύλη] LT. h — δὲ but LT [Ta]. i σταφυλὰς grapes LTRa. j ἐνεγκεῖν bear L. k + [οὖν] now L. l ἄρα γε LTRa. m ἐκ L.



πατρός μου τοῦ ἐν ἡ οὐρανοῖς. 22 πολλοὶ ἐροῦσίν μοι ἐν  
of my Father who [is] in [the] heavens. Many will say to me in  
ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ·σὺ ὀνόματι ὁ προσφη-  
that day, Lord, Lord, 'not 'through 'thy 'name 'did 'we  
τεῖσαμεν,<sup>1</sup> καὶ τῷ·σὺ ὀνόματι δαίμονα ἐξεβάλομεν, καὶ  
'prophesy, and through thy ' name demons cast out, and  
τῷ·σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ  
through thy name 'works 'of 'power 'many perform? And  
τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε  
then will I confess to them, Never knew I you: depart ye  
ἀπ' ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
from me, who work lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους,<sup>1</sup>  
Every one therefore whosoever hears 'my 'words 'these,  
καὶ ποιῇ αὐτοὺς, ὁμοιωσώ αὐτὸν<sup>1</sup> ἀνδρὶ φρονίμῳ, ὅστις ἐκοδό-  
and does them, I will liken him to a 'man 'prudent, who built  
μυσεν τὴν οἰκίαν αὐτοῦ<sup>1</sup> ἐπὶ τὴν πέτραν· 25 καὶ κατέβη ἡ  
his house<sup>1</sup> upon the rock: and came down the  
βροχὴ καὶ ἤλθον<sup>1</sup> οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ  
rain, and came the streams, and blew the winds, and  
'προσέπεσον<sup>1</sup> τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεμελίωτο γάρ  
fell upon that house, and it fell not; for it had been founded  
ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους  
upon the rock, and everyone who hears 'my 'words  
τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,  
'these and does not do them, he shall be likened to a 'man 'foolish,  
ὅστις ψυκοδόμησεν τὴν οἰκίαν αὐτοῦ<sup>1</sup> ἐπὶ τὴν ἄμμο· 27 καὶ  
who built his house upon the sand: and  
κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ  
came down the rain, and came the streams, and blew the  
ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν  
'winds, and beat upon that house, and it fell, and 'was  
ἡ πτώσις αὐτῆς μεγάλη.  
the 'fall 'of 'it great.

28 Καὶ ἐγένετο ὅτε ᾤσυνετέλεσεν,<sup>1</sup> ὁ Ἰησοῦς τοὺς λόγους  
And it came to pass when 'had 'finished 'Jesus 'words  
τούτους ἐξεπλήσοντο οἱ ὄχλοι ἐπὶ τῇ διδασκίᾳ αὐτοῦ· 29 ἦν  
'these astonished were the crowds at his teaching: 'he 'was  
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ  
for teaching them as 'authority 'having, and not as the  
γραμματεῖς.<sup>2</sup>  
scribes.

8<sup>1</sup> Καταβάντι δὲ αὐτῷ<sup>1</sup> ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ  
And when 'had 'come 'down 'he from the mountain, 'followed 'him  
ὄχλοι πολλοί· 2 καὶ ἰδοὺ, λεπρὸς ἔλθων<sup>1</sup> προσεκύνη αὐτῷ,  
'crowds 'great. And behold, a leper having come did homage to him,  
λέγων, Κύριε, ἂν θέλῃς, δύνασαι με καθαρίσαι. 3 Καὶ  
saying, Lord, if thou wilt thou art able me to cleanse. And  
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ<sup>1</sup> ὁ Ἰησοῦς,<sup>1</sup> λέγων,  
having stretched out [his] hand 'touched 'him 'Jesus, saying,  
Θέλω, καθαρίσθητι. Καὶ εὐθὺς ἐκαθαρίσθη<sup>1</sup> αὐτοῦ ἡ λέπρα.  
I will, be thou cleansed. And immediately 'was cleansed his leprosy.

<sup>1</sup> + τοῖς τῇ ΛΤΓΑ. ὁ ἐπροφητεύσαμεν ΛΤΓΑ. Ρ [τούτους] ΛΤΓ. ὁμοιωθήσεται he shall be likened ΛΤΓ. ὁ αὐτοῦ τὴν οἰκίαν ΛΤΓΑ. ἡλθον ΤΓ. προσέπαισαν struck against Λ; προσέπεσαν ΤΓΑ. ὁ αὐτοῦ τὴν οἰκίαν ΛΤΓΑ. ἔτελεσεν ΛΤΓΑ. + αὐτὸν (read their scribes) ΛΤΓΑ; + καὶ οἱ Φαρισαῖοι and the Pharisees Λ. γ καὶ καταβάντος αὐτοῦ Λ; καταβάντος δὲ αὐτοῦ ΤΓ. προσελθὼν having come to [him] ΛΤΓΑ·W. ὁ Ἰησοῦς (read he touched) ΙΤΓΑ. ἐκαθαρίσθη Τ.

Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 for he taught them as one having authority, and not as the scribes.

VIII. When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And

Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὁρα μὴ δεινὴ εἶπης· ἀλλ' ὑπάγε, And <sup>1</sup>says <sup>2</sup>to <sup>3</sup>him <sup>1</sup>Jesus, See <sup>2</sup>no one thou tell; but go thyself shew to the priest, and offer the gift which <sup>2</sup>ordere<sup>d</sup> <sup>3</sup>Moses <sup>4</sup>for a testimony to them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

5 Ἐἰσελθόντι δὲ εἰς τὴν οἰκίαν τοῦ κεντυρίωνος, καὶ παρακαλῶν αὐτὸν ὁ κύριος, λέγων, Κύριε, ἐκάλειν. And <sup>2</sup>having <sup>3</sup>entered <sup>1</sup>Jesus into Capernaum, <sup>2</sup>came. αὐτῷ ἑκατόνταρχος <sup>1</sup>παρεκαλεῖν αὐτὸν ὁ κύριος, λέγων, Κύριε, ἐκάλειν. And <sup>2</sup>says <sup>3</sup>to <sup>4</sup>him <sup>1</sup>Jesus, I <sup>2</sup>having come will <sup>3</sup>heal him. And <sup>2</sup>answering <sup>3</sup>the <sup>4</sup>centurion <sup>5</sup>said, Lord, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ· ὁ λόγος, καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίας, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχοῦ, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 11 λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν αὐτῷ ὁ κεντυρίων, Ὁ κύριε, ἐκάλειν. καὶ ὡς ἐπίστευσας γενήθη τῷ σκ. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he

14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν γυναῖκα αὐτοῦ βεβλημένην καὶ πυρεσσομένην, 15 καὶ

ε ἀλλὰ ἐγείναι. δ προσέμενον LTTAW. ε Μωϋσῆς LTTAW. ε εἰσελθόντος LTTAW. ε αὐτῷ he GW; αὐτοῦ he LTTA. b Καφάρναου LTTAW. i ἐκατόνταρχος π. k — καὶ LT[Tr]A. l — ὁ Ἰησοῦς (read he says) LT[Tr]A. m ἀποκριθεὶς δὲ LTTA. n λόγῳ by a word LTTAW. o + τασσομένους placed L. p + αὐτῷ him L. q παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῇ Ἰσραὴλ with no one so great faith in Israel LTTA. r ἐξελεύσονται shall go forth π. s ἐκατοντάρχη LTTAW. t — καὶ LT[Tr]A. v — αὐτοῦ (read the servant) LTT[Tr]A. w ἀπὸ τῆς ὥρας ἐκείνης from that hour L.

ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ  
he touched her hand, and left her the fever; and  
ἠγέρθη καὶ διηκόνει αὐτοῖς.<sup>11</sup>  
she arose and ministered to them.

16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους  
And evening being come, they brought to him "possessed with" demons  
πολλοὺς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς  
many, and he cast out the spirits by a word, and all who  
κακῶς ἔχοντας ἰθεράπευσεν· 17 ὅπως πληρωθῇ τὸ  
"ill" were he healed: So that might be fulfilled that which  
ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς  
was spoken by Esaias the prophet, saying, Himself the  
ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβίστασεν.  
infirmities of us took, and the diseases bore.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους<sup>12</sup> περὶ αὐτόν, ἐκέ-  
And "seeing" Jesus great crowds around him, he com-  
λευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 καὶ προσελθὼν εἰς  
manded to depart to the other side. And having come to [him] one

γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν  
a scribe said to him, Teacher, I will follow thee whithersoever  
ἀπέρχῃ. 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς  
thou mayest go. And "says" to him "Jesus, The foxes "holes

ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκευνύουσιν, ὁ δὲ υἱὸς  
have, and the birds of the heaven nests, but the Son  
τοῦ ἀνθρώπου οὐκ ἔχει τοῦ τὴν κεφαλὴν κλίνῃ. 21 Ἐτερος  
of man has not where the head he may lay. "Another

δὲ τῶν μαθητῶν αὐτοῦ<sup>13</sup> εἶπεν αὐτῷ, Κύριε, ἐπιτρέφόν μοι  
and of his disciples said to him, Lord, allow me  
πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ ὁ Ἰησοῦς<sup>14</sup>  
first to go and bury my father. But Jesus

εἶπεν αὐτῷ, Ἀκολουθε μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι  
said to him, Follow me, and leave the dead to bury  
τοὺς ἑαυτῶν νεκρούς.  
their own dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ  
And "having" entered he into the ship, "followed" him

οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ  
his "disciples. And lo, a "tempest" great arose in the  
θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων·  
sea, so that the ship was covered by the waves;

αὐτὸς δὲ ἐκάθευδεν. 25 καὶ προσελθόντες<sup>15</sup> οἱ μαθηταὶ αὐτοῦ<sup>16</sup>  
but he was sleeping. And having come to [him] the disciples of him  
ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς,<sup>17</sup> ἀπολλύμεθα.  
awoke him, saying, Lord, save us; we perish.

26 Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; Τότε  
And he says to them, Why fearful are ye, O [ye] of little faith? Then,  
ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο  
having arisen he rebuked the winds and the sea, and there was

γαλὴν μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες,  
a "calm" great. And the men wondered, saying,

Ποταπὸς ἔστιν οὗτος, ὅτι καὶ οἱ ἄνθρωποι καὶ ἡ θάλασσα  
What kind [of man] is this, that even the winds and the sea

ὑπακούουσιν αὐτῷ;<sup>18</sup>  
obey him?

touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

<sup>12</sup> αὐτῷ to him LTTAW. <sup>13</sup> ὄχλον a crowd L. <sup>14</sup> αὐτοῦ (read the disciples) LTTA. <sup>15</sup> αὐτοῖς (read he said) T. <sup>16</sup> λέγει says LTTAW. <sup>17</sup> τὸ (read a ship) LTTA. <sup>18</sup> οἱ μαθηταὶ [L] LTTA. <sup>19</sup> αὐτοῦ GLTTAW. <sup>20</sup> ἡμᾶς LTTAW. <sup>21</sup> καὶ L. <sup>22</sup> αὐτῷ υπακούουσιν LTTA.



28 And when he was come to the other side into the country of the Gergesene, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, Why have thou come with these Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

28 Καὶ ἔλθοντι αὐτῶ<sup>1</sup> εἰς τὸ πέραν εἰς τὴν χώραν τῶν  
And when <sup>pad</sup>come <sup>he</sup> to the other side to the country of the  
ἱ Γερρεσηνῶν<sup>2</sup> ὑπῆντησαν αὐτῶ<sup>3</sup> δύο δαιμονιζόμενοι ἐκ τῶν  
Gergesenes, <sup>met</sup> <sup>him</sup> <sup>two</sup> <sup>possessed</sup> <sup>by</sup> <sup>demons</sup> out of the  
μνημείων ἔξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ  
tombs coming, <sup>violent</sup> <sup>very</sup>, so that not <sup>was</sup> <sup>able</sup> <sup>any</sup> <sup>one</sup> to  
παρελθεῖν διὰ τῆς ὁδοῦ· ἐκείνης· 29 καὶ ἰδοὺ, ἐκραζάν λέγοντες,  
to pass by that way. And lo, they cried out, saying,  
Τί ἡμῖν καὶ σοί, Ἰησοῦ,<sup>4</sup> υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ  
What to us and to thee, Jesus, Son of God? art thou come here before [the]  
καίρου<sup>5</sup> βασανίσαι ἡμᾶς; 30 Ἦν. δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη  
time to torment us? Now there was far off from them a herd  
χοίρων πολλῶν βόσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν  
of <sup>swine</sup> <sup>many</sup> <sup>feeding</sup>; And the demons besought  
αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, <sup>μι</sup>ἐπίτρεψον ἡμῖν ἀπελθεῖν<sup>6</sup>  
him, saying, If thou cast out us, allow us to go away  
εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς<sup>7</sup>, Ὑπάγετε.  
into the herd of the swine. And he said to them, Go.  
Οἱ δὲ ἐξελθόντες ἀπῆλθον<sup>8</sup> εἰς τὴν ἀγέλην τῶν χοίρων.<sup>9</sup>  
And they having gone out went away into the herd of the swine:  
καὶ ἰδοὺ, ὥρμησεν <sup>πᾶσα</sup> ἡ ἀγέλη <sup>ἐν</sup> τοῖς χοίροις<sup>10</sup> κατὰ τοῦ  
and behold, <sup>rushed</sup> <sup>all</sup> <sup>the</sup> <sup>herd</sup> <sup>of</sup> <sup>the</sup> <sup>swine</sup> down the  
κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.  
steep into the sea, and died in the waters.  
33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν  
But those who fed [them] fled, and having gone away into the city  
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.  
related everything, and the [events] concerning those possessed by demons.  
34 καὶ ἰδοὺ, <sup>πᾶσα</sup> ἡ πόλις ἐξῆλθεν εἰς τὴν συνάντησιν<sup>11</sup> τῷ<sup>12</sup> Ἰησοῦ.  
And behold, all the city went out to meet Jesus;  
καὶ ἰδόντες αὐτόν, παρεκάλεσαν <sup>ἐν</sup> τῷ<sup>13</sup> πρὸς<sup>14</sup> μεταβῆναι<sup>15</sup> ἀπὸ  
and seeing him, they besought [him] that he would depart from  
τῶν ὁρίων αὐτῶν.  
their borders.

IX. And he entered into a ship, and passed over, and came into his own city. 2 And, behold, there was brought to him a man, sick of the palsy, lying on a bed: 3 And Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. 4 And, behold, certain of the scribes said within themselves, This man blasphemeth. 5 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 6 For whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 7 But that ye may know that the Son of man hath power to forgive sins, he said unto the sick, Rise up, take up thy bed, and walk. 8 And he sprang up, and walked before them all: so that all marvelled.

9 Καὶ ἔμβας εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς  
 And having entered into the ship he passed over and came to  
 τὴν ἰδίαν πόλιν. 2 καὶ ἰδὼς, προσέφερον αὐτῷ παραλυτικὸν  
 his own city. And behold, they brought to him a paralytic  
 ἐπὶ κλίνῃς βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν  
 on a bed lying; and seeing <sup>1</sup>Jesus their faith  
 εἶπεν τῷ παραλυτικῷ, θάρσει, τέκνον, ᾧ ἄφεωνται  
 said to the paralytic, Be of good courage, child; <sup>2</sup>have been forgiven  
 σοὶ αἱ ἁμαρτίαι σου. 3 Καὶ ἰδὼς, τινὲς τῶν γραμματέων ἔειπον·  
<sup>3</sup>thee <sup>1</sup>thy sins. And lo, some of the scribes said  
 ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 Καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
 in themselves, This [man] blasphemes. And <sup>2</sup>perceiving <sup>1</sup>Jesus  
 ἐνθυμήσεως αὐτῶν, εἶπεν, Ἰνατί <sup>3</sup>ὑμεῖς ἐνθυμήσθε πονηρὰ  
 their thoughts, said, Why <sup>2</sup>ye <sup>1</sup>think evil  
 ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν ἐυκόπως εἰπεῖν,  
 in your hearts? For which is easier, to say,

<sup>1</sup> ἐλθόντος αὐτοῦ LTr. <sup>k</sup> Γερασσηνῶν L; Γαδαρανηνῶν Gadarenes TTrA. <sup>l</sup> — Ἰησοῦ GLTTrA.  
<sup>m</sup> ἀποστείλον ἡμᾶς send us GLTTrA. <sup>n</sup> + [ὁ Ἰησοῦς] Jesus L. <sup>o</sup> ἀπῆλθαν LTr. <sup>p</sup> τοὺς  
 χοίρους the swine LTr. <sup>q</sup> — τῶν χοίρων GLTTr[A]. <sup>r</sup> ὑπάντησαν LTr. <sup>s</sup> τοῦ τ.  
<sup>t</sup> ἵνα L. <sup>v</sup> — τὸ (read a ship) LTr[A]. <sup>w</sup> προσφέρουσιν they bring L. <sup>x</sup> ἀφένται are  
 forgiven LTr. <sup>y</sup> σου αἱ ἀμαρτίαι LTrA. <sup>z</sup> εἶπαν LTr <sup>a</sup> εἶδος knowing LTr. <sup>b</sup> ἱναὶ GtW.  
<sup>c</sup> — ὑμεῖς LTrA.

<sup>d</sup>Ἀρξονται<sup>11</sup> <sup>e</sup>σοι<sup>12</sup> αἱ ἁμαρτίαι· ἢ εἰπεῖν, "Ἐγείραι<sup>13</sup> καὶ  
<sup>12</sup>Have<sup>14</sup> been<sup>15</sup> forgiven<sup>16</sup> thee [thy] <sup>17</sup>sins, or to say, Arise and  
 περιπατεῖ; ὁ ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀν-  
 walk? But that ye may know that authority has the Son of  
 θρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παρα-  
 man on the earth to forgive sins: then he says to the para-  
 λυτικῷ, Ἔγερθεῖς<sup>18</sup> ἄρὸν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν  
 lytic, Having arisen, take up thy bed, and go to  
 οἶκόν σου<sup>19</sup>· 7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ.  
 house<sup>20</sup> thy. And having arisen he went away to his house.  
 8 ἰδόντες δὲ οἱ ὄχλοι<sup>21</sup> ἠεθαύμασαν, καὶ ἰδοῦσαν τὸν θεόν,  
 And<sup>22</sup> having<sup>23</sup> seen<sup>24</sup> the<sup>25</sup> crowds<sup>26</sup> wondered, and glorified God,  
 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.  
 who gave<sup>27</sup> authority<sup>28</sup> such<sup>29</sup> to men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον  
 And<sup>30</sup> passing<sup>31</sup> Jesus<sup>32</sup> thence saw a man sitting  
 ἐπὶ τῷ τελωνίῳ, Ἰ Ματθαῖον<sup>33</sup> λεγόμενον, καὶ λέγει αὐτῷ, Ἀκο-  
 at the tax-office, Matthew<sup>34</sup> called, and says to him, Fol-  
 λούθει μοι. Καὶ ἀναστὰς<sup>35</sup> ἠκολούθησεν<sup>36</sup> αὐτῷ. 10 Καὶ ἐγένετο  
 low me. And having arisen he followed him. And it came to pass  
 αὐτοῦ ἀνακειμένου<sup>37</sup> ἐν τῇ οἰκίᾳ, καὶ<sup>38</sup> ἰδοὺ, πολλοὶ τελῶναι.  
 at his reclining [at table] in the house, that behold, many tax-gatherers  
 καὶ ἁμαρτωλοὶ ἔλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ  
 and sinners having come were reclining [at table] with Jesus and  
 τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι<sup>39</sup> εἶπον<sup>40</sup>  
 his disciples. And having seen [it] the Pharisees said  
 τοῖς μαθηταῖς αὐτοῦ, Ὅτι<sup>41</sup> μετὰ τῶν τελωνῶν καὶ ἁμαρ-  
 to his disciples, Why with the tax-gatherers and sin-  
 τῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 Ὁ δὲ ὁ Ἰησοῦς<sup>42</sup> ἀκούσας  
 ners eats your teacher? But Jesus having heard  
 εἶπεν αὐτοῖς, Οὐ<sup>43</sup> χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,  
 he said to them, Not<sup>44</sup> need<sup>45</sup> have<sup>46</sup> they<sup>47</sup> who<sup>48</sup> are<sup>49</sup> strong of a physician,  
 ἁλλ' οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστίν,  
 but they who<sup>50</sup> ill are. But having gone learn what is,  
 Ἔλεον<sup>51</sup> θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους,  
 Mercy I desire, and not sacrifice: not<sup>52</sup> for<sup>53</sup> I<sup>54</sup> came to call righteous  
 ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.<sup>55</sup>  
 [ones], but sinners to repentance.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντές,  
 Then come near to him the disciples of John, saying,  
 Ὅτι<sup>56</sup> διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν<sup>57</sup> πολλά, οἱ δὲ μαθη-  
 Why<sup>58</sup> we<sup>59</sup> and the<sup>60</sup> Pharisees<sup>61</sup> do fast<sup>62</sup> much, but<sup>63</sup> disci-  
 ταῖς σου οὐ νηστεύουσιν; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ  
 ples thy fast not? And<sup>64</sup> said<sup>65</sup> to<sup>66</sup> them<sup>67</sup> Jesus,  
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν  
 Can the sons of the bridechamber mourn while with them  
 ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ  
 is the bridegroom? will<sup>68</sup> come<sup>69</sup> but<sup>70</sup> days when will have been taken away  
 ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. 16 οὐδεὶς δὲ  
 from them the bridegroom, and then they will fast. But no one  
 ἐπιβάλλει ἐπὶ βλεῖμμα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·  
 puts a piece of cloth unfulled on an old garment:

given thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto man.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of old garment, for that which

<sup>d</sup> ἀφίενται are forgiven LIT. <sup>e</sup> σου (read thy sins) GLTFAW. <sup>f</sup> ἔγειρε LITFAW. <sup>g</sup> ἔγειρε arise LIT. <sup>h</sup> ἐφοβήθησαν were afraid LITFAW. <sup>i</sup> Ματθαῖον LITFAW. <sup>k</sup> ἠκολούθει T. Ἀνακειμένου αὐτοῦ L. — καὶ T. <sup>l</sup> ἔλεγον LITFAW. <sup>m</sup> διὰ τί LITFAW. <sup>n</sup> — Ἰησοῦς LITFAW. <sup>o</sup> — εἰς μετάνοιαν GLTFAW. <sup>p</sup> Διὰ τί LITFAW. <sup>q</sup> — πολλά LIT.

is put in to fill it up  
taken from the gar-  
ment, and the rent is  
made worse. 17 Neither  
do men put new wine  
into old bottles: else  
the bottles break, and  
the wine runneth out,  
and the bottles perish:  
but they put new wine  
into new bottles, and  
both are preserved.

18 While he spake  
these things unto  
them, behold, there  
came a certain ruler,  
and wor-shipped him,  
saying, My daughter  
is even now dead: but  
come and lay thy hand  
upon her, and she shall  
live. 19 And Jesus a-  
rose, and followed  
him, and so did his  
disciples.

20 And, behold, a  
woman, which was  
di-eased with an issue  
of blood twelve years,  
came behind him, and  
touched the hem of his  
garment: 21 for she  
said within herself, If  
I may but touch his  
garment, I shall be  
whole. 22 But Jesus  
turned him about, and  
when he saw her, he  
said, Daughter, be of  
good comfort; thy  
faith hath made thee  
whole. And the wo-  
man was made whole  
from that hour.

23 And when Jesus  
came into the ruler's  
house, and saw the  
minstrels and the peo-  
ple making a noise,  
24 he said unto them,  
Give place: for the  
maid is not dead, but  
sleepeth. And they  
laughed him to scorn.  
25 But when the people  
were put forth, he  
went in, and took her  
by the hand, and the  
maid arose. 26 And  
the fame hereof went  
abroad into all that  
land.

27 And when Jesus  
departed thence, two  
blind men followed  
him, crying, and say-  
ing, Thou Son of Da-  
vid, have mercy on us.  
28 And when he was  
come into the house,  
the blind men came to  
him: and Jesus saith

αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον  
takes away for its filling up from the garment, and a worse  
σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς  
rent takes place. Nor put they wine new into skins  
παλαιοὺς· εἰδὲ ἄλλῃ ῥήνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται,  
old, otherwise are burst the skins, and the wine is poured out,  
καὶ οἱ ἀσκοὶ ὑπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς  
and the skins will be destroyed; but they put wine new into  
ἀσκοὺς· καινοὺς, καὶ ἀμφοτέρω συντηροῦνται.  
skins new, and both are preserved together.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων<sup>b</sup> ἐλθὼν<sup>c</sup>  
These things as he is speaking to them, behold, a ruler having come  
προσεκύνει αὐτῷ, λέγων, ὅτι ἡ θυγάτηρ μου ἄρτι τελευ-  
did homage to him, saying, My daughter just now has  
τησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ  
died; but having come lay thy hand upon her, and  
ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐκολούθησεν αὐτῇ  
she shall live. And having arisen Jesus followed him,  
καὶ οἱ μαθηταὶ αὐτοῦ.  
and his di-ciples.

20 Καὶ ἰδοὺ, γυνή· αἰμορροοῦσα δώδεκα ἔτη, προσελ-  
And behold, a woman having had a flux of blood twelve years, having  
θοῦσα ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.  
come behind touched the border of his garment.

21 Ἐλεγεν γάρ ἐν ἑαυτῇ, Ἐάν μόνον ἥψωμαι τοῦ ἱματίου  
For she said within herself, If only I shall touch garment  
αὐτοῦ σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν  
his I shall be cured. But Jesus having turned and having seen  
αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.  
her he said, Be of good courage, daughter; thy faith hath cured thee.  
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.  
And was cured the woman from that hour.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος,  
And having come Jesus into the house of the ruler,  
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον,  
and having seen the flute-players and the crowd making a tumult,  
24 ἠλέγει αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον,  
says to them, Withdraw, not for is dead the damsel,  
ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη  
but sleeps. And they laughed at him. But when had been put out  
ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη  
the crowd, having entered he took hold of her hand, and arose  
τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν  
the damsel. And went out this report into all  
γῆν ἐκείνην.  
land that.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἐκολούθησαν αὐτῷ<sup>h</sup>  
And passing on thence Jesus, followed him  
δύο τυφλοὶ, κρᾶζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, <sup>h</sup>ὥς  
two blind [men], crying and saying, Have pity on us, Son  
Δαβίδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ  
of David. And having come into the house, came to him the

<sup>γ</sup> ἀπόλλυνται are destroyed LITR. <sup>z</sup> οἶνον νέον εἰς ἀσκοὺς βάλλουσιν L. <sup>a</sup> ἀμφοτέρω  
GLTTRAW. <sup>b</sup> + εἰς (read a certain ruler) GLTR. <sup>c</sup> προσελθὼν having come to [him] L; εἰσελθὼν  
having entered RAW. <sup>d</sup> — ὅτι T. <sup>e</sup> ἐκολούθει LITRA. <sup>f</sup> — Ἰησοῦς T. <sup>g</sup> στραφεὶς LITRA.  
<sup>h</sup> ἔλεγεν said LITRA. <sup>i</sup> — αὐτῷ LITR. <sup>k</sup> υἱὸς Δαυιδ LITRA; υἱὲ Δαυὶδ GW. <sup>l</sup> προσῆλθον LTR.



τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι  
blind [men], and <sup>2</sup>says <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, Believe ye that I am able  
<sup>21</sup>τοῦτο ποιῆσαι; <sup>11</sup>Λέγουσιν αὐτῷ, Ναί, κύριε. 29 Τότε ἥψατο  
this to do? They say to him, Yea, Lord. Then he touched  
τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενή-  
their eyes, saying, According to your faith be  
θήτω ὑμῖν. 30 Καὶ ἠνεύχθησαν <sup>11</sup>αὐτῶν οἱ ὀφθαλμοί· καὶ  
it to you. And were opened their eyes; and  
<sup>11</sup>ἐνεβριμήσατο <sup>11</sup>αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὅρατε μηδεὶς γινώ-  
<sup>2</sup>strictly <sup>2</sup>charged <sup>2</sup>them <sup>1</sup>Jesus, saying, See <sup>2</sup>no <sup>2</sup>one <sup>1</sup>let  
σκεῖται. <sup>11</sup>31 Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ  
know [it]. But they having gone out made <sup>2</sup>known <sup>1</sup>him in all  
γῇ ἐκείνῃ.  
<sup>2</sup>land <sup>1</sup>that.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄν-  
And as they were going out, behold, they brought to him a  
θρώπου <sup>11</sup>κωφὸν δαιμονιζόμενον. 33 καὶ ἐκβληθέντος  
man dumb, possessed by a demon. And <sup>2</sup>having <sup>2</sup>been <sup>2</sup>cast <sup>2</sup>out  
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ θαύμασαν οἱ ὄχλοι,  
<sup>1</sup>the <sup>2</sup>demon, <sup>2</sup>spoke <sup>2</sup>the <sup>2</sup>dumb. And <sup>2</sup>wondered <sup>1</sup>the <sup>2</sup>crowds,  
λέγοντες, <sup>11</sup>Ὅτι <sup>11</sup>οὐδέποτε ἐφάνη οὕτως ἐν τῇ Ἰσραήλ. 34 Οἱ δὲ  
saying, <sup>2</sup>Never was it seen thus in Israel. But the  
Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει  
Pharisees said, By the prince of the demons he casts out  
τὰ δαιμόνια.  
the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,  
And <sup>2</sup>went <sup>2</sup>about <sup>1</sup>Jesus <sup>2</sup>the <sup>2</sup>cities <sup>2</sup>all <sup>1</sup>and the villages,  
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐα-  
teaching in their synagogues, and proclaiming the glad  
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
tidings of the kingdom, and healing every disease and every  
μαλακίαν <sup>11</sup>ἐν τῷ λαῷ. <sup>11</sup>36 ἰδὼν δὲ τοὺς ὄχλους, ἐ-  
bodily weakness among the people. And having seen the crowds he was  
σπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι· καὶ  
moved with compassion for them, because they were wearied and  
<sup>11</sup>ἐρόρμημένοι <sup>11</sup>ὥσει <sup>11</sup>πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει  
cast away as sheep not having a shepherd. Then he says  
τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἳ δὲ ἐργάται  
to his disciples, The <sup>2</sup>indeed <sup>1</sup>harvest [is] great, but the workmen  
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως  
[are] few; supplicate therefore the Lord of the harvest, that  
ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.  
he may send out workmen into his harvest.

<sup>1</sup> 10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,  
And <sup>2</sup>having called to [him] <sup>2</sup>twelve <sup>2</sup>disciples <sup>1</sup>his  
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε  
he gave to them authority over <sup>2</sup>spirits <sup>1</sup>unclean, so as  
ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν  
to cast out them, and to heal every disease and every  
μαλακίαν.  
bodily weakness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·  
Now of the twelve apostles the names are these:

unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few: 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

X. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these; The

<sup>m</sup> ποιῆσαι τοῦτο L. <sup>n</sup> ἠνεύχθησαν LTR. <sup>o</sup> ἐνεβριμήθη LITR. P — ἄνθρωπον (read [one]) L[TR]. <sup>q</sup> — ὅτι GLTTAW. <sup>r</sup> — ἐν τῷ λαῷ GLTTAW. <sup>s</sup> ἐσκυλμένοι harassed GLTTAW. <sup>t</sup> ἐρριμμένοι L; ἐριμμένοι TR. <sup>u</sup> ὥς Tr.

first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφός  
first Simon who is called Peter, and Andrew  
αὐτοῦ. \* Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφός  
his; James the [son] of Zebedee, and John  
αὐτοῦ. 3 Φίλιππος, καὶ Βαρθολομαῖος. Θωμᾶς, καὶ \* Ματθαῖος<sup>11</sup>  
his; Philip, and Bartholomew; Thomas, and Matthew  
ὁ τελώνης. Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ \* Λεββαῖος ὁ  
the tax-gatherer; James the [son] of Alphaeus, and Lebbaeus who  
ἐπικληθεὶς Θαδδαῖος.<sup>12</sup> 4 Σίμων ὁ \* Κανανίτης,<sup>13</sup> καὶ Ἰουδας  
was surnamed Thaddaeus; Simon the Canaanite, and Judas  
a β' Ἰσκαριώτης,<sup>14</sup> ὁ καὶ παραδόνς αὐτόν.  
Iscariote, who also delivered up him.

5 Τοὺτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παρηγγεῖλας  
These twelve sent forth Jesus, having charged

αὐτοῖς, λέγων, Εἰς ὁδὸν ἰθὺν μὴ ἀπέλθῃτε, καὶ εἰς  
them, saying, Into [the] way of the Gentiles go not off, and into

πόλιν. <sup>c</sup>Σαμαρειτῶν<sup>15</sup> μὴ εἰσελθῇτε. 6 πορεύεσθε. δὲ μᾶλλον  
a city of [the] Samaritans enter not; but go rather

πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7 πο-  
to the sheep the lost of [the] house of Israel. 7 Go-

ρευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία  
ing and proclaim, saying, Has drawn near the kingdom

τῶν οὐρανῶν. 8 ἀσθενούντας θεραπεύετε, <sup>d</sup>λεπρούς καθαρί-  
of the heavens. Sick heal, lepers cleanse,

ζετε, νεκροὺς ἐγείρετε,<sup>16</sup> δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε,  
dead raise, demons cast out: gratuitously ye received,

δωρεὰν δότε. 9 Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ  
gratuitously impart. Provide not gold, nor silver, nor

χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πῆραν εἰς ὁδόν, μηδὲ  
money in your belts, nor provision-bag for [the] way, nor

δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον.<sup>17</sup> αἰσίου γὰρ ὁ  
two tunics, nor sandals, nor a staff: for worthy the

ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.<sup>18</sup> 11 Εἰς ἡν δ' αὖ πόλιν ἢ  
workman of his food is. And into whatever city or

κώμην εἰσελθῇτε, ἐξετάσατε τίς ἐν αὐτῇ ἀξίος ἐστίν.<sup>19</sup> κακεῖ  
village ye enter, inquire who in it worthy is, and there

μείνατε, ἕως ἂν ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν  
remain until ye go forth. But entering into the house,

ἀσπάσασθε αὐτήν. 13 καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω.<sup>20</sup>  
salute it: and if indeed be the house worthy, let come

ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν.<sup>21</sup> ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν  
your peace upon it; but if it be not worthy, your peace

πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὅς ἂν<sup>22</sup> μὴ δέξηται ὑμᾶς,  
to you. 14 And whoever will not receive you,

μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξέρχόμενοι τῆς οἰκίας ἢ τῆς  
nor will hear your words, going forth of [that] house or

πόλεως ἐκείνης, ἐκτινάξατε τὸν κοινορτόν.<sup>23</sup> κτῶν ποδῶν ὑμῶν.  
city that, shake off the dust of your feet.

15 Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γὰρ Σοδόμων  
Verily I say to you, More tolerable it shall be for [the] land of Sodom

καὶ Ἰομὸρρᾶν<sup>24</sup> ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ,  
and of Gomorrah in day of judgment, than for that city. Lo,

\* + καὶ and LIT. \* Ματθαῖος LITTA. 7 — Λεββαῖος ὁ ἐπικληθεὶς Θαδ-  
δαῖος TA. \* Καναναῖος Cananaean LITTA. a + ὁ the EGLTAW. b Ἰσκαριώτ L. c Σαμαρειτῶν T.  
d νεκροὺς ἐγείρετε, λεπρούς καθαρῖζετε GLTTAW. e ῥάβδους staves W. f — ἐστίν (read [is])  
LIT A. g ἐλθάτω TIT. h ἂν LITTA. i + ἔξω out LITTA. k + ἐκ (read from your feet) LIT.  
l Ἰομὸρρᾶ TTA.

ἢ ὡς ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε  
 I send forth you as sheep in [the] midst of wolves: be ye

οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισστεραί.  
 therefore prudent as the serpents, and harmless as the doves.

17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς  
 But beware of men; for they will deliver you

εἰς συναγώγια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν  
 into synagogues, and in their synagogues they will scourge

ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε  
 you: and before governors also and kings ye shall be brought

ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.  
 on account of me, for a testimony to them and to the nations.

19 ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί  
 But when they deliver up you, be not careful how or what

λαλήσητε· ἡδοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή-  
 ye should speak: for it shall be given you in that hour what ye shall

σετε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα  
 speak: for not ye are they who speak, but the Spirit

τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ  
 of your Father which speaks in you. But will deliver up

ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπανα-  
 brother brother to death; and father child: and will

στήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.  
 rise up children against parents, and will put to death them.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·  
 And ye will be hated by all on account of my name;

ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ  
 but he that endures to [the] end, he shall be saved. But when

διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς ἄλλην·  
 they persecute you in this city, flee to another:

ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις  
 for verily I say to you, In no wise will ye have completed the cities

Ἰσραὴλ ἕως ἄν· ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ  
 of Israel until be come the Son of man. Not

ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ  
 is a disciple above the teacher, nor a bondman above

τὸν κύριον αὐτοῦ. 25 ἄρκετόν τῳ μαθητῇ ἵνα γένηται ὡς  
 his lord. Sufficient for the disciple that he become as

ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν  
 his teacher, and the bondman as his lord. If the

οἰκοδεσπότην· βελέζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον  
 master of the house Beelzebub they called, how much more

τοὺς οἰκιακοὺς αὐτοῦ; 26 Μὴ οὖν φοβηθῆτε αὐτούς  
 those of his household? Not therefore ye should fear them;

οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται·  
 for nothing is covered which shall not be uncovered,

καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ  
 and hidden which shall not be known. What I tell you in the

σκοτία εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε κη-  
 darkness speak in the light; and what in the ear ye hear pro-

ρῶσατε ἐπὶ τῶν ὀρωμάτων. 28 καὶ μὴ φοβηθῆτε ἀπὸ  
 claim upon the housetops. And ye should not fear because of

as sheep in the midst of wolves; be ye there-  
 fore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver  
 you up to the councils,

and they will scourge you in their syna-  
 gogues; 18 and ye shall

be brought before gov-  
 ernors and kings for

my sake, for a testi-  
 mony against them

and the Gentiles. 19 But when they deliv-  
 er you up, take no

thought how or what  
 ye shall speak: for it

shall be given you in  
 that same hour what

ye shall speak. 20 For it is not ye that speak,  
 but the Spirit of your

Father which speaketh  
 in you. 21 And the

brother shall deliver  
 up the brother to death,

and the father the  
 child: and the chil-

dren shall rise up a-  
 gainst their parents,

and cause them to be  
 put to death. 22 And

ye shall be hated of all  
 men for my name's

sake: but he that en-  
 dureth to the end shall

be saved. 23 But when  
 they persecute you in

this city, flee ye into  
 another: for verily I

say unto you, Ye shall  
 not have gone over the

cities of Israel, till the  
 Son of man be come.

24 The disciple is not  
 above his master, nor

the servant above his  
 lord. 25 It is enough

for the disciple that he  
 be as his master, and

the servant as his lord.  
 If they have called the

master of the house  
 Beelzebub, how much

more shall they call  
 them of his household?

26 Fear them not there-  
 fore: for there is noth-

ing covered, that shall  
 not be revealed; and

hid, that shall not  
 be known. 27 What I

tell you in darkness,  
 that speak ye in light;

and what ye hear in  
 the ear, that preach

1 παραδῶσιν they shall have delivered LIT. 2 [δοθῇ. γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή.] I. 3 λαλήσητε ye should speak LIT. 4 ὃ τὴν ἑτέραν τὴν ἐπὶ τῇ ἐτέρᾳ (κάν ἐκ ταύτης α) διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην and if in the next (and if from this) they persecute you, flee to another G[L]. 5 — τοῦ LIT. 6 — ἂν TA. 7 τὸ οἰκοδεσπότην I. 8 ἐπέκα-  
 λεσαν they have surnamed GLIT. 9 τῷ τοῖς οἰκιακοῖς L. 10 μὴ φοβείσθε fear ye not GLIT. 11 W.



which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold

τῶν ἀποκτείνοντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενων those who kill the body, but the soul are not able ἀποκτείνειν φοβήθητε. δὲ μᾶλλον τὸν δυνάμενον καὶ to kill; but ye should fear rather him who is able both ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ. 29 οὐχὶ δύο στρουθία soul and body to destroy in Gehenna. 29 οὐχὶ δύο στρουθία ἀσπαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν for an assarion are sold? and one of them shall not fall to the γῆν ἄνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς ground without your Father. But of you even the hairs of the κεφαλῆς πάντα ἡριθμημέναι εἰσίν. 31 μὴ οὖν φοβηθήτε head all numbered are. 31 μὴ οὖν φοβηθήτε πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅσ- in many sparrows better are ye. 32 Πᾶς οὖν ὅσ- τις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω ever shall confess me before me, will confess καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς also I him before my Father who [is] in the heavens. 33 ὅστις δ' ἂν ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, But whosoever shall deny me before me, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 34 Μην οἰμίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ the heavens. Think not that I came to place peace on τὴν γῆν. οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχραν. 35 ἦλθον the earth: I came not to place peace, but a sword. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα- for to set at variance a man against his father, and a daugh- τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν- against her mother, and a daughter-in-law against mother- θερᾶς αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιστοὶ in-law her. And enemies of the man [shall be] the household αὐτοῦ. 37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν his. He that loves father or mother above me is not μόν ἄξιος καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ of me worthy; and he that loves son or daughter above me οὐκ ἔστιν μόν ἄξιος. 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ is of me worthy. And he that takes not his cross καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μόν ἄξιος. 39 ὁ εὐρὼν, and follows after me not is of me worthy. He that has found τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ ἀπολέσας τὴν his life shall lose it; and he that has lost ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. 40 Ὁ δεχόμενος life his on account of me shall find it. He that receives ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀπο- you me receives; and he that receives receives him who sent στείλαντά με. 41 ὁ δεχόμενος προφῆτην εἰς ὄνομα προ- me. He that receives a prophet in the name of a φῆτον μισθὸν προφῆτου λήψεται καὶ ὁ δεχόμενος prophet the reward of a prophet shall receive; and he that receives δίκαιον εἰς ὄνομα δικαίου μισθὸν δίκαιον righteous [man] in the name of a righteous [man] the reward of a righteous λήψεται. 42 καὶ ὃς ἐάν ποτίσῃ ἕνα τῶν μικρῶν [man] shall receive. And whoever shall give to drink to one little ones

\* ἀποκτείνοντων G; ἀποκτεννόντων LTTra. † φοβεῖσθε fear ye Ta. ‡ [καὶ] L. § φοβεῖσθε fear ye LTTra. ‖ + τοῖς the [Tr]A. ° δὲ LTTra. ° καὶ αὐτὸν LTTra. ° + τοῖς the [Tr]A. λήψεται LTTra. & ἂν LTTra.

τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,  
 of these a cup of cold [water] only in [the] name of a disciple,  
 ἀμὴν λέγω ὑμῖν, ὃν μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.  
 verily I say to you, in nowise shall he lose his reward.

water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς  
 And it came to pass when <sup>2</sup>had finished <sup>1</sup>Jesus commanding  
 δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ  
 twelve <sup>2</sup>disciples <sup>1</sup>his, he departed thence to teach and  
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.  
 to preach in their cities.

<sup>2</sup> XI. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ  
 Now John having heard in the prison the works of the  
 χριστοῦ, πέμψας <sup>2</sup>δύο τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ,  
 Christ, having sent two of his disciples, said to him,  
 Σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκρι-  
 Art thou the coming [one], or another are we to look for? And <sup>2</sup>answer-  
 θείς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῳ  
 Jesus said to them, Having gone <sup>1</sup>relate to John  
 ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν, <sup>1</sup>καὶ  
 what ye hear and see: blind receive sight, and  
 χωλοὶ περιπατοῦσιν· λεπροὶ καθαρίζονται, <sup>1</sup>καὶ <sup>2</sup>κωφοὶ  
 lame walk; lepers are cleansed, and deaf  
 ἀκούουσιν· νεκροὶ ἐγείρονται, <sup>1</sup>καὶ <sup>2</sup>πτωχοὶ εὐαγγελίζονται.  
 hear; dead are raised, and poor are evangelized.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 and said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

6 καὶ μακάριός ἐστιν, ὃς <sup>2</sup>ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.  
 And blessed is, whoever shall not be offended in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς  
 But as these were going <sup>2</sup>began <sup>1</sup>Jesus to say to the  
 ὄχλοις περὶ Ἰωάννου, τί <sup>2</sup>ἐξήλθετε εἰς τὴν ἔρημον  
 crowds concerning John, What went ye out into the wilderness  
 θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ  
 to look at? a reed by [the] wind shaken? But

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he, that is least in the kingdom of heaven is greater than he. 12 And from the days of John the

τί <sup>2</sup>ἐξήλθετε εἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ὀμματίοις ἢ μπιεσ-  
 what went ye out to see? a man in soft garments ar-  
 μένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἰκοῖς  
 raged? Behold, those who the soft [garments] wear in the houses  
 τῶν βασιλέων εἰσίν· 9 ἀλλὰ τί <sup>2</sup>ἐξήλθετε εἰδεῖν; προ-  
 of kings are, But what went ye out to see? a pro-  
 φήτην; <sup>2</sup>ναί, λέγω ὑμῖν, καὶ περισσότερον προφῆτον·  
 phet? Yea, I say to you, and [one] more excellent than a prophet.

10 οὗτος γάρ ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ  
 For this is [he] concerning whom it has been written, Behold, I

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς <sup>2</sup>κατα-  
 send my messenger before thy face, who shall  
 σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου· 11 Ἀμὴν λέγω ὑμῖν,  
 prepare thy way before thee. Verily I say to you,

οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου  
 there has not risen among [those] born of women a greater than John  
 τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν  
 the Baptist. But he that [is] less in the kingdom of the  
 οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου  
 heavens greater than he is. But from the days of John the

<sup>2</sup> διὰ by (his disciples) LTT<sup>2</sup>AW. <sup>1</sup> [καὶ] LTr. <sup>2</sup> [καὶ] L. <sup>1</sup> + καὶ and [L] TTrA. <sup>2</sup> ἂν LTr. <sup>2</sup> ἐξήλαστε LTT<sup>2</sup>A. <sup>1</sup> — ἱματίοις (read [garments]) [L] TTrA. <sup>2</sup> — εἰσίν (read [are]) TTrA. <sup>2</sup> προφῆτην εἰδεῖν; (read But why went ye out? to see a prophet? TTrA. <sup>2</sup> — γάρ for TTrA. <sup>2</sup> [εἶπω] L. <sup>2</sup> καὶ (read and he shall prepare) L. <sup>2</sup> ἐστὶν αὐτοῦ A.

Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιά-  
the Baptist until now, the kingdom of the heavens is taken by  
ζεται, καὶ βιασταὶ ἀρπάσσουσιν αὐτήν. 13 πάντες γὰρ οἱ  
violence, and [the] violent seize it. For all the  
προφῆται καὶ ὁ νόμος ἕως Ἰωάννου. <sup>1</sup>προεφῆτευσαν. 14 καὶ  
prophets and the law <sup>2</sup>until <sup>3</sup>John <sup>1</sup>prophesied. And  
εἰ θέλετε δεῖξασθαι, αὐτοὶ ἐστὶν <sup>4</sup>Ἡλίας <sup>5</sup>ὁ μέλλων ἔρχεσθαι.  
if ye are willing to receive [it], he is Elias who is about to come.  
15 ὁ ἔχων ὦτα ἰακούειν, <sup>6</sup>ἀκουέτω. 16 Τίμι δὲ ὁμοίωσω  
He that has ears to hear, let him hear. But to what shall I liken  
τὴν γενεάν ταύτην; ὁμοία ἐστὶν <sup>7</sup>παιδαρίοις <sup>8</sup>ἐν ἀγοραῖς  
this generation? <sup>4</sup>like <sup>5</sup>it is to little children in [the] markets  
καθημένους, <sup>9</sup>καὶ προσφωνοῦσιν τοῖς ἐταίροις αὐτῶν, 17 καὶ  
sitting, and calling to their companions, and  
λέγουσιν, <sup>10</sup>Ἡλῆσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἐθρηνησαμεν  
saying, We piped to you, and ye did not dance; we mourned  
ὑμῖν, <sup>11</sup>καὶ οὐκ ἐκόψασθε. 18 Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίειν  
to you, and ye did not wait. For <sup>12</sup>came <sup>13</sup>John neither eating  
μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ υἱὸς  
nor drinking, and they say, A demon he has. <sup>14</sup>Came <sup>15</sup>the <sup>16</sup>Son  
τοῦ ἀνθρώπου ἐσθίειν καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ,  
<sup>17</sup>of <sup>18</sup>man eating and drinking, and they say, Behold,  
ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ  
a man a glutton and a wine bibber, of tax-gatherers a friend and  
ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν <sup>19</sup>τέκνων <sup>20</sup>αὐτῆς.  
of sinners. And <sup>21</sup>was <sup>22</sup>justified <sup>23</sup>wisdom by <sup>24</sup>children <sup>25</sup>her.

20 Τότε ἤρξατο ἐνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο  
Then he began to reproach the cities in which had taken place  
αἱ πλεῖστα δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ  
the most of his works of power, because they repented not. Woe  
σοι, Ὁραζὶν· <sup>26</sup>οὐαὶ σοι, Βηθσαϊδά· <sup>27</sup>ὅτι εἰ ἐν Τύρῳ καὶ  
to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and  
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,  
Sidon had taken place the works of power which have taken place in you,  
πάλα ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 πλὴν λέγω  
long ago in sackcloth and ashes they had repented. But I say  
ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως  
to you, For Tyre and Sidon more tolerable shall it be in day of judgment  
ἢ ὑμῖν. 23 Καὶ σύ, Καπερναοὺμ, <sup>28</sup>ἡ <sup>29</sup>ἕως <sup>30</sup>τοῦ <sup>31</sup>οὐρανοῦ  
than for you. And thou, Capernaum, who to the heaven  
<sup>32</sup>ἡψωθεῖσα, <sup>33</sup>ἕως ἄδου καταβιβασθήσῃ· <sup>34</sup>ὅτι εἰ ἐν Σοδό-  
has been lifted up, to hades shalt be brought down: for if in Sod-  
μοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί,  
om had taken place the works of power which have taken place in thee,  
ὅς μιν ἔμελλεν ἄν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν, ὅτι  
it had remained until to-day. But I say to you, that  
γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως  
for [the] land of Sodom more tolerable shall it be in day of judgment  
ἢ σοί.  
than for thee.

<sup>1</sup> ἐπροφῆτευσαν LITrA.

<sup>4</sup> Ἡλίας T.

<sup>5</sup> — ἀκούειν T[ITrA].

<sup>7</sup> παιδῖος GLTt:AW.

<sup>8</sup> καθημένους ἐν ἀγορᾷ (market) L; καθημένους ἐν ταῖς ἀγοραῖς TTrA. <sup>9</sup> ὅτι ἐπὶ προσφωνοῦντα τοῖς ἐταίροις who calling to the companions (ἐτέροις read calling to the others TTr) (+ [αὐτῶν] θεία A) λέγουσιν say LITrA. <sup>10</sup> — ὑμῖν LITrA. <sup>11</sup> ἔργων works TTr. <sup>12</sup> Ὁραζὶν TTrA. <sup>13</sup> Βηθσαϊδά LTr. <sup>14</sup> Καπερναοὺμ LITrA. <sup>15</sup> — μὴ LITrA, ἦ W. <sup>16</sup> — τοῦ LITrA. <sup>17</sup> ἡψωθήσῃ; shalt thou be lifted up? LITrA; ὑψώθῃς W. <sup>18</sup> καταβύσῃ thou shalt descend LITrA. <sup>19</sup> ἐγενήθησαν LITrA. <sup>20</sup> ἐν σοὶ γενόμεναι L. <sup>21</sup> ἔμελλεν LITrA.



25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ᾠπάπεκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 καὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς τινὲς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τινὲς ἐπιγινώσκει εἰ μὴ ὁ υἱός, καὶ ὃς ἐβλῆν. Father: any one does know except the Son, and he to whomsoever he will the Son to reveal [him]. 28 Δεῦτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι ἡμεῖς καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὗρησθε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἵκοντο αὐτὸν ὁ Ἰησοῦς τοῖς σάββατον διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινάσαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἐστιν ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἐστὶν ἡν τὸν νόμον, ὅτι τοῖς σάββατον οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μέζων ἐστὶν ὧδε. 7 εἰ δὲ ἐγινώκετε τί ἐστίν, ἂν ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν

XII. At that time Jesus went on the sabbath day through the corn; and his disciples were hungry, and began to pluck the ears of corn, and to eat. But the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungry, and they that were with him; 4 how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither was it lawful for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not

ἠ ἔκρυψας LTTra. ἡ εὐδοκία ἐγένετο LT. ἡ πρᾶξις LTTra. ἡ σαββάτου L. ἡ εἶπεν LTTra. ἡ Δαβὶδ LTTra; Δαβὶδ GW. ἡ — αὐτὸς GLTTra. ἡ ἔφαγον LT. ἡ ὁ LTTra. ἡ μέζων LTTra. ἡ ἔλεος LTTra.

have condemned the guiltless, 8 For the Son of man is Lord even of the sabbath day.

κατεδικάσατε τοὺς ἀναίτιους· 8 κύριος γὰρ ἐστὶν <sup>ἡ</sup>καὶ τοῦ <sup>ἵνα</sup>ἔχει <sup>ἡ</sup>καὶ τοῦ <sup>ἵνα</sup>ἔχει <sup>ἡ</sup>καὶ τοῦ <sup>ἵνα</sup>ἔχει  
<sup>1</sup>had condemned the guiltless. For Lord <sup>is</sup> <sup>also</sup> <sup>of</sup> the  
σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.  
<sup>2</sup>sabbath the son of man.

9 And when he was departed thence, he went into their synagogue: 10 and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.  
And having departed thence, he went into their synagogue.  
10 καὶ ἰδοὺ, ἄνθρωπος ἦν τῇ<sup>ῃ</sup> χεῖρα ἔχων ξηράν· καὶ  
And behold, a man there was <sup>the</sup>hand <sup>having</sup> withered. And  
ἐπηρώτησαν αὐτόν, λέγοντες, Ἐξεστὶν τοῖς σαββάσιν  
they asked him, saying, Is it lawful on the sabbaths  
θεραπεύειν; <sup>ἵνα</sup>κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς,  
to heal? that they might accuse him. But he said to them,  
Τίς ἐσται<sup>ῃ</sup> ἐξ ὑμῶν ἄνθρωπος, ὃς ἔχει πρόβατον ἓν,  
What <sup>shall</sup> there <sup>be</sup> of you <sup>man</sup>, who shall have <sup>is</sup> better <sup>one</sup>,  
καὶ ἂν ἐμπίσῃ τοῦτο τοῖς σαββάσιν εἰς βόθυνον, οὐχὶ  
and if <sup>fall</sup> <sup>this</sup> on the sabbaths into a pit, will not  
κρατήσῃ αὐτὸ καὶ ἔγερει;<sup>ῃ</sup> 12 Πόσῳ οὖν διαφέρει ἄν-  
lay hold of it and will raise [it] up? How much then is <sup>a</sup>  
θρώπος πρόβατον; ὥστε ἐξεστὶν τοῖς σαββάσιν<sup>ῃ</sup> καλῶς  
<sup>man</sup> than a sheep? So that it is lawful on the sabbaths <sup>well</sup>  
ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἐκτείνε<sup>ῃ</sup> τὴν χεῖρά  
to do. Then he says to the man, Stretch out <sup>hand</sup>  
σου.<sup>ῃ</sup> Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη<sup>ῃ</sup> ὕγιος ὡς ἡ  
thy. And he stretched [it] out, and it was restored sound as the  
ἄλλη.  
other.

14 Then the Pharisees went out; and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

14 Ὁ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελ-  
But the Pharisees <sup>a</sup>council <sup>held</sup> against <sup>him</sup> having  
θόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γινούς  
<sup>gone</sup> out how him they might destroy. But Jesus having known  
ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι<sup>ῃ</sup> πολλοί,  
withdrew thence, and followed him <sup>crowds</sup> great,  
καὶ ἰεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν αὐτοῖς  
and he healed them all, and strictly charged them  
ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· 17 ὅπως<sup>ῃ</sup> πλη-  
that <sup>not</sup> publicly known <sup>him</sup> they <sup>should</sup> make. So that might  
ρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος,  
be fulfilled that which was spoken by Esaias the prophet, saying,  
18 Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου· οἷς  
Behold my servant whom I have chosen, my beloved <sup>is</sup>  
ὃν<sup>ῃ</sup> πρεδόκησεν<sup>ῃ</sup> τὴν ψυχὴν μου· θήσω τὸ πνεῦμά μου ἐπ'  
whom <sup>has</sup> found <sup>delight</sup> my soul. I will put my Spirit upon  
αὐτόν, καὶ κρίναι τοῖς ἔθνεσιν ἀπαγγελεῖ· 19 οὐκ ἐρίσει  
him, and judgment to the nations he shall declare. He shall not strive  
οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆν  
nor cry out, nor shall <sup>hear</sup> any <sup>one</sup> in the streets  
φωνὴν αὐτοῦ. 20 Κάλανον συντετρίμμενον οὐ κατεάξει, καὶ  
his voice. A <sup>read</sup> bruised he shall not break, and  
λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν  
flax <sup>smoking</sup> he shall not quench, until he bring forth unto victory <sup>the</sup>  
κρίσιν. 21 καὶ ἐν<sup>ῃ</sup> τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.  
judgment. And in his name [the] nations shall hope.

<sup>b</sup> — καὶ GLTTrAW.

<sup>c</sup> — ἦν τὴν LTrA.

<sup>d</sup> θεραπεῦσαι; T.

<sup>e</sup> — ἐσται TrA.

<sup>f</sup> ἐγείρει he

ἔλαβον [it] up L.

<sup>g</sup> σαββάτοις L.

<sup>h</sup> σου τὴν χεῖρα LTrA.

<sup>i</sup> ἀποκατεστάθη LTrAW.

<sup>j</sup> ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ LTrAW.

<sup>k</sup> — ὄχλοι (read πολλοί

many) L[TrA].

<sup>m</sup> ἵνα θα LTrA.

<sup>n</sup> ἠρέτισα Tr.

<sup>o</sup> ἐν ᾧ Tr; — εἰς LA.

<sup>p</sup> ἠδύοκη-

σεν Tr.

<sup>q</sup> — ἐν (read [on]) GLTTrAW.

22 Τότε ἡ προσήνεχθη αὐτῷ ὁ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἰθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ; 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιούται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμε- ρίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. 28 εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ βδαρπάσει. 30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 καὶ ὅς· ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. 33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the Son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devil. 25 And Jesus know their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit

ἡ προσήνεχεν καὶ brought L. ὁ δαιμονιζόμενος τυφλὸν καὶ κωφόν L. ὁ — τυφλὸν καὶ LITRA. ὁ — καὶ LITRA. ὁ Δαβὶδ GW; Δαυεὶδ LITRA. ὁ — ὁ Ἰησοῦς LITRA. ὁ κριταὶ ἔσονται ὑμῶν LITRA. ὁ ἐν πνεύματι θεοῦ ἐγὼ GLITRA. ὁ ἀρπάσαι to seize upon LITRA. ὁ ἀρπάσει he will seize upon L; διαρπάσῃ he might plunder T. ὁ + [ὑμῖν] to you A. ὁ — τοῖς ἀνθρώποις LITRA. ὁ ἐάν LITRA. ὁ οὐ μὴ ἀφεθῇ in no wise shall it be forgiven L.



good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρον καὶ τὸν καρπὸν  
its good, or make the tree corrupt and fruit  
αὐτοῦ σαπρὸν<sup>1</sup>· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.  
its corrupt: for from the fruit the tree is known.

34 Γεννήματα ἑχιδῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ  
Offspring of vipers, how are ye able good things to speak, wicked  
ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα  
being? for out of the abundance of the heart the mouth  
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
speaks. The good man out of the good treasure  
τῆς καρδίας<sup>2</sup> ἐκβάλλει ἡτὰ<sup>3</sup> ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος  
of the heart puts forth the good things; and the wicked man  
ποσ ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ  
out of the wicked treasure puts forth wicked things. But I say  
ὑμῖν, ὅτι παν ῥῆμα ἄργον δι' ἐὰν<sup>4</sup> λαλήσωσιν<sup>5</sup> οἱ ἄνθρωποι,  
to you, that every word idle whatsoever may speak  
ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ  
they shall render of it an account in day of judgment. By  
γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου  
for thy words thou shalt be justified, and by thy words  
καταδικασθήσῃ.  
thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return

38 Τότε ἀπεκρίθησάν<sup>1</sup> τινες τῶν γραμματέων καὶ Φαρι-  
Then answered, some of the scribes and Phari-  
σαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.  
sees, saying, Teacher, we wish from thee a sign to see.  
39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοι-  
But he answering said to them, A generation wicked and adul-  
χαλὴς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐδ' ὀδοῖται αὐτῇ,  
terous a sign seeks for, and a sign shall not be given to it,  
εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφῆτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς  
except the sign of Jonas the prophet. For even as was Jonas  
ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως  
in the belly of the great fish three days and three nights, thus  
ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς  
shall be the Son of man in the heart of the earth three  
ἡμέρας καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευίται<sup>2</sup> ἀναστήσονται  
days and three nights. Men Ninevites shall stand up  
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν·  
in the judgment with this generation, and shall condemn it;  
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ, πλεῖον  
for they repented at the proclamation of Jonas; and behold, more  
Ἰωνᾶ ὧδε. 42 βασίλισσα νότον ἑγερθήσεται ἐν τῇ κρίσει  
thou Jonas here. A queen of [the] south shall rise up in the judgment  
μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν  
with this generation, and shall condemn it; for she came  
ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Ὁλομῶντος<sup>3</sup>  
from the ends of the earth to hear the wisdom of Solomon;  
καὶ ἰδοὺ, πλεῖον Ὁλομῶντος<sup>3</sup> ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον  
and behold, more than Solomon here. But when the unclean  
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
spirit is gone out from the man, he goes through waterless  
τόπων, ζητοῦν ἀνάπαινον, καὶ οὐχ εὐρίσκει. 44 τότε λέγει,  
places, seeking rest, and finds not [it]. Then he says,

ε — τῆς καρδίας GLITraW. h — τὰ LTrW.

• λαλήσωσιν GLTaA.

• Ὁλομῶντος GLITraW.

1 + αὐτῷ him LTrA.

i — ἐὰν (read which) LTrTa.

m — καὶ Φαρισαίων L.

2 Νινευίται TTrA.

3 Νινευίται TTrA.

ἡ ἐπιστροφή εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον  
I will return to my house, whence I came out. And having come  
εὑρίσκει σχολάζοντα, ἑσσεαρωμένον καὶ κεκοσμημένον. 45 τότε  
he finds [it] unoccupied, swept and adorned. Then  
πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα  
he goes and takes with himself seven other spirits  
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται  
more wicked than himself and entering in they dwell there; and becomes  
τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως  
the last of that man worse than the first. Thus  
ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.  
it shall be also to this generation the wicked.

46 Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ  
But while yet he was speaking to the crowds, behold, [his] mother  
καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λα-  
and his brethren were standing without, seeking to him to  
λῆσαι. 47 εἶπεν δέ τις αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί  
speak. Then said one to him, Behold, thy mother and brethren  
σου ἔξω ἐστήκεισαν, ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀπο-  
thy without are standing, seeking to thee to speak. But he an-  
κριθεὶς εἶπεν τῷ ᾠείπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου;  
swering said to him who spoke to him, Who is my mother?  
καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα  
and who are my brethren? And stretching out hand  
αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ εἶπεν, Ἰδοὺ ἡ μήτηρ μου καὶ  
his to his disciples he said, Behold, my mother and  
οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἀν' ποιήσῃ τὸ θέλημα τοῦ  
my brethren. For whosoever shall do the will  
πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ  
of my Father who [is] in [the] heavens, he my brother and  
ἀδελφή καὶ μήτηρ ἐστίν.  
sister and mother is.

13 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ  
And in that day having gone forth Jesus from  
τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν  
the house sat down by the sea. And were gathered together  
πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμ-  
to him crowds great, so that he into the ship having  
βάντα καθίσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσθκει.  
entered sat down, and all the crowd on the shore stood.  
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ  
And he spoke to them many things in parables, saying, Behold,  
ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν  
went out the sower to sow. And as he sowed  
ἄμην ἔπесεν παρὰ τὴν δόδον, καὶ ἦλθεν τὰ πετεινὰ καὶ  
some fell by the way, and came the birds and  
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπесεν ἐπὶ τὰ πετρώδη, ὅπου  
devoured them. And some fell upon the rocky places, where  
οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ  
they had not earth much, and immediately sprang up because of not  
ἔχειν βάθος γῆς. 6 ἡλιοῦ δὲ ἀνατείλαντος ἐκαυματίσθη,  
having depth of earth; and [the] sun having risen they were scorched;

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

XIII. The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because

α εἰς τὸν οἶκόν μου ἐπιστρέψω LTTA. + καὶ and [L]T. β— δὲ but LTTA. γ [αὐτοῦ] L. δ Verse 17 in [ ] T. ε λέγοντι LTTA. ζ— αὐτοῦ (read [his] hand) T. η ποιῇ A. θ— δὲ and LTTA. ι ἐκ out of LT; — ἀπὸ (read ἐξελ. having gone out of) Tr. κ— τὸ (read a ship) LTTA. λ ἦλθον LTr; ἐλθόντα having come A. μ— καὶ A. ν + τῆς L.





συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον  
understandeth it not, then cometh the wicked one, and catches away that which was sown  
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.  
in his heart. This is he who by the way was sown.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον  
And he who upon the rocky places was sown, this is he who the word

ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ  
hears and immediately with joy receives it; no

ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ  
has but root in himself, but temporary is; but having risen

θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν-  
tribulation or persecution on account of the word, immediately he is

δαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν  
offended. And he who among the thorns was sown, this is

ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος· τούτου  
he who the word hears, and the care of this life

καὶ ἡ ἀπάτη τοῦ πλοῦτου· συμπνίγει τὸν λόγον, καὶ ἄκαρπος  
and the deceit of riches chokes the word, and unfruitful

γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός  
it becomes. But he who on the ground the good was sown, this

ἐστιν ὁ τὸν λόγον ἀκούων καὶ ὕσινυν· ὃς δὲ καρ-  
is he who the word hears and understands; who indeed brings

ποφορεῖ, καὶ ποιεῖ· ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ  
forth fruit, and produces one a hundred, another sixty, another

τριάκοντα.  
thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιω-  
Another parable put he before them, saying, has become

θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἀσπείροντι καλὸν  
like the kingdom of the heavens to a man sowing good

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῷ καθεύδειν τὸς ἀνθρώ-  
seed in his field; but while asleep the men

πῶς ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐσπείρεν ζιζάνια ἀνὰ μέσον  
came his enemy and sowed darnel in the midst

τοῦ σίτου, καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος,  
of the wheat, and went away. And when the blade,

καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελ-  
and fruit produced, then appeared also the darnel. Having come

θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,  
to him and the bondmen of the master of the house said to him, Sir,

οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν  
not good seed didst thou sow in thy field? whence then

ἔχει τὰ ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου  
has it the darnel? And he said to them, An enemy a man

τοῦτο ἐποίησεν. οἱ δὲ ἐδούλοισι· εἶπον αὐτῷ, Θέλεις οὖν  
this did. And the bondmen said to him, Wilt thou then

ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἔφη, Οὐ·  
[that] having gone forth we should gather them? But he said, No;

μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν  
lest gathering the darnel, ye should uproot with them the

σῖτον. 30 ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕχρι· τοῦ θερισμοῦ·  
wheat. Suffer to grow together both until the harvest;

understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he, which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word; and anon with joy receiveth it; 21 yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in

τ — τουτον (read of life, LITrA.

LITr. δ LT.

σπείραντι [who] sowed LITrA.

ἐσπείρες Tr.

τα GLITrA.

σιν say to him LITrA; λέγουσιν αὐτῷ T.

συνπνίγει TA.

δουλοῖ (read οἱ δὲ and they) A.

ἔφην says LITrA.

ἔως until LITrA.

καλὴν γῆν LITrA.

ἐπέσπειρεν sowed over LITrA.

αὐτῷ λέγου-

σιν say to him LITrA; λέγουσιν αὐτῷ T.

the time of harvest I will say to the reapers, Gather ye together, first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

καὶ ἐν ἰτῷ<sup>1</sup> καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλ-  
and in the time of the harvest I will say to the harvest men, Ga-  
λέξατε πρώτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ ἑῖς<sup>2</sup> δέσμας  
first the darnel, and bind them into bundles  
ποὺς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον <sup>3</sup>συναγάγετε<sup>4</sup> εἰς τὴν  
to burn them; but the wheat bring together into

ἀποθήκην μου.  
my granary.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοία  
Another parable put he before them, saying, Like  
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λα-  
is the kingdom of the heavens to a grain of mustard, which having  
βὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὁ μικρότερον  
taken, a man sowed in his field; which less  
μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ  
indeed is than all the seeds, but when it be grown,  
μεῖζον τῶν λαχάνων ἐστίν· καὶ γίνεται δένδρον, ὥστε  
greater than the herbs is, and becomes a tree, so that  
ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ <sup>1</sup>κατασκηνοῦν<sup>2</sup> ἐν τοῖς  
come the birds of the heaven and roost in the  
κλάδοις αὐτοῦ.  
branches of it.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοία ἐστὶν ἡ  
Another parable spake he to them, Like is the  
βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψε  
kingdom of the heavens to leaven, which having taken, a woman hid  
εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.  
in 3 of meal 2seals 1three, until 2was 1leavened 1all.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς  
2These 1things 1all spake Jesus in parables to the  
ὄχλοις, καὶ χωρὶς παραβολῆς <sup>1</sup>οὐκ<sup>2</sup> ἐλάλει αὐτοῖς· 35 ὥπως  
crowds, and without a parable 2not 1he 2spoke to them; so that  
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου<sup>3</sup>, λέγοντος,  
might be fulfilled that which was spoken by the prophet, saying,  
Ἐνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα  
I will open in parables my mouth: I will utter things hidden  
ἀπὸ καταβολῆς οὐκόσμου.<sup>4</sup>  
from [the] foundation of [the] world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the field, 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 the enemy that sowed them is the devil; the harvest is the end of

36 Τότε ἀφείξ τούς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν  
Then having dismissed the crowds, 2went 1into 1the 1house  
ρὸ Ἰησοῦς· καὶ <sup>1</sup>προσηλθόν<sup>2</sup> αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες,  
1Jesus; and came to him his disciples, 1saying,  
Ἐφάσον<sup>3</sup> ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.  
Expound to us the parable of the darnel of the field.  
37 Ὅδὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν  
And he answering said to them, He who sows the good  
σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ  
seed is the Son of man; and the field is the  
κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·  
world; and the good seed, these are the sons of the kingdom;  
τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρός  
but the darnel are the sons of the evil [one]; and the enemy  
ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμός συν-  
who sowed them is the devil; and the harvest [the] com-

<sup>1</sup> — τῷ ULTRAW. <sup>2</sup> — εἰς (read [in]) [Tr.] A. <sup>3</sup> συναγάγετε LTr. <sup>4</sup> κατασκηνοῖν LTr. A. <sup>5</sup> οὐδὲν nothing LTr. A. <sup>6</sup> — Ἡσαΐον Isaiah T. <sup>7</sup> — κόσμου LTr. A. P — ὁ Ἰησοῦς (read he went) LTr. A. <sup>8</sup> διασάφην LTr. <sup>9</sup> — αὐτοῖς LTr. A. <sup>10</sup> — ἐστὶν ὁ σπείρας αὐτά L.

τέλεια <sup>τ</sup>τοῦ <sup>α</sup>αἰῶνος <sup>ε</sup>ἔστιν· οἱ δὲ <sup>θ</sup>θερισταὶ <sup>α</sup>ἀγγέλοι <sup>ε</sup>εἰσιν·  
pletion of the ago is, and the harvest men angels are.

40 ὥσπερ <sup>ο</sup>οὖν <sup>σ</sup>συνλέγεται <sup>τὰ</sup> τὰ <sup>ζ</sup>ζιζάνια, <sup>καὶ</sup> καὶ <sup>π</sup>πυρὶ <sup>κατα-</sup>καίεται,<sup>1</sup> οὕτως <sup>ἔ</sup>ἔσται <sup>ἐν</sup> ἐν <sup>τῇ</sup> τῇ <sup>σ</sup>συντελείᾳ <sup>τοῦ</sup> τοῦ <sup>α</sup>αἰῶνος· <sup>τ</sup>τούτου·<sup>2</sup>  
As therefore is gathered the darnel, and in fire is consumed, thus it shall be in the completion of this age.

41 ἀποστελεῖ <sup>ὁ</sup>ὁ <sup>κ</sup>κύριος <sup>τοῦ</sup> τοῦ <sup>ἀ</sup>ἀνθρώπου <sup>τοὺς</sup> τοὺς <sup>ἀ</sup>ἀγγέλους· <sup>αὐτοῦ,</sup> αὐτοῦ,  
<sup>1</sup>shall send forth the Son of man his angels,

καὶ <sup>σ</sup>συνλεξουσιν <sup>ἐκ</sup> ἐκ <sup>τῆς</sup> τῆς <sup>β</sup>βασιλείας <sup>αὐτοῦ</sup> αὐτοῦ <sup>πάντα</sup> πάντα <sup>τὰ</sup> τὰ <sup>σ</sup>σκάνδαλα  
and they shall gather out of his kingdom all the offences

καὶ <sup>τοὺς</sup> τοὺς <sup>ποι</sup>ποιούντας <sup>τὴν</sup> τὴν <sup>ἀ</sup>ἀνομίαν, 42 καὶ <sup>β</sup>βαλοῦσιν <sup>αὐτοὺς</sup> αὐτοὺς  
and those who practise lawlessness, and they shall cast them

<sup>εἰς</sup> εἰς <sup>τὴν</sup> τὴν <sup>κ</sup>κάμινον <sup>τοῦ</sup> τοῦ <sup>π</sup>πυρός· <sup>ἐκεῖ</sup> ἐκεῖ <sup>ἔ</sup>ἔσται <sup>ὁ</sup> ὁ <sup>κ</sup>κλανθμός <sup>καὶ</sup> καὶ <sup>ὁ</sup> ὁ  
into the furnace of the fire: there shall be the weeping and the

<sup>β</sup>βρυγμός <sup>τῶν</sup> τῶν <sup>ὀ</sup>ὀδόντων. 43 τότε οἱ <sup>δ</sup>δίκαιοι <sup>ἐ</sup>ἐκλάμψουσιν <sup>ὥς</sup> ὥς  
gnashing of the teeth. Then the righteous shall shine forth as

<sup>ὁ</sup> ὁ <sup>ἡ</sup>ἥλιος <sup>ἐν</sup> ἐν <sup>τῇ</sup> τῇ <sup>β</sup>βασιλείᾳ <sup>τοῦ</sup> τοῦ <sup>π</sup>πατρὸς <sup>αὐτῶν.</sup> αὐτῶν. <sup>Ὁ</sup> Ὁ <sup>ἔ</sup>ἔχων <sup>ὦ</sup> ὦτα  
the sun in the kingdom of their Father. He that has ears

<sup>ἀ</sup>ἀκούειν<sup>1</sup> ἀκούετω.  
to hear let him hear.

44 <sup>Ἐ</sup>Ἐπάλιν<sup>2</sup> ὁμοία <sup>ἔ</sup>ἔστιν <sup>ἡ</sup> ἡ <sup>β</sup>βασιλεία <sup>τῶν</sup> τῶν <sup>οὐ</sup>οὐρανῶν <sup>θ</sup>θησαυρῷ  
Again like is the kingdom of the heavens to treasure

<sup>κε</sup>κεκρυμμένῳ <sup>ἐν</sup> ἐν <sup>τῷ</sup> τῷ <sup>ἀ</sup>ἀγρῷ, <sup>ὃν</sup> ὃν <sup>εὐ</sup>εὐρὼν <sup>ἀ</sup>ἀνθρώπος <sup>ἔ</sup>ἔκρυψεν,  
hid in the field, which having found a man hid,

καὶ <sup>ἀ</sup>ἀπὸ <sup>τῆς</sup> τῆς <sup>χα</sup>χαρὰς <sup>αὐτοῦ</sup> αὐτοῦ <sup>ὑ</sup>ὑπάγει <sup>καὶ</sup> καὶ <sup>ἅ</sup>ἅπαντα <sup>ὅ</sup> ὅσα <sup>ἔ</sup>ἔχει  
and for the joy of it goes and all things as many as he has

<sup>π</sup>πωλεῖ,<sup>3</sup> καὶ <sup>ἀ</sup>ἀγοράζει <sup>τὸν</sup> τὸν <sup>ἀ</sup>ἀγρὸν <sup>ἐ</sup>ἐκεῖνον.  
he sells, and buys that field.

45 <sup>Ἐ</sup>Ἐπάλιν ὁμοία <sup>ἔ</sup>ἔστιν <sup>ἡ</sup> ἡ <sup>β</sup>βασιλεία <sup>τῶν</sup> τῶν <sup>οὐ</sup>οὐρανῶν <sup>ἀ</sup>ἀνθρώπῳ  
Again like is the kingdom of the heavens to a man

<sup>ἐ</sup>ἐμπόρῳ, <sup>ζ</sup>ζητοῦντι <sup>κα</sup>καλοὺς <sup>μα</sup>μαργαρίτας· 46 <sup>ὁ</sup>ὁ <sup>δ</sup>δὲ <sup>εὐ</sup>εὐρὼν <sup>ἕ</sup>ἕνα  
a merchant, seeking beautiful pearls; who having found one

<sup>πο</sup>πολύτιμον <sup>μα</sup>μαργαρίτην, <sup>ἀ</sup>ἀπελθὼν <sup>πέ</sup>πέπρακεν <sup>πάντα</sup> πάντα <sup>ὅ</sup> ὅσα  
very precious pearl, having gone away has sold all things as many as

<sup>εἶ</sup>εἶχεν, <sup>καὶ</sup> καὶ <sup>ἠ</sup>ἠγόρασεν <sup>αὐτόν.</sup> αὐτόν.  
he had, and bought it.

47 <sup>Ἐ</sup>Ἐπάλιν ὁμοία <sup>ἔ</sup>ἔστιν <sup>ἡ</sup> ἡ <sup>β</sup>βασιλεία <sup>τῶν</sup> τῶν <sup>οὐ</sup>οὐρανῶν <sup>σ</sup>σαγήνῃ  
Again like is the kingdom of the heavens to a dragnet

<sup>β</sup>βληθεῖσιν <sup>εἰς</sup> εἰς <sup>τὴν</sup> τὴν <sup>θ</sup>θάλασσαν, <sup>καὶ</sup> καὶ <sup>ἐκ</sup> ἐκ <sup>παν</sup>παντὸς <sup>γ</sup>γένους <sup>σ</sup>συναγα-  
cast into the sea, and of every kind gathering

<sup>γ</sup>γούσῃ· 48 ἣν <sup>ὅ</sup> ὅτε <sup>ἐ</sup>ἐπληρώθη <sup>ἀ</sup>ἀναβιβάσαντες· <sup>ἐ</sup>ἐπὶ <sup>τὸν</sup> τὸν  
together; which when it was filled having drawn up on the

<sup>αἰ</sup>αἰγιαλόν, <sup>καὶ</sup> καὶ <sup>ῥ</sup>ῥηθόντες <sup>συν</sup>συνέλεξαν <sup>τὰ</sup> τὰ <sup>κα</sup>καλὰ <sup>εἰς</sup> εἰς <sup>ἁ</sup>ἁγὰγία,<sup>4</sup>  
shore, and having sat down they collected the good into vessels,

<sup>τὰ</sup> τὰ <sup>δ</sup>δὲ <sup>σα</sup>σαπρὰ <sup>ἔ</sup>ἔξω <sup>ἔ</sup>ἔβαλον. 49 οὕτως <sup>ἔ</sup>ἔσται <sup>ἐν</sup> ἐν <sup>τῇ</sup> τῇ <sup>σ</sup>συντελείᾳ  
and the corrupt out they cast. Thus shall it be in the completion

<sup>τοῦ</sup> τοῦ <sup>αἰ</sup>αἰῶνος· <sup>ἐ</sup>ἐξελεύσονται <sup>οἱ</sup> οἱ <sup>ἁ</sup>ἁγγελοι, <sup>καὶ</sup> καὶ <sup>ἀ</sup>ἀφοριοῦσιν <sup>τοὺς</sup> τοὺς  
of the age: shall go out the angels, and shall separate the

<sup>πο</sup>πονηροὺς <sup>ἐκ</sup> ἐκ <sup>μέ</sup>μέσου <sup>τῶν</sup> τῶν <sup>δ</sup>δικαίων, 50 καὶ <sup>β</sup>βαλοῦσιν <sup>αὐτοὺς</sup> αὐτοὺς  
wicked from [the] midst of the righteous, and shall cast them

<sup>εἰς</sup> εἰς <sup>τὴν</sup> τὴν <sup>κ</sup>κάμινον <sup>τοῦ</sup> τοῦ <sup>π</sup>πυρός· <sup>ἐκεῖ</sup> ἐκεῖ <sup>ἔ</sup>ἔσται <sup>ὁ</sup> ὁ <sup>κ</sup>κλανθμός <sup>καὶ</sup> καὶ <sup>ὁ</sup> ὁ  
into the furnace of the fire: there shall be the wailing and the

<sup>β</sup>βρυγμός <sup>τῶν</sup> τῶν <sup>ὀ</sup>ὀδόντων.  
gnashing of the teeth.

the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

<sup>1</sup> — τοῦ (read of [the]) LITRA. <sup>2</sup> καίεται is burned GTRA. <sup>3</sup> — τούτου (read the age) LITRA. <sup>4</sup> — ἀκούειν [L]ITRA. <sup>5</sup> — πάλιν [L]ITRA. <sup>6</sup> πωλεῖ πάντα ὅσα ἔχει LITRA. <sup>7</sup> εὐρὼν δὲ GLITRA. <sup>8</sup> + αὐτήν it [L]A. <sup>9</sup> καὶ ἐπὶ τὸν αἰγιαλὸν L; ἐπὶ τὸν αἰγιαλὸν [καὶ] L. <sup>10</sup> ἁγὰγία LITRA.





ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.  
 he feared the multitude, because as a prophet him they held.  
 6 ὡγενεσίων δὲ ἀγομένων<sup>1</sup> τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ  
 But a birthday being celebrated of Herod, danced the daughter  
 τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ· 7 ὅθεν  
 of Herodias in the midst, and pleased Herod; Whereupon  
 μετ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσεται. 8 Ἡ δὲ  
 with oath he promised to her to give whatever she should ask. But she  
 προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε  
 being urged on by her mother, Give me, she says, here  
 ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ  
 upon a dish the head of John the Baptist. And  
 ἔλυνήθη<sup>2</sup> ὁ βασιλεὺς<sup>3</sup> διὰ τὸ<sup>4</sup> τὸν ὅρκον καὶ τοὺς  
 was grievous the king; but on account of the oaths and those who  
 συνανακειμένους ἐκέλευσεν δοθῆναι. 10 καὶ πέμψας  
 reclined with [him at table] he commanded [it] to be given. And having sent  
 ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη  
 he beheaded John in the prison. And was brought  
 ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ καὶ ἡν-  
 his head on a dish, and was given to the damsel, and she  
 ἐγεκε τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ  
 brought [it] to her mother. And having come his disciples  
 ἦσαν τὸ βῶμα,<sup>5</sup> καὶ ἔθαψαν αὐτό·<sup>6</sup> καὶ ἐλθόντες ἀπήγγειλαν  
 took the body, and buried it; and having come told  
 τῷ Ἰησοῦ. 13 καὶ ἀκούσας<sup>7</sup> ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν  
 [it] to Jesus. And having heard Jesus withdrew thence  
 ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.  
 by ship to a desert place apart.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἐπεζῆν<sup>8</sup>  
 And having heard [of it] the crowds followed him on foot  
 ἀπὸ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολλὴν  
 from the cities. And having gone out Jesus saw great  
 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς,<sup>9</sup> καὶ ἐθεράπευσεν  
 a crowd, and was moved with compassion towards them, and healed  
 τοὺς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ γενόμενης<sup>10</sup> προσῆλθον<sup>11</sup>  
 their infirm. And evening having come came  
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος,  
 to him his disciples, saying, Desert is the place,  
 καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον<sup>12</sup> τοὺς ὄχλους, ἵνα  
 and the time already is gone by: dismiss the crowds, that  
 ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.  
 having gone into the villages they may buy for themselves meat.  
 16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρειάν ἔχουσιν ἀπελθεῖν·  
 But Jesus said to them, No need they have to go away:  
 δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν  
 give ye them ye to eat. But they say to him, We have not  
 ὥδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπεν, Φέρετέ  
 here except five loaves and two fishes. And he said, Bring  
 μοι αὐτούς ὥδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνα-  
 to me them here. And having commanded the crowds to re-  
 κλιθῆναι ἐπὶ τοὺς χόρτους,<sup>13</sup> λαβὼν τοὺς πέντε ἄρτους  
 cline on the grass, and having taken the five loaves

he feared the multi-  
 tude, because as a pro-  
 phet, he counted him as a pro-  
 phet. 6 But when  
 Herod's birthday was  
 kept, the daughter of  
 Herodias danced be-  
 fore them, and pleased  
 Herod. 7 Whereupon  
 he promised with an oath  
 to give her whatsoever  
 she would ask. 8 And  
 she, being before in-  
 structed of her mother,  
 said, Give me here  
 John Baptist's head  
 in a charger. 9 And the  
 king was sorry: never-  
 theless for the oath's  
 sake, and them which  
 sat with him at meat,  
 he commanded it to be  
 given her. 10 And he  
 sent, and beheaded  
 John in the prison. 11  
 And his head was  
 brought in a charger,  
 and given to the dam-  
 sel: and she brought  
 it to her mother. 12  
 And his disciples  
 came, and took up the  
 body, and buried it  
 in a tomb, and went  
 and told  
 Jesus. 13 When Jesus  
 heard of it, he departed  
 thence by ship into a  
 desert place apart.

And when the people  
 had heard thereof, they  
 followed him on foot  
 out of the cities. 14 And  
 Jesus went forth, and  
 saw a great multitude,  
 and was moved with  
 compassion toward  
 them, and he healed  
 their sick. 15 And  
 when it was evening,  
 his disciples came to  
 him, saying, This is a  
 desert place, and the  
 time is now past; send  
 the multitude away,  
 that they may go into  
 the villages, and buy  
 themselves victuals.  
 16 But Jesus said unto  
 them, They need not  
 depart; give ye them  
 to eat. 17 And they  
 say unto him, We  
 have here but five  
 loaves, and two fishes.  
 18 He said, Bring them  
 hither to me. 19 And  
 he commanded the  
 multitude to sit down  
 on the grass, and took  
 the five loaves, and the

<sup>1</sup> γενεσίῳ δὲ γενομένοις LITTA. <sup>2</sup> ἂν LTRA. <sup>3</sup> λυπηθείς being grieved LITTA. <sup>4</sup> — δὲ but LIT A. <sup>5</sup> — τὸν LITTA. <sup>6</sup> πῶμα corpse LITTA. <sup>7</sup> αὐτόν him TTRA. <sup>8</sup> ἀκούσας δὲ LITTA. <sup>9</sup> πείσθαι T. <sup>10</sup> — ὁ Ἰησοῦς (read he saw) LITTA. <sup>11</sup> αὐτοῖς GLITTAW. <sup>12</sup> προσῆλθον LTR. <sup>13</sup> — αὐτοῦ (read the disciples) LITTA. <sup>14</sup> παρήλθεν ἤδη T. <sup>15</sup> + οὖν therefore T[A]. <sup>16</sup> — Ἰησοῦς (read he said) T. <sup>17</sup> ὥδε αὐτούς LITTA. <sup>18</sup> τοὺς χόρτον LIT. <sup>19</sup> — καὶ GLITTAW.

two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν ἱεὺλόγησεν·<sup>1</sup> and the two fishes, having looked up to the heaven he blessed; καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μα- and having broken he gave to the disciples the loaves, and the dis- θηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν· ciples to the crowds. And <sup>2</sup>αὐτοὶ ἅλλοι and were satisfied; καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα and they took up that which was over and above of the fragments, twelve κοφίνους πλήρεις. 21 οἱ δὲ ἑσθιοντες ἦσαν ἄνδρες ὡσεὶ hand-baskets full. And those who ate were men about πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.<sup>3</sup> five thousand, besides women and children.

22 Καὶ εὐθέως<sup>4</sup> ἠνάγκασεν<sup>5</sup> ὁ Ἰησοῦς<sup>6</sup> τοὺς μαθητάς<sup>7</sup> αὐτοῦ<sup>8</sup> And immediately<sup>4</sup> compelled<sup>5</sup> Jesus<sup>6</sup> his disciples<sup>7</sup>

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, C

ἐμβῆναι εἰς τὸ πλοῖον καὶ προᾶγειν αὐτὸν εἰς τὸ πέραν, to enter into the ship and to go before him to the other side, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς until he should have dismissed the crowds. And having dismissed the ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψί- crowds he went up into the mountain apart to pray. <sup>2</sup>Even- αὖς δὲ γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἦδη μέσον ing and being come alone he was there. But the ship now in [the] midst τῆς θαλάσσης ἦν, βασιανζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ of the sea was, tossed by the waves, <sup>4</sup>was for ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς <sup>5</sup>contrary <sup>6</sup>the <sup>7</sup>wind. But in [the] fourth watch of the night ὑπ' ἡλθεν<sup>8</sup> πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσ- <sup>9</sup>went <sup>10</sup>to <sup>11</sup>them Jesus, walking on the sea. σης. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῇ θάλασσῃ<sup>12</sup> And <sup>13</sup>seeing <sup>14</sup>him <sup>15</sup>the <sup>16</sup>disciples on the sea περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἔστιν· walking were troubled, saying, An apparition it is: καὶ ἀπὸ τοῦ φόβου ἔκραζαν. 27 εὐθέως δὲ ἐλάλησεν αὐ- and through fear they cried out. But immediately <sup>17</sup>spoke <sup>18</sup>to τοῖς ὁ Ἰησοῦς, λέγων, Θαρσείτε, ἐγώ εἰμι, μὴ φοβεῖσθε. <sup>19</sup>them <sup>20</sup>Jesus, saying, Be of good courage, I am [he], fear not. 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σύ εἶ, κέλευσόν με ἔπρος σε ἰλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, bid me <sup>21</sup>to <sup>22</sup>thee <sup>23</sup>to come upon the waters. And he said, Ἐλθέ. Καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπά- Come. And having descended from the ship Peter walk- τησεν ἐπὶ τὰ ὕδατα, ἰλθεῖν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ ed upon the waters, to go to Jesus. But seeing τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρχάμενος καταπον- the wind strong he was affrighted, and beginning to τίζεσθαι ἔκραζεν, λέγων, Κύριε, σῶσόν με. 31 Εὐθέως δὲ sink he cried out, saying, Lord, save me. And immediately ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπ' ἐλάβετο αὐτοῦ, καὶ λέγει Jesus having stretched out the hand took hold of him, and says

<sup>1</sup> ἡλόγησεν LIT<sup>a</sup>.

<sup>2</sup> παιδίων καὶ γυναικῶν L.

<sup>3</sup> — εὐθέως T.

<sup>4</sup> — ὁ Ἰησοῦς (read

he compelled) GLTTAW, <sup>5</sup> — αὐτοῦ (read the disciples) GLTTAW.

<sup>6</sup> — τὸ (read a

ship) Tr. <sup>7</sup> σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπέειχεν many stadia from the land was distant Tr.

<sup>8</sup> ἦλθεν LIT<sup>a</sup>.

<sup>9</sup> — ὁ Ἰησοῦς (read he went) GLTTAW.

<sup>10</sup> τὴν θάλασσαν

LIT<sup>a</sup>.

<sup>11</sup> οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν L; ἰδόντες δὲ αὐτὸν T.

<sup>12</sup> τῆς θαλάσσης LIT<sup>a</sup>.

<sup>13</sup> εὐθέως LIT<sup>a</sup>.

<sup>14</sup> ὁ Ἰησοῦς αὐτοῖς L, — ὁ Ἰησοῦς T; αὐτοῖς [ὁ Ἰησοῦς] L.

<sup>15</sup> ὁ Πέτρος

εἶπεν αὐτῷ L.

<sup>16</sup> ἔλθειν πρὸς σε LIT<sup>a</sup>.

<sup>17</sup> — ὁ LIT<sup>a</sup>.

καὶ ἦλθεν and he went T.

<sup>18</sup> — ἰσχυρὸν T.



αὐτῷ, Ὀλιγόπιστε, εἰς τί ἰδίστας; 32 Καὶ ἑμβάντων<sup>π</sup>  
to him, O [thou] of little faith, why didst thou doubt? And "having entered  
αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος· 33 οἱ δὲ ἐν τῷ<sup>π</sup>  
they into the ship "ceased the wind. And those in the  
πλοίῳ<sup>π</sup> ἐλθόντες<sup>π</sup> προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς<sup>π</sup>  
ship having come worshipped him, saying, Truly  
θεοῦ υἱὸς εἶ.  
"of God "Son thou art!

thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 Καὶ διαπερίσαντες ἦλθον<sup>π</sup> εἰς<sup>π</sup> τὴν γῆν<sup>ο</sup> τῆς Γεννησαρέτ.<sup>π</sup>  
And having passed over they came to the land of Gennesaret.  
35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέ-  
And having recognized him the men of that place sent  
στεῖλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ<sup>π</sup>  
to all that country round, and brought to him  
πάντας τοὺς κακῶς ἔχοντας· 36 καὶ παρεκάλουν αὐτὸν ἵνα<sup>π</sup>  
all those who were ill; and besought him that  
μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ<sup>π</sup>  
only they might touch the border of his garment; and  
ὅσοι ἤψαντο διεσώθησαν.  
as many as touched were cured.

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ<sup>π</sup> ἀπὸ Ἱεροσολύμων<sup>π</sup>  
Then come to Jesus the "from Jerusalem  
γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 Διατί<sup>π</sup> οἱ μαθηταί<sup>π</sup>  
scribes and Pharisees, saying, Why disciples  
σου παραβαίνουνσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ<sup>π</sup>  
thy "transgress the tradition of the elders? "not  
γὰρ νίπτονται τὰς χεῖρας αὐτῶν<sup>π</sup> ὅταν ἄρτον ἔσθωσιν. 3 Ὁ δὲ<sup>π</sup>  
for they wash their hands when bread they eat. But he  
ἀποκριθεὶς εἶπεν αὐτοῖς, Διατί<sup>π</sup> καὶ ὑμεῖς παραβαίνετε τὴν<sup>π</sup>  
answering said to them, Why also ye "transgress the  
ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 Ὁ γὰρ<sup>π</sup>  
commandment of God on account of your tradition? For  
θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα σου καὶ τὴν<sup>π</sup>  
God commanded, saying, Honour thy father and  
μητέρα· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τε-<sup>π</sup>  
mother; and, He who speaks evil of father or mother, by death let  
λευτάτω. 5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῷ<sup>π</sup>  
him die. But ye say, Whoever shall say to father or  
μητρί, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ<sup>π</sup>  
mother, [It is] a gift whatever by me thou mightest be profited: and  
οὐ μὴ τιμήσῃ<sup>π</sup> τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ·<sup>π</sup>  
in no wise honour his father or his mother:  
6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παρά-  
and ye made void the commandment of God on account of "tra-  
δοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς προεφῆτεισεν<sup>π</sup> περὶ ὑμῶν<sup>π</sup>  
"dition "your. Hypocrites! well prophesied concerning you  
Ἠσαίας, λέγων, 8 Ἐγγίξει μοι<sup>π</sup> ὁ λαὸς οὗτος ὡς στόματι<sup>π</sup>  
Esaias, saying, Draws near to me this people with "mouth  
αὐτῶν, καὶ τοῖς χεῖλεσιν με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω<sup>π</sup>  
their, and with the lips "me "it honours; but their heart far  
heart is far from me.

XV. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

1 ἀναβάντων having gone up LTR. π — ἐλθόντες T[A]. π ἐπὶ TT. ° + εἰς (read at Gennesaret) TT. π Γεννησαρέτ LW. π — οἱ LTR. π Φαρισαῖοι καὶ γραμματεῖς TT. \* διὰ τί LTR. \* — αὐτῶν (read the hands) T[Tr]. \* εἶπεν said LTR. \* — σου (read [thy]) GLTTAW. \* — καὶ LTT[A]. \* τιμήσει will he honour LTR. \* — ἡ τὴν μητέρα αὐτοῦ L[A]. \* τὸν λόγον the word LTR; τὸν νόμον the law TA. \* ἐπροφῆτευσεν LTR. ° — Ἐγγίξει μοι GLTTA. α — τῷ στόματι αὐτῶν καὶ GLTTA.

9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονταί με, διδάσκοντες is away from me: But in vain they worship me, teaching [as] διδασκαλίας ἐντάλματα ἀνθρώπων. 10 Καὶ προσκαλεσάμενος teachings injunctions of men. And having called to [him] τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 οὐ the crowd he said to them, Hear and understand! not τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον that which enters into the mouth defiles the man; ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ but that which goes forth out of the mouth, this defiles τὸν ἄνθρωπον. the man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 these are the things which defile a man; but that eat with unwashen hands defileth not a man.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Then having come to [him] his disciples said to him, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκάνδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ fended? But he answering said, Every plant which "not ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. 14 ἄφετε "has "planted "my "Father "the "heavenly, shall be rooted up. Leave αὐτοὺς· ἐδδῆγοί εἰσιν τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν them; "leaders "they "are "blind of blind; "blind "and "blind ἐάν ὀνηγῶ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ "if "lead, both into a pit will fall. And answering ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. Peter said to him, Expound to us this parable. 16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἐστε; But Jesus said, "Still "also "ye "without "understanding "are? 17 ὁ οὖτως νοεῖτε ὅτι πᾶν τὸ ἐκπορευόμενον εἰς τὸ "not "yet "perceive "ye that everything which enters into the στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; mouth into the belly goes, and into [the] draught is cast forth? 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς But the things which, go forth out of the mouth out of the καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ heart come forth, and these defile the man. For out of τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχῆαι, the heart come forth "reasonings "evil, murders, adulteries, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά fornications, thefts, false-witnessings, blasphemies. These things ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις are they which defile the man; but the "with "unwashed χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον. "hands "eating defiles not the man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disci-

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη And going forth thence Jesus withdrew to the parts Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ of Tyre and Sidon; and behold, a woman "Canaan from τῶν ὁρίων ἐκείνων ἐξεληθούσα ἠκραύγασεν αὐτῷ, λέγουσα, those borders having come out cried to him, saying, Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ ἡ θυγάτηρ μου κακῶς δαι- Have pity on me, Lord, Son of David; my daughter miserably is possessed by a demon. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσ- But he answered "not "her a word. And having

° — αὐτοῦ (read the disciples) LTA.

h — ταύτην (read the parable) LTT[Α].

1 ἐκραζεν LTr; ἐκραζεν T. m — αὐτῷ LTTA.

f λέγουσιν sly LTTA.

g τυφλοὶ εἰσιν ὀδηγοὶ LTr.

i — Ἰησοῦς (read he said) LTTA.

k οὐ not LTTA.

n υἱὲ Δαβὶδ sW; υἱὸς Δαβὶδ LTTA.

ἐλθόντες οἱ μαθηταὶ αὐτοῦ ᾠρώτων<sup>1</sup> αὐτόν, λέγοντες, come to [him] his disciples asked him, saying, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. 24 Ὁ δὲ ἀποκρι- Dismiss her, for she crieth after us. But he answered, θείς εἶπεν, Οὐκ ἀπὸ στάλῃν εἰμὶ εἰς τὰ πρόβατα τὰ ἀπολωλότα ing said, I was not sent except to the sheep the lost οἰκῶν Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ, of [the] house of Israel. But she having come did homage to him, λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθείς εἶπεν, Οὐκ saying, Lord, help me! But he answering said, Ὁ Not Ρέστιν καλὸν<sup>2</sup> λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βάλεῖν <sup>3</sup>it is good to take the bread of the children, and to cast [it] τοῖς κυνάριοις. 27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια to the little dogs. But she said, Yea, Lord: for even the little dogs ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης eat of the crumbs which fall from the table τῶν κυριῶν αὐτῶν. 28 Τότε ἀποκριθείς ὁ Ἰησοῦς εἶπεν αὐτῇ, of their masters. Then answering Jesus said to her, Ὡ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. O woman, great [is] thy faith: be it to thee as thou desirest.

ples came and he sought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεῖνης. And was healed her daughter from that hour.

29 Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο And having departed thence Jesus came towards the sea of Galilee; and having gone up into the mountain he was sitting

ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' there. And came to him <sup>1</sup>crowds great, having with

ἐαυτῶν χωλούς, τυφλοὺς, κωφούς, κυλλοὺς, καὶ ἐτέρους πολ- them lame, blind, dumb, maimed, and <sup>2</sup>others many, dumb, maimed, and

λοὺς, καὶ ἐρρίψαν<sup>3</sup> αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ and they cast down them at the feet of Jesus, and

καὶ ἰθεράπευσεν αὐτούς. 31 ὥστε τοὺς ὄχλους θαυμάσαι, and he healed them; so that the crowds wondered, when they saw the

βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, <sup>1</sup>χωλούς περι- seeing dumb speaking, maimed sound, lame walk-

πατοῦντας, καὶ τυφλοὺς βλέποντας καὶ <sup>2</sup>ἐδόξασαν τὸν θεὸν ing, and blind seeing; and they glorified the God of Israel. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς of Israel. But Jesus having called to [him] <sup>3</sup>disciples

αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη <sup>4</sup>his said, I am moved with compassion towards the crowd, because already

ἡμέρας <sup>5</sup>three προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγω- <sup>6</sup>days I three they continue with me, and have not what they may

σιν· καὶ ἀπολῦσαι αὐτοὺς νηστεῖς οὐ θέλω, μήποτε ἐκλυθῶσιν eat; and to send away them fasting I am not willing, lest they faint

ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, <sup>7</sup>Πόθεν in the way. And say to him <sup>8</sup>his disciples, Whence

ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; to us in a desert loaves so many as to satisfy a crowd so great?

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ And says to them <sup>9</sup>Jesus, How many loaves have ye? And they

εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 Καὶ ἐκέλευσεν τοῖς said, Seven, and a few small fishes. And he commanded the

multitude to sit

ο ᾠρώτων LITTA. P ἔξεστιν it is allowed LTA. q ἔριψαν T. r αὐτοῦ of him LITTA. s τὸν ὄχλον the crowd TA. t + καὶ and LITTA. v ἐδόξαζον T. w ἡμέραι GLITTAW. x — αὐτοῦ (read the disciples) [Lh] [Tr] A. y παραγγείλας τῷ ὄχλῳ having commanded the crowd LTT.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit



down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

ὄχλους<sup>α</sup> ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 καὶ λαβὼν<sup>β</sup> τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας,<sup>γ</sup> εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν<sup>δ</sup> τοῖς μαθηταῖς· αὐτοῦ,<sup>ε</sup> οἱ δὲ μαθηταὶ ἄνω ὄχλῳ.<sup>ς</sup> 37 Καὶ εἶφον πάντες, καὶ ἐχορτάσθησαν καὶ ἔηραν τὸ περισσεῖον τῶν κλασμάτων<sup>ς</sup> ἑπτὰ σπυριδας πλήρεις. 38 οἱ δὲ ἐσθίωντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδιῶν.<sup>ς</sup> 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη<sup>ς</sup> εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια ἡ Μαγδαλά.<sup>ς</sup>

XVI. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες<sup>α</sup> ἐπηρώτησαν<sup>β</sup> αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάμεν αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἑσπέριας γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. 3 καὶ πρωί, Σήμερον χειμῶν πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός. ἡ ὑποκριταὶ! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε· τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; 4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλείπων αὐτοὺς ἀπῆλθεν.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the heaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἔλαβον. 8 Γινούσδε ὅτι Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔλαβετε; 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε

<sup>α</sup> λαβὼν he took LTTA. <sup>β</sup> + καὶ and LT. <sup>γ</sup> ἔδωκεν TTR. <sup>δ</sup> αὐτοῦ (read the disciples) [L] Tr JA. <sup>ε</sup> τοῖς ὄχλοις to the crowds TTR. <sup>ς</sup> τὸ περισσεῖον τῶν κλασμάτων ἦσαν LTTA. <sup>α</sup> παιδιῶν καὶ γυναικῶν T. <sup>β</sup> ἀνέβη he went up GTAW. <sup>γ</sup> Μαγδαλάν· agadan LTTA. <sup>δ</sup> ἐπηρώτων T. <sup>ε</sup> Ὀψίας . . . to end of verse 3 [TA]. <sup>ς</sup> ὑποκριταὶ LTTA; + καὶ and L. <sup>α</sup> — τοῦ προφήτου LTTA. <sup>β</sup> — αὐτοῦ (read the disciples) LTTA. <sup>γ</sup> — αὐτοῖς GLTTA. <sup>δ</sup> ἔχετε ye have L.

ἀρτους τῶν πεντάκισχιλίων, καὶ πόσους κοφίνους ἐλάβετε,  
loaves of the five thousand, and how many hand-baskets ye took [up]?

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας  
nor the seven loaves of the four thousand, and how many

κοφινίδας<sup>9</sup> ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ  
baskets ye took [up]? How perceive ye not that not concerning

ἄρτον<sup>10</sup> εἶπον ὑμῖν προσέχειν<sup>11</sup> ἀπὸ τῆς ζύμης τῶν Φαρισαίων  
bread I spoke to you to beware of the leaven of the Pharisees

καὶ Σαδδουκαίων; 12 Τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν  
and Sadducees? Then they understood that he said not to beware

ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἡ ἀλλ' ἀπὸ τῆς διδασχῆς τῶν  
of the leaven of bread, but of the teaching of the

Φαρισαίων καὶ Σαδδουκαίων.

Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς  
And having come Jesus into the parts of Caesarea.

Φιλίππου ἠρώτα τοὺς μαθητάς αὐτοῦ, λέγων, Τίνα<sup>12</sup> με<sup>13</sup>  
Philippi he questioned his disciples, saying, Whom me

λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ  
do pronounce men to be the Son of man? And they

εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν<sup>14</sup>  
said, Some John the Baptist; and others Elias;

ἕτεροι δὲ Ἱερεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει αὐτοῖς,<sup>15</sup>  
and others Jeremias, or one of the prophets. He says to them,

Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ Σί-  
But ye whom me do ye pronounce to be? And answering Si-

μων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ  
mon Peter said, Thou art the Christ, the Son of God the

ζώντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος  
living. And answering Jesus said to him, Blessed

εἶ, Σίμων<sup>16</sup> Βάρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψεν  
art thou, Simon Bar-Jonas, for flesh and blood revealed [it] not

σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Κἀγὼ δὲ  
to thee, but my Father who [is] in the heavens. And I also

σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδο-  
to thee say, That thou art Peter, and on this rock I will

μῶσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν  
build my assembly, and gates of hades shall not prevail against

αὐτῆς. 19 Καὶ δώσω σοὶ τὰς κλεῖς<sup>17</sup> τῆς βασιλείας τῶν  
it. And I will give to thee the keys of the kingdom of the

οὐρανῶν καὶ ὃ ἂν<sup>18</sup> δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον  
heavens: and whatever thou mayest bind on the earth, shall be bound

ἐν τοῖς οὐρανοῖς καὶ ὃ ἂν<sup>19</sup> λύσῃς ἐπὶ τῆς γῆς, ἔσται  
in the heavens: and whatever thou mayest loose on the earth, shall be

λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε<sup>20</sup> διεστείλατο τοῖς μαθη-  
loosed in the heavens. Then charged he the disciples

ταῖς αὐτοῦ ἵνα μηδεὶς εἰπῶσιν ὅτι αὐτός ἐστιν ὁ Ἰησοῦς<sup>21</sup>  
ciples his that to no one they should say that he is Jesus

ὁ χριστός.  
the Christ.

the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

<sup>9</sup> σφυρίδας L. <sup>10</sup> ἄρτων loaves LITTAW. <sup>11</sup> (the question ends at you) προσέχετε δὲ but beware LITTAW. <sup>12</sup> τῶν ἄρτων of the loaves LITTAW; τῶν Φαρισαίων καὶ Σαδδουκαίων of the Pharisees and Sadducees T. <sup>13</sup> ἄλλα TITTAW. <sup>14</sup> με [L] TITTAW. <sup>15</sup> εἶπαν LITTAW. <sup>16</sup> οἱ L.

<sup>17</sup> Ἡλίαν T. <sup>18</sup> + [ὁ Ἰησοῦς] Jesus (says) L. <sup>19</sup> καὶ ἀποκριθεὶς W. <sup>20</sup> ἀποκριθεὶς δὲ LITTAW.

<sup>21</sup> Βαριωνᾶ LITTAW. <sup>22</sup> τοῖς (read [the]) LITTAW. <sup>23</sup> καὶ TITTAW. <sup>24</sup> κλεῖδας LITTAW. <sup>25</sup> ἂν LITTAW.

<sup>26</sup> ἂν TITTAW. <sup>27</sup> ἐπετίμησεν he earnestly charged L. <sup>28</sup> αὐτοῦ (read the disciples) LITTAW.

<sup>29</sup> — Ἰησοῦς LITTAW.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς  
From that time began Jesus to shew to disciples  
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ  
his that it is necessary for him to go away to Jerusalem, and  
πολλά παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ  
many things to suffer from the elders and chief priests and  
γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.  
scribes, and to be killed, and the third day to be raised.  
22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν  
And having taken to [him] him Peter began to rebuke  
αὐτῷ, λέγων, Ἰλωές σοι, κύριε· οὐ μὴ ἔσται σοι  
him, saying, [God be] favourable to thee, Lord: in no wise shall be to thee  
τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου,  
this. But he having turned said to Peter, Get behind me,  
σατανᾶ, σκάνδαλόν ἐμὸν εἶ· ὅτι οὐ φρονεῖς τὰ  
Satan: an offence to me thou art, for thy thoughts are not of the things  
τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν  
of God, but the things of men. Then Jesus said  
τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθαι, ἀπαρ-  
to his disciples, If any one desires after me to come, let  
νησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-  
him deny himself, and let him take up his cross, and let  
λουθεῖτω μοι. 25 ὅς γάρ· ἅνθρωπος ἢ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,  
him follow me. For whoever may desire his life to save,  
ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν  
shall lose it; but whoever may lose his life on account of  
ἐμοῦ, εὕρησει αὐτήν· 26 τί γάρ· ὥφελείται ἄνθρωπος, ἐάν  
me, shall find it. For what is profited a man, if  
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ  
the world whole he gain, and his soul lose? or  
τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλ-  
what will give a man [as] an exchange for his soul? For as  
λει γάρ· ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς  
about the Son of man to come in the glory of Father  
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ  
of him with his angels; and then he will render to each  
κατὰ τὴν πράξιν αὐτοῦ. 28 Ἀμὴν λέγω ὑμῖν, εἰσὶν  
according to his doing. Verily I say to you, There are  
τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου  
some of those here standing who in no wise shall taste of death  
ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ  
until they have seen the Son of man coming in  
βασιλείᾳ αὐτοῦ.  
his kingdom.

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον  
And after days six takes with [him] Jesus Peter  
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφόν αὐτοῦ, καὶ ἀναφέρει  
and James and John his brother, and brings up  
αὐτοὺς εἰς ἄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη  
them into a mountain high apart. And he was transfigured  
ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,  
before them, and shone his face as the sun,

— ὁ Ἰ[Tr]A. ° εἰς Ἱεροσόλυμα ἀπελθεῖν LITra. P — ἤρξατο A. ° αὐτῷ ἐπιτιμᾶν λέγων S; λέγει αὐτῷ ἐπιτιμῶν says to him rebuking [him] A. ° εἰ ἐμοῦ LITra. ° ἐάν LITra. ° ὥφελήσεται shall be profited LITra. ° + ὅτι that LT. ° τῶν ὧδε ἐστώτων G1TrA; ὧδε ἐστῶτες W.



τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ, ὡφ-  
and his garments became white as the light; and behold, \*ap-  
θῆσαν αὐτοῖς Ὡς Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες.<sup>1</sup>  
peared \*to \*them \*Moses \*and \*Elias \*with \*him \*talking.

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν  
And answering Peter said to Jesus, Lord, good it is  
ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς,  
for us here to be. If thou wilt, let us make here three tabernacles:

σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ ἑμίαν Ἡλίας.<sup>2</sup> 5 Ἐτι αὐτοῦ  
for thee one, and for Moses one, and one for Elias. While yet he  
λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ  
was speaking, behold, a cloud bright overshadowed them: and  
ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου  
lo, a voice out of the cloud, saying, This is my Son

ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.<sup>3</sup> αὐτοῦ ἀκούετε.<sup>4</sup> 6 Καὶ  
the beloved, in whom I have found delight: \*him \*hear ye. And  
ἀκούσαντες οἱ μαθηταὶ ἐβυσον ἐπὶ πρόσωπον αὐτῶν, καὶ  
hearing [it] the disciples fell upon their face, and  
ἐφοβήθησαν σφόδρα. 7 καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο  
were terrified greatly. And having come to [them] Jesus touched

αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβείσθε. 8 Ἐπάραντες  
them, and said, Rise up, and be not terrified. \*Having \*lifted \*up  
δὲ τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν  
and their eyes \*no \*one \*they \*saw except Jesus

μόνον.  
alone.

9 Καὶ καταβαίνοντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο  
And as \*were \*descending \*they from the mountain \*charged  
αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ  
\*them \*Jesus, saying, To no one tell the vision, until the

υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.<sup>5</sup> 10 Καὶ ἐπη-  
Son of man from among [the] dead be risen. And \*ask-  
ρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμ-  
ed \*him \*his \*disciples, saying, Why then \*the scribes

ματεῖς λέγουσιν ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον; 11 Ὁ δὲ  
\*say that Elias must come first? And

Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται  
Jesus answering said to them, Elias indeed comes

πρῶτον καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι  
\*first and shall restore all things. But I say to you that

Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἄλλ' ἐποίη-  
Elias already is come, and they knew not him, but did  
σαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
to him whatever they desired. Thus also the Son of man

μέλλει πάσχειν ὑπ' αὐτῶν. 13 Τότε συνήκαν οἱ μαθηταὶ ὅτι  
is about to suffer from them. Then understood the disciples that

περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
concerning John the Baptist he spoke to them.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν  
And \*having \*come \*they to the crowd \*came

was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly said unto him, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to

\* ὡφθη LITRA. \* Μωϋσῆς LITRAW. \* Ἡλίας T. \* συλλαλοῦντες (συνλαλ. T) μετ' αὐτοῦ LITRA. \* ποιήσω I will make LITRA. \* Μωϋσεὶ LITRA; Μωϋσῃ W. \* Ἡλίας (Ἡλεία T) μίαν LITRA. \* φωτὸς of light G. \* ἠυδόκησα LITRA. \* ἀκούετε αὐτοῦ LITRA. \* ἐπεσαν LITRA. \* προσῆλθεν came to LITRA. \* καὶ ἀψάμενος and touching LT; καὶ ἥψατο Tr. \* — καὶ LT. \* ἐκ GLITRAW. \* ἐγερθῇ be raised LITRA. \* — αὐτοῦ (read the disciples) LITRA. \* Ἡλείαν T. \* — Ἰησοῦς (read he said) LITRA. \* — αὐτοῖς LITRA [A]. \* Ἡλείας T. \* — πρῶτον LITRA. \* ἄλλὰ TrA. \* — αὐτῶν LITRA.



τῶν ἀλλοτριῶν; 26 Ἄγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλ-  
 the strangers? <sup>2</sup>says <sup>3</sup>to <sup>1</sup>him <sup>1</sup>Peter, From the stran-  
 λοτριῶν. Ἐφῆ αὐτῷ ὁ Ἰησοῦς, Ἡ Ἀραγεῖ ἑλευθεροὶ εἰσιν οἱ  
 gers. <sup>2</sup>said <sup>3</sup>to <sup>1</sup>him <sup>1</sup>Jesus, Then indeed free are the  
 υἱοί. 27 Ἰνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς  
 sons. But that we may not offend them, having gone to  
 τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον  
 the sea cast a hook, and the <sup>2</sup>coming up <sup>1</sup>first  
 ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὕρησεις στα-  
 fish take, and having opened its mouth thou shalt find a sta-  
 τήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.  
 ter; that having taken give to them for me and thee.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ,  
 In that hour came the disciples to Jesus,  
 λέγοντες, Τίς ἄρα μέζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐ-  
 saying, Who then <sup>2</sup>the <sup>1</sup>greater <sup>1</sup>is in the kingdom of the hea-  
 ρανῶν; 2 Καὶ προσκαλεσάμενος τὸ Ἰησοῦς παιδίον, ἔστησεν  
 vens? And <sup>2</sup>having called <sup>3</sup>to <sup>1</sup>him <sup>1</sup>Jesus a little child, he set  
 αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐάν μὴ  
 it in their midst, and said, Verily I say to you, Unless  
 στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσελθῇτε εἰς  
 ye are converted and become as the little children, in no wise shall ye enter into  
 τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσῃ  
 the kingdom of the heavens. Whosoever therefore will humble  
 ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μέζων ἐν τῇ βασι-  
 himself as this little child, he is the greater in the king-  
 λείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐάν δέξηται παιδίον τοιοῦτον  
 dom of the heavens; and whoever will receive <sup>3</sup>little <sup>2</sup>child <sup>1</sup>such  
 ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὃς δ' ἂν σκανδαλίσῃ  
 one in my name, <sup>2</sup>me receives. But whoever shall cause <sup>3</sup>to offend  
 ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει  
 one of these little ones who believe in me, it is profitable  
 αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ὑπὲρ τὸν  
 for him that should be hung <sup>2</sup>a millstone <sup>1</sup>turned by an ass upon  
 τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσ-  
 his neck, and he be sunk in the depth of the sea.

σης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ  
 Woe to the world because of the offences! For necessary  
 ἔστιν ἔλθαι τὰ σκάνδαλα, πλην οὐαὶ τῷ ἀνθρώπῳ· ἐκείνῳ  
 it is <sup>2</sup>to come <sup>1</sup>the offences, yet woe to that man  
 δι' οὗ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πόδας σου  
 by whom the offence comes! And if thy hand or thy foot  
 σκανδαλίζει σε, ἔκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν  
 cause <sup>2</sup>to offend <sup>1</sup>thee, cut off them and cast [them] from thee; good  
 σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἥ ἁλόν, ἢ καλλόν, ἢ  
 for thee it is to enter into life lame or maimed, [rather] than  
 δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰώνου.  
 two hands or two feet having to be cast into the fire the eternal.  
 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε  
 And if thine eye cause <sup>2</sup>to offend <sup>1</sup>thee, pluck out it and cast  
 ἀπὸ σοῦ· καλόν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν  
 [it] from thee; good for thee it is one-eyed into life

ter saith unto him, Of  
 strangers. Jesus saith  
 unto him, Then are the  
 children free. 27 Not-  
 withstanding, lest we  
 should offend them,  
 go thou to the sea, and  
 cast an hook, and take  
 up the fish that first  
 cometh up; and when  
 thou hast opened his  
 mouth, thou shalt find  
 a piece of money: that  
 take, and give unto  
 them for me and thee!

XVIII. At the same  
 time came the disci-  
 ples unto Jesus, say-  
 ing, Who is the greatest  
 in the kingdom of  
 heaven? 2 And Jesus  
 called a little child  
 unto him, and set him  
 in the midst of them,  
 3 and said, Verily I say  
 unto you, Except ye  
 be converted, and be-  
 come as little children,  
 ye shall not enter into  
 the kingdom of hea-  
 ven. 4 Whosoever  
 therefore shall humble  
 himself as this little  
 child, the same is  
 greatest in the king-  
 dom of heaven. 5 And  
 whoso shall receive  
 one such little child in  
 my name receiveth me.  
 6 But whoso shall of-  
 fend one of these little  
 ones which believe in  
 me, it were better for  
 him that a millstone  
 were hanged about his  
 neck, and that he were  
 drowned in the depth  
 of the sea. 7 Woe unto  
 the world because of  
 offences! for it must  
 needs be that offences  
 come; but woe to  
 that man by whom  
 the offence cometh!  
 8 Wherefore if thy  
 hand or thy foot of-  
 fend thee, cut them  
 off, and cast them from  
 thee: it is better for  
 thee to enter into life  
 half or maimed, rather  
 than having two hands  
 or two feet to be cast  
 into everlasting fire.  
 9 And if thine eye of-  
 fend thee, pluck it  
 out, and cast it from  
 thee: it is better for  
 thee to enter into life  
 with one eye, rather

<sup>1</sup> εἰπόντος δέ and having said LITtr. <sup>2</sup> — ὁ Πέτρος LITtr. A. <sup>3</sup> Ἡ ἀρα γε Tr. A. <sup>4</sup> σκαν-  
 δαλίσωμεν T. <sup>5</sup> — τὴν (read [the]) LITtr. A. W. <sup>6</sup> ἡμέρα day L. <sup>7</sup> — ὁ Ἰησοῦς Tr. A.  
<sup>8</sup> ταπεινώσει LITtr. A. W. <sup>9</sup> ἂν LITtr. <sup>10</sup> ἐν παιδίον τοιοῦτον (— ν τ) LITtr. A. <sup>11</sup> ὑπερὶ about LITtr;  
 εἰς το A. <sup>12</sup> — ἐστὶν (read [it is]) LITtr. A. <sup>13</sup> — ἐκείνῳ (read to the man) LITtr. <sup>14</sup> αὐτοῦ  
 it (and cast [it]) LITtr. A. <sup>15</sup> καλλόν ἢ χαλόν LITtr.



than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν  
to enter, [rather] than two eyes having to be cast into the  
γένναν τοῦ πυρός. 10 Ὁρατε μὴ καταφρονήσητε ἐνός τῶν  
Gehenna of the fire. See ye despise not one  
μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν  
of these little ones, for I say to you, that their angels in [the]  
οὐρανοῖς<sup>δ</sup> διὰ παντός βλέπουν· τὸ πρόσωπον τοῦ πατρὸς μου  
heavens continually· behold the face of my Father  
τοῦ ἐν οὐρανοῖς. 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
who [is] in [the] heavens. For is come the Son of man  
σῶσαι τὸ ἀπολωλός. 12 Τί οὖν δοκεῖ; ἐὰν γένηται  
to save, that which has been lost. What think ye? If there should be  
τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν,  
to any man a hundred sheep, and be gone astray one of them,  
οὐχὶ ἄφει<sup>δ</sup> τὰ ἐννενηκονταενέα<sup>δ</sup> ἐπὶ τὰ ὄρη  
[does he] not, having left the ninety-nine on the mountains,  
ἡ πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται  
having gone seek that which is gone astray? and if it should be  
εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον  
that he find it, verily I say to you, that he rejoices over it more  
ἢ ἐπὶ τοῖς ἐννενηκονταενέαις<sup>δ</sup> τοῖς μὴ πεπλανημένοις. 14 οὐ-  
than over the ninety-nine which have not gone astray. So  
τως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν<sup>δ</sup> τοῦ  
it is not [thé] will before Father your who [is]  
ἐν οὐρανοῖς, ἵνα ἀπόληται<sup>δ</sup> εἷς<sup>δ</sup> τῶν μικρῶν τούτων.  
in [the] heavens, that should perish one of these little ones.

15 Ἐάν δὲ ἁμαρτήσῃ<sup>δ</sup> εἷς σὲ<sup>δ</sup> ὁ ἀδελφός σου, ὑπάγε<sup>δ</sup> καὶ<sup>δ</sup>  
But if sin against thee brother, go and  
ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ,  
reprove him between thee and him alone. If thee he will hear,  
ἐκέρυθας τὸν ἀδελφόν σου. 16 ἐάν δὲ μὴ ἀκούσῃ, παράλαβε<sup>δ</sup>  
thou hast gained thy brother. But if he will not hear, take  
μετὰ σοῦ<sup>δ</sup> ἔτι ἕνα ἢ δύο<sup>δ</sup>, ἵνα ἐπὶ στόματος δύο μαρτύρων  
with thee besides one or two, that upon [the] mouth of two witnesses  
ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 ἐάν δὲ παρακούσῃ αὐτῶν,  
or of three may stand every word. But if he fail to listen to them,  
εἰπέ<sup>δ</sup> τῇ ἐκκλησίᾳ<sup>δ</sup>. ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,  
tell [it] to the assembly. And if also the assembly he fail to listen to,  
ἔστω σοι ὡς περὶ ὁ ἐθνικός καὶ ὁ τελώνης. 18 Ἀμὴν λέγω  
let him be to thee as the heathen and the taxgatherer. Verily I say  
ὑμῖν, ὅσα<sup>δ</sup> ἐάν<sup>δ</sup> δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ<sup>δ</sup>  
to you, whatsoever ye shall bind on the earth, shall be bound in the  
οὐρανῷ<sup>δ</sup>; καὶ ὅσα ἐάν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα  
heaven; and whatsoever ye shall loose on the earth, shall be loosed  
ἐν τῷ<sup>δ</sup> οὐρανῷ. 19 Πάλιν<sup>δ</sup> λέγω ὑμῖν, ὅτι ἐάν δύο ἢ ἓξ<sup>δ</sup>  
in the heaven. Again I say to you, that if two of you  
συμφωνήσωσιν<sup>δ</sup> ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ ἐάν  
may agree on the earth concerning any matter whatever  
αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ  
they shall ask, it shall be done to them from my Father who [is]

<sup>δ</sup> ἐν τῷ οὐρανῷ in the heaven [L]A.

• — verse 11 LIT[Α].

<sup>δ</sup> ἀφεί (read will

he not leave) LTR.

<sup>δ</sup> ἐννενηκοντα ενέα LITr; ἐννενηκονταενέα W.

<sup>δ</sup> + καὶ and LTR.

<sup>δ</sup> μου my LTR.

<sup>δ</sup> ἐν LITr.

<sup>δ</sup> — εἰς σὲ LT[Α].

<sup>δ</sup> — καὶ GLITrA.

<sup>δ</sup> — μετὰ

σοῦ L; μετὰ σεαυτοῦ with thyself T.

<sup>δ</sup> + μετὰ σοῦ L.

<sup>δ</sup> εἰπόν T.

<sup>δ</sup> ἐν I.T.A.

<sup>δ</sup> — τῷ LT[Α]. <sup>δ</sup> ἀμὴν verily L; πάλιν ἀμὴν TrA.

<sup>δ</sup> συμφωνήσωσιν ἐξ ὑμῶν L;

συμφωνήσουσιν ἐξ ὑμῶν of you shall agree TTrA.

ἐν οὐρανοῖς. 20 ὁ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς  
in [the] heavens. For where are two or three gathered together unto  
τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμὶ ἐν μέσῳ αὐτῶν.  
my name? there am I in [the] midst of them.

heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, "Κύριε, πόσας  
Then having come to him Peter said, Lord, how often  
ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφῴσω αὐτῷ; ἕως  
shall I sin against me my brother and I forgive him? until  
ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,  
seven times? Says to him Jesus, I say not to thee until seven times,  
ἄλλ' ἕως ἑβδομηκοντάκις ἐπτά. 23 Διὰ τοῦτο ὁμοιωθή  
but until seventy times seven. Because of this has become like

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but,

ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν  
the kingdom of the heavens to a man a king, who would  
συνᾶσαι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 Ἀρξαμένου δὲ αὐτοῦ  
take account with his bondmen. And having begun he

heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his

συναίρειν, ὡς προσήνηθη αὐτῷ εἰς ὀφειλέτης μυρίων  
to reckon, there was brought to him one debtor of ten thousand  
τάλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐ-  
talents. But not having he [wherewith] to pay, com-

manded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

κέλευσεν αὐτὸν ὁ κύριος αὐτοῦ<sup>α</sup> πρᾶθῃναι, καὶ τὴν γυναῖκα  
manded him his lord to be sold, and wife  
αὐτοῦ<sup>β</sup> καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδο-  
his and the children, and all as much as he had, and payment to

be made. Having fallen down therefore the bondman did homage to him, saying, Lord, have patience with me, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

θῆναι. 26 πείων οὖν ὁ δούλος<sup>β</sup> προσκύνει αὐτῷ,  
be made. Having fallen down therefore the bondman did homage to him,  
λέγων, "Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἔσοι  
saying, Lord, have patience with me, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου  
I will pay. And having been moved with compassion the lord bondman  
ἐκείνου<sup>γ</sup> ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.  
of that released him, and the loan forgave him.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

28 Ἐξελθὼν δὲ ὁ δούλος ἐκείνος<sup>δ</sup> εἶρεν ἓνα τῶν συνδούλων  
But having gone out that bondman found one fellow bondman  
αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν  
of his, who owed him a hundred denarii, and having seized him

31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

ἔπνιγεν, λέγων, Ἀπόδος μοι ὃ τί<sup>ε</sup> ὀφείλεις. 29 πε-  
betrothled [him], saying, Pay me what thou owest. Having fallen  
σὼν οὖν ὁ σύνδουλος αὐτοῦ<sup>ς</sup> εἰς τοὺς πόδας αὐτοῦ<sup>ζ</sup> παρε-  
down therefore his fellow bondman at his feet besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

κάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα<sup>η</sup>  
sought him, saying, Have patience with me, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἠθέλεν, ἀλλὰ<sup>θ</sup> ἀπελθὼν ἔβαλεν  
I will pay thee. But he would not, but having gone he cast  
αὐτόν εἰς φυλακὴν, ἕως ὅδ<sup>ι</sup> ἀποδῶ<sup>κ</sup> τὸ ὀφειλόμενον.  
him into prison, until he should pay that which was owing.

31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

31 ἰδόντες ὁ δὲ οἱ σύνδουλοι αὐτοῦ<sup>λ</sup> τὰ γενόμενα<sup>μ</sup>  
Having seen but his fellow bondmen what things had taken place,  
ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτοῦ<sup>ν</sup>  
were grieved greatly, and having gone narrated to their lord

31 So when his fellow-servants saw what was done, they were very sorry, and came and said unto their lord all

<sup>α</sup> ὁ Πέτρος εἶπεν αὐτῷ LTTA. <sup>β</sup> ἀλλὰ LTTA. <sup>γ</sup> προσήχθη was conducted LTTA. <sup>δ</sup> εἰς αὐτῷ T. <sup>ε</sup> — αὐτοῦ [read [his] lord] TTA. <sup>ς</sup> — αὐτοῦ [read [his] wife] T[A]. <sup>ζ</sup> — ἔχει he has LTTA. <sup>η</sup> + ἐκείνος [read that bondman] T. <sup>θ</sup> — Κύριε LTTA. <sup>ι</sup> ἐμέ T. <sup>κ</sup> ἀποδώσω σοι [σοὶ] A LTTA. <sup>λ</sup> — ἐκείνου [read of the bondman] L. <sup>μ</sup> — ἐκεῖνος [read the bondman] L. <sup>ν</sup> — μοι LTTA. <sup>ξ</sup> εἰ τι if anything GLTTA. <sup>ο</sup> — εἰς τοὺς πόδας αὐτοῦ GLTTA. <sup>π</sup> ἐμέ LTTA. <sup>ρ</sup> — πάντα [LTTA. <sup>σ</sup> ἀλλὰ EG. <sup>τ</sup> οὖν LTTA. <sup>θ</sup> οὖν [therefore] αὐτοῦ οἱ σύνδουλοι L; οὖν οἱ σύνδουλοι αὐτοῦ TTA. <sup>ι</sup> γινόμενα were taking place T. <sup>κ</sup> ἐαυτὸν LTTA.

that was done, 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgive thee all that debt, because thou desiredst me: 33 shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ all that had taken place, Then <sup>2</sup>having <sup>4</sup>called <sup>5</sup>to [him] <sup>6</sup>him κύριος· αὐτοῦ λέγει αὐτῷ, <sup>1</sup>Δούλε πονηρέ, πᾶσαν τὴν ὀφειλήν <sup>2</sup>his <sup>3</sup>lord says to him, <sup>2</sup>Bondman <sup>1</sup>wicked, all ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει καὶ <sup>1</sup>that I forgave thee, since thou besoughtest me; did it not behave <sup>2</sup>also σέ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς <sup>3</sup>καὶ ἐγὼ <sup>4</sup>σε ἠλέησα; <sup>1</sup>thee to have pitied thy fellow bondman, as also I thee had pitied? 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως <sup>1</sup>οὗ <sup>2</sup>ἀποδῶ πᾶν τὸ ὀφειλόμενον <sup>3</sup>αὐτῷ <sup>4</sup>35 Οὕτως τοι, καὶ ὁ πατήρ μου ὁ <sup>5</sup>ἐπουράνιος <sup>6</sup>ποιήσει ὑμῖν ἕαν μὴ ἀφῆτε also my Father the heavenly will do to you unless ye forgive ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν <sup>7</sup>2 καὶ παρα- each his brother from your hearts <sup>2</sup>of- πύματα αὐτῶν. <sup>1</sup>fences <sup>1</sup>their.

XIX. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους And it came to pass when <sup>2</sup>had <sup>1</sup>finished <sup>1</sup>Jesus <sup>2</sup>words τούτους, μετῆρεν ἀπὸ τῆς <sup>3</sup>Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια <sup>4</sup>these, he withdrew from Galilee, and came to the borders τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ of Judæa beyond the Jordan: and <sup>2</sup>followed <sup>1</sup>him ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>2</sup>crowds <sup>1</sup>great, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

3 Καὶ προσῆλθον αὐτῷ <sup>2</sup>οἱ <sup>1</sup>Φαρισαῖοι πειράζοντες αὐτόν, And <sup>2</sup>came <sup>4</sup>to <sup>2</sup>him <sup>1</sup>the <sup>1</sup>Pharisees tempting him, καὶ λέγοντες <sup>3</sup>αὐτῷ, <sup>1</sup>Ἐλέξεστιν <sup>2</sup>ἄνθρωπῳ <sup>3</sup>ἀπολῦσαι τὴν and saying to him, Is it lawful for a man to put away γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 Ὁ δὲ ἀποκριθεὶς εἶπεν his wife for every cause? But he answering said <sup>5</sup>αὐτοῖς, <sup>1</sup>Οὐκ ἀνέγνωτε ὅτι ὁ <sup>2</sup>ἀποῆσας <sup>3</sup>ἀπ' ἀρ- to them, Have ye not read that he who <sup>1</sup>made [them] from [the] begin- νης ἄρσεν καὶ θῆλυ ἐπῆρσεν αὐτούς, 5 καὶ εἶπεν, <sup>6</sup>Ἐνεκεν <sup>1</sup>ning male and female <sup>1</sup>made <sup>2</sup>them, and said, On account of τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ this <sup>2</sup>shall <sup>1</sup>leave <sup>1</sup>a <sup>2</sup>man father and mother, and <sup>3</sup>προσκολληθήσεται <sup>4</sup>τῇ γυναίκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς shall be joined to his wife, and <sup>2</sup>shall <sup>1</sup>be <sup>1</sup>the <sup>2</sup>two <sup>1</sup>for σάρκα μίαν; 6 ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὁ <sup>1</sup>flesh <sup>1</sup>one? So that no longer are they two, but <sup>1</sup>flesh <sup>1</sup>one. What οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 7 Λέγουσιν therefore God united together, <sup>2</sup>man <sup>1</sup>let <sup>1</sup>not separate. They say αὐτῷ, Τί οὖν ὁ Μωσῆς <sup>2</sup>ἐνετείλατο δοῦναι βιβλίον ἀπο- to him, Why then <sup>2</sup>Moses <sup>1</sup>did command to give a bill of di- στασίου, καὶ ἀπολῦσαι <sup>2</sup>αὐτήν; <sup>3</sup>8 Λέγει αὐτοῖς, <sup>4</sup>Οτι ὁ Μωσῆς <sup>1</sup>vorce, and to put away her? He says to them, Moses πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι in view of your hard-heartedness allowed you to put away τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. your wives; from [the] beginning however it was not thus.

<sup>1</sup> κἀγὼ LTTA.

<sup>2</sup> — οὗ L.

<sup>3</sup> — αὐτῷ LTA.

<sup>4</sup> οὐράνιος LTT; [ἐπ']ουράνιος A.

<sup>5</sup> — τὰ παραπτώματα αὐτῶν GLTTA.

<sup>6</sup> — τῆς E.

<sup>7</sup> — οἱ LTA.

<sup>8</sup> — αὐτῷ LTTA.

<sup>9</sup> — ἀνθρώπῳ (read one's wife) LTA.

<sup>10</sup> — αὐτοῖς LTTA.

<sup>11</sup> κτίσας created Tr.

<sup>12</sup> Ἐνεκα

LTTA.

<sup>13</sup> κολληθήσεται LTA.

<sup>14</sup> Μωσῆς LTTA.

<sup>15</sup> — αὐτὴν LTT.



9 λέγω δὲ ὑμῖν, ὅτι<sup>1</sup> ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ  
And I say to you, that whoever shall put away his wife  
<sup>1</sup>εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχάται·<sup>2</sup> καὶ  
if not for fornication, and shall marry another, commits adultery; and

ὁ ἀπολελυμένην γαμήσας μοιχάται.<sup>3</sup> 10 Λέγουσιν  
he who her [that is] put away marries commits adultery. <sup>3</sup>Say

αὐτῷ οἱ μαθηταί· αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-  
to him his disciples, If thus is the case of the man

που μετὰ τῆς γυναίκας, οὐ συμφέρει γαμήσαι. 11 Ὁ δὲ εἶπεν  
with the wife, it is not profitable to marry. But he said

αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον·<sup>4</sup> τοῦτον, ἀλλ'  
to them, Not all receive this word, but [those]

οἷς δέδοται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας  
to whom it has been given; for there are eunuchs who from [the] womb

μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοῦχοι οἵτινες  
of [their] mother were born thus, and there are eunuchs who

ἐγινούχισθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἵτινες  
were made eunuchs by men, and there are eunuchs who

εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.  
made eunuchs of themselves for the sake of the kingdom of the heavens.

ὁ δυνάμενος χωρεῖν χωρεῖτω.  
He who is able to receive [it] let him receive [it].

13 Τότε προσήνεχθη<sup>5</sup> αὐτῷ παῖδια, ἵνα τὰς χεῖρας  
Then were brought to him little children, that [his] hands

ἐπιθῇ αὐτοῖς, καὶ προσεύξῃται· οἱ δὲ μαθηταὶ ἐπετίμησαν  
he might lay on them, and might pray; but the disciples rebuked

αὐτοῖς· 14 ὁ δὲ Ἰησοῦς εἶπεν·<sup>6</sup> Ἀφετε τὰ παῖδια, καὶ μὴ  
them. But Jesus said, Suffer the little children, and not

κωλύετε αὐτὰ ἔλθειν πρὸς ἐμε·<sup>7</sup> τῶν γὰρ τοιούτων ἐστὶν ἡ  
do forbid them to come to me; for of such is the

βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεῖς αὐτοῖς τὰς χεῖρας  
kingdom of the heavens. And having laid upon them [his] hands

ἐπορεύθη ἐκεῖθεν.  
he departed thence.

16 Καὶ ἰδού, εἰς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε  
And behold, one having come to [him] said to him, Teacher

ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ᾤξω<sup>8</sup> ζωὴν αἰώνιον;  
good, what good [thing] shall I do that I may have life eternal?

17 Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός  
And he said to him, Why me callest thou good? no one [is] good

εἰ μὴ εἷς, ὁ θεός·<sup>9</sup> εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,<sup>10</sup>  
except one, God. But if thou desirest to enter into life, keep the com-

τῆρήσον<sup>11</sup> τὰς ἐντολάς. 18 Ἀλέγει αὐτῷ, Ποίεις; Ὁ δὲ Ἰη-  
keep the commandments. He says to him, Which? And Je-

σοὺς εἶπεν, Τό, οὐ φονεύσεις· οὐ μοιχεύσεις·  
sus said, Thou shalt not commit murder; Thou shalt not commit adultery;

οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· 19 τίμα τὸν πατέρα  
Thou shalt not steal; Thou shalt not bear false witness; Honour

σου<sup>12</sup> καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς  
thy and mother; and Thou shalt love thy neighbour as thyself.

9 And I say unto you, Who-soever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who-so-marieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

i — ὅτι LTrA. k — εἰ GLTTrAW. l παρεκτὸς λόγου πορνείας except for cause of fornication L. m — καὶ ὁ ἀπολελυμένην γαμήσας μοιχάται TTr. n — αὐτὸν (read the disciples) TrA. o [τοῦτον] L. p προσήνεχθησαν LTrA. q + αὐτοῖς to them T. r ἐμέ T. s τὰς χεῖρας αὐτοῖς LTrA. t αὐτῷ εἶπεν LTrA. v — ἀγαθέ LTrA. w σωῶ LTrA. x τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός Why askest thou me concerning the good? One is good (+ ὁ θεός God W) GLTTrAW. y εἰς τὴν ζωὴν εἰσελθεῖν LTrAW. z τήρει LTrA. a ἐφῆν αὐτῷ he said to him L; — λέγει αὐτῷ T. b + φησὶν he says T. c — σου GLTTrAW.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

σεαυτὸν. 20 Λέγει αὐτῷ ὁ νεανίσκος, ὅτι πάντα ταῦτα<sup>a</sup> thyself. <sup>a</sup>Says <sup>a</sup>to <sup>a</sup>him <sup>a</sup>the <sup>a</sup>young <sup>a</sup>man, All these εἰφυλαξάμην<sup>b</sup> ἐκ νεότητός μου<sup>c</sup> τί ἐτι ὑστερῶ; 21 Ἐφῆ<sup>d</sup> αὐτῷ have I kept from my youth, what yet lack I? <sup>d</sup>Said <sup>d</sup>to <sup>d</sup>him ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ <sup>e</sup>Jesus, If thou desirest perfect to be, go sell thy υπάρχοντα καὶ δός<sup>f</sup> ἡ πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν property and give <sup>f</sup>to [the] poor, and thou shalt have treasure in οὐρανῷ<sup>g</sup> καὶ δεῖρόν ἀκολουθεῖ μοι. 22 Ἀκούσας δὲ ὁ νεανίσκος heaven; and come follow me. But <sup>g</sup>having <sup>g</sup>heard <sup>g</sup>the <sup>g</sup>young <sup>g</sup>man τὸν λόγον<sup>h</sup> ἠ<sup>i</sup> ἀπῆλθεν ἄλυπούμενος, ἦν γὰρ ἔχων κτήματα the word went away grieved, for he had <sup>i</sup>possessions πολλὰ<sup>j</sup>. <sup>j</sup>many.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι, <sup>a</sup>δυσκόλως πλούσιος<sup>b</sup> εἰσελεύσεται εἰς τὴν βασι- And Jesus said to his disciples, Verily I say to you, that with difficulty a rich man shall enter into the king- λειάν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, <sup>c</sup>εὐκοπώτερόν ἐστιν dom of the heavens. And again I say to you, easier ἐστὶν κάμηλον διὰ <sup>d</sup>τρύπηματος ῥαφίδος <sup>e</sup>διελθεῖν, <sup>f</sup>ἢ πλού- a camel through [the] eye of a needle, to pass, than a rich σιον <sup>g</sup>εἰς τὴν βασιλειάν <sup>h</sup>τοῦ θεοῦ<sup>i</sup> εἰσελθεῖν. 25 Ἀκούσαντες man into the kingdom of God to enter. <sup>h</sup>Having <sup>h</sup>heard δὲ οἱ μαθηταὶ<sup>j</sup> αὐτοῦ<sup>k</sup> ἐξεπλήσσοντο σφόδρα, λέγοντες, <sup>j</sup>and [this] his disciples were astonished exceedingly, saying, Τίς ἄρα δύναται σωθῆναι; 26 Ἐμβλέψας δὲ ὁ Ἰησοῦς Who then is able to be saved? But looking on [them] Jesus εἶπεν αὐτοῖς, Παρὰ ἀνθρώπους τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θωπ<sup>l</sup> πάντα δύνατά<sup>m</sup> <sup>n</sup>ἐστίν.<sup>o</sup> <sup>l</sup>God all things possible are.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration shall sit in the throne of his glory; ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφη- Then answering Peter said to him, Lo, we left καμεν πάντα καὶ ἠκολουθήσαμέν σοι τί ἄρα ἔσται ὑμῖν; all things and followed thee; what then shall be to us? 28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ And Jesus said to them, Verily I say to you, that ye who ἀκολουθήσαντές μοι, ἐν τῇ <sup>a</sup>παλιγγενεσίᾳ<sup>b</sup>, <sup>c</sup>ὅταν καθίσῃ have followed me, in the regeneration, when shall sit down ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ <sup>d</sup>θρόνον δόξης αὐτοῦ, καθίσεσθε the Son of man upon [the] throne of his glory, <sup>e</sup>shall <sup>e</sup>sit καὶ <sup>f</sup>ὑμεῖς<sup>g</sup> ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς <sup>f</sup>also <sup>f</sup>ye on twelve thrones, judging the twelve tribes τοῦ Ἰσραὴλ. 29 καὶ πᾶς <sup>h</sup>ὅς<sup>i</sup> ἀφήκεν <sup>j</sup>οἰκίας, <sup>k</sup>ἢ ἀδελφοὺς, or Israel. And every one who has left houses, or brothers, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, <sup>l</sup>ἢ γυναῖκα, <sup>m</sup>ἢ τέκνα, ἢ or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall ἀγροὺς, <sup>n</sup>ἐνεκεν<sup>o</sup> τοῦ <sup>p</sup>ὀνόματός μου, <sup>q</sup>ἐκατονταπλασίονα lands, for the sake of my name, a hundredfold

<sup>d</sup> ταῦτα πάντα LTr. <sup>e</sup> ἐφύλαξα LTrA. <sup>f</sup> ἐκ νεότητός μου LTrA. <sup>g</sup> λέγει says L. <sup>h</sup> + τοῖς the LTrA. <sup>i</sup> οὐρανοῖς [the] heavens TrA. <sup>j</sup> — τὸν λόγον T. <sup>k</sup> + [τούτον] (read this word) LA. <sup>l</sup> πλουσίους δυσκόλως LTrA. <sup>m</sup> + ὅτι that T. <sup>n</sup> εἰσελθεῖν to enter GTrA. <sup>o</sup> + εἰσελθεῖν to enter L[Tr]. <sup>p</sup> τῶν οὐρανῶν of the heavens LTrA. <sup>q</sup> — εἰσελθεῖν LTrA. <sup>r</sup> — αὐτοῦ (read the disciples) GLTrA.W. <sup>s</sup> δυνατὰ πάντα T. <sup>t</sup> — ἐστίν (read [are]) GLTrA.W. <sup>u</sup> παλιγγενεσία T. <sup>v</sup> αὐτοὶ yourselves TTr. <sup>w</sup> ὅστις LTrA.W. <sup>x</sup> — οἰκίας ἢ TT A. <sup>y</sup> — ἢ γυναῖκα LTrA. <sup>z</sup> + ἢ οἰκίας or houses TrA. <sup>aa</sup> ἐνεκα T. <sup>ab</sup> ἐμοῦ ὀνόματός T.

<sup>ac</sup> πολλαπλασίονα λήμψεται many times more shall receive LTrA.

λήψεται," καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ  
 shall receive, and life eternal shall inherit; but many  
 ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 20 Ὁμοία γάρ  
 shall be first last, and last first. For like  
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις  
 is the kingdom of the heavens to a man a master of a house, who  
 ἐξῆλθεν ἡμέρα πρωτὴ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα  
 went out with [the] morning to hire workmen for vineyard  
 αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν  
 his. And having agreed with the workmen for a denarius the  
 ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ  
 day, he sent them into his vineyard. And  
 ἐξελθὼν περὶ τῆς τρίτης ὥρας, εἶδεν ἄλλους ἐστῶτας  
 having gone out about the third hour, he saw others standing  
 ἐν τῇ ἀγορᾷ ἀργούς. 4 Ἐκ αὐτοῖς εἶπεν, Ὑπάγετε καὶ  
 in the marketplace idle; and to them he said, Go also  
 ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ δέαν ὃ δίκαιον δώσω ὑμῖν.  
 ye into the vineyard, and whatever may be just I will give you. And  
 5 οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἑκτην καὶ  
 And they went. Again having gone out about [the] sixth and  
 ἑννέατην ὥραν, ἐποίησεν ὡσαύτως. 6 Περί δὲ τῆς ἐνδεκάτης  
 ninth hour he did likewise. And about the eleventh  
 ὥραν ἐξελθὼν εἶδεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει  
 hour having gone out he found others standing idle, and says  
 αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7 λέγουσιν  
 to them, Why here stand ye all the day idle? They say  
 αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἔμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε  
 to him, Because no one us has hired. He says to them, Go  
 καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ δέαν ὃ δίκαιον λή-  
 also ye into the vineyard, and whatever may be just ye shall  
 ψθεῖ. 8 Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος  
 receive. But evening being come says the lord of the vineyard  
 τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐ-  
 to his steward, Call the workmen, and pay them  
 τοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν  
 [their] hire, beginning from the last unto the  
 πρώτων. 9 Καὶ ἐλθόντες οἱ περὶ τῆς ἐνδεκάτης  
 first. And having come those [hired] about the eleventh  
 ὥραν ἔλαβον ἀνὰ δηνάριον. 10 Ἐλθόντες δὲ οἱ πρῶτοι  
 hour they received each a denarius. And having come the first  
 ἐνόμισαν ὅτι πλεῖονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ  
 they thought that more they would receive, and they received also themselves  
 ἀνὰ δηνάριον. 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ  
 each a denarius. And having received [it] they murmured against the  
 οἰκοδεσπότου, 12 λέγοντες, Ὅτι οἱ πρῶτοι οἱ ἔσχατοι μίαν  
 master of the house, saying, These last one  
 ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοῖς ἐποίησας, τοῖς  
 hour have worked, and equal to us them thou hast made, who  
 βαστάσαντι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13 Ὁ δὲ  
 have borne the burden of the day and the heat. But he  
 ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε οὐχὶ  
 answering said to one of them, Friend, I do not wrong thee. Not

<sup>1</sup> — τὴν (read [the]) GLTtrAW.    <sup>2</sup> καὶ ἐκείνους TA.    <sup>3</sup> ἡ δὲ and (again) TtrA.    <sup>4</sup> ἐνάτην  
 LTTGrAW.    <sup>5</sup> — ὡραν LTTra.    <sup>6</sup> — ἀργούς GLTtrA.    <sup>7</sup> + [μου] my (vineyard) L.    <sup>8</sup> — καὶ  
 δ' ἐὰν ἢ δίκαιον ἀψέσθης LTTra.    <sup>9</sup> — αὐτοὺς T[TrA].    <sup>10</sup> ἐλάβοντες δὲ L.    <sup>11</sup> καὶ ἐλάβοντες TA.  
<sup>12</sup> πλείον λήμψονται LTrA;    <sup>13</sup> πλείονα λήμψονται T.    <sup>14</sup> τὸ (τὸ) A ἀνὰ δνάριον καὶ αὐτοὶ TTrA.  
<sup>15</sup> — οὗι LTT[TrA].    <sup>16</sup> αὐτοὺς ἡμῖν LT.    <sup>17</sup> ; (read hast thou made, &c. ?) L.    <sup>18</sup> ἐνὶ αὐτῶν εἶπεν T.



not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

δηνარიον συνέφωνησάς μοι; 14 ἄρον τὸ σὸν καὶ ἕλθ'· ἡ γὰρ ἐξ ἐμοῦ ἐστὶν ἡ ἀρετή· ἐγὼ δὲ θέλω δοῦναι ὡς καὶ σοί· 15 ἢ οὐκ ἔστιν ἐν τῷ νόμῳ καὶ ἐν τοῖς προφῆταις, ἵνα ὁ υἱὸς τοῦ ἀνθρώπου ποιῇ ἐν τῷ οἴκῳ τοῦ πατρὸς, ὥστε ὁ πρῶτος ῥηθῇ ὁ ἔσχατος, καὶ ὁ ἔσχατος ῥηθῇ ὁ πρῶτος; πολλοὶ γὰρ ἐκκλητοί, ὀλίγοι δὲ ἐκλεκτοί.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα παρέλαβεν τοὺς δώδεκα μαθητάς· κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, 18 Ἴδου, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἁναστήσεται.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι ἡ παρ' αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Ἀλεγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν ἱούτοι· οἱ δύο υἱοὶ μου εἰς ἓκ δεξιῶν σου καὶ εἰς ἑξ ἐξωνύμων ἐν τῇ βασιλείᾳ σου. 22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πίνειν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Ἀλέγουσιν αὐτῷ, Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριον μου πίετε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. 24 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐξωνύμων οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ

γ — δε but W. 2 — ἢ LIT[Α]. 3 — ὃ θέλω ποιῆσαι LIT[Α]. 4 — ἢ OF EGLIT[Α]W. 5 — πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί TIT[Α]. 6 — καὶ ἐν τῇ ὁδῷ LIT[Α]. 7 — εἰς θάνατον T. 8 — ἐγερθήσεται he shall be raised TIT[Α]. 9 — ἀν' LIT[Α]. 10 [ιούτοι] L. 11 — σου (read [thy] right hand) LT. 12 + σου thy (left) GLIT[Α]W. 13 — καὶ τὸ βάπτισμα, δὲ ἐγὼ βαπτίζομαι, βαπτισθῆναι GLIT[Α]. 14 — καὶ LIT[Α]. 15 — καὶ τὸ βάπτισμα δὲ ἐγὼ βαπτίζομαι βαπτισθήσεσθε GLIT[Α]. 16 — μου (read [my] left) LIT[Α]. 17 + τοῦτο this (is not mine) TA.

πατρός μου. 24 <sup>1</sup>Καὶ ἀκούσαντες<sup>1</sup> οἱ δέκα ἡγανάκτησαν  
my Father. And having heard [this] the ten were indignant

περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
about the two brothers. But Jesus having called <sup>to</sup> [him]

αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύου-  
them said, Ye know that the rulers of the nations exercise lordship

σιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ  
over them, and the great ones exercise authority over them. Not

οὕτως <sup>2</sup>δὲ<sup>2</sup> ἔσται<sup>2</sup> ἐν ὑμῖν· ἀλλ' ὅς<sup>2</sup> ἐάν<sup>2</sup> θέλῃ<sup>2</sup> ἐν  
thus however shall it be among you; but whoever would among

ὑμῖν<sup>2</sup> μέγας γενέσθαι, <sup>3</sup>ἔστω<sup>3</sup> ὑμῶν διάκονος· 27 καὶ ὅς<sup>3</sup> ἐάν<sup>3</sup>  
you great become, let him be your servant; and whoever

θέλῃ ἐν ὑμῖν εἶναι πρῶτος, <sup>4</sup>ἔστω<sup>4</sup> ὑμῶν δοῦλος· 28 ὥσπερ  
would among you be first, let him be your bondman; even as

ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῇ-  
the Son of man came not to be served, but to serve,

σαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.  
and to give his life a ransom for many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ <sup>5</sup>Ιεριχῶ<sup>5</sup> ἠκολούθησεν  
And as <sup>5</sup>were going out they from Jericho <sup>6</sup>followed

αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι  
<sup>7</sup>him <sup>8</sup>a crowd <sup>9</sup>great. And behold, two blind [men] sitting

παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἐκράξαν,  
beside the way, having heard that Jesus is passing by cried out,

λέγοντες, <sup>10</sup>Ἐλέησον ἡμᾶς, κύριε, <sup>11</sup>υἱὸς <sup>12</sup>Δαβὶδ· 31 Ὁ δὲ ὄχλος  
saying, Have pity on us, Lord, Son of David. But the crowd

ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον ἐκρά-  
rebuked them that they should be silent. But they the more cried

ζον, <sup>13</sup>λέγοντες, <sup>14</sup>Ἐλέησον ἡμᾶς, κύριε, <sup>15</sup>υἱὸς <sup>16</sup>Δαβὶδ· 32 Καὶ  
out, saying, Have pity on us, Lord, Son of David. And

στάς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπεν, Τί θέτε  
having stopped, Jesus called them, and said, What do ye desire

εἰ ποιῶ ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα <sup>17</sup>ἀνοιχθῶσιν  
I should do to you? They say to him, Lord, that <sup>18</sup>may be opened

ἡμῶν οἱ ὀφθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο  
our eyes. And moved with compassion Jesus touched

τῶν <sup>19</sup>ὀφθαλμῶν<sup>19</sup> αὐτῶν· καὶ εὐθὺς ἀνέβλεψαν αὐτῶν οἱ  
their eyes; and immediately <sup>20</sup>received sight <sup>21</sup>their

ὀφθαλμοί, <sup>22</sup>καὶ ἠκολούθησαν αὐτῷ.  
eyes, and they followed him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ-  
And when they drew near to Jerusalem and came to Beth-

φαγῇ <sup>23</sup>πρὸς<sup>23</sup> τὸ ὄρος τῶν ἐλαιῶν, τότε <sup>24</sup>ὁ<sup>24</sup> Ἰησοῦς ἀπέστειλεν  
phage towards the mount of Olives, then Jesus sent

δύο μαθητάς, 2 λέγων αὐτοῖς, Ὅποιεθτε<sup>25</sup> εἰς τὴν κώμην τὴν  
two disciples, saying to them, Go into the village, that

ῥάπταναν<sup>26</sup> ὑμῶν, καὶ <sup>27</sup>εὐθέως<sup>27</sup> εὐρήσετε ὄνον δεδεμένην, καὶ  
opposite you, and immediately ye will find an ass tied, and

πῶλον μετ' αὐτῆς· λύσαντες <sup>28</sup>ἀγάγετέ<sup>28</sup> μοι. 3 καὶ ἐάν  
a colt with her; having loosed [them] bring [them] to me. And if

Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 and whosoever will be chief among you, let him be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. 32 And Jesus stood still, and called them, and said, What wilt thou that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And

<sup>1</sup> ἀκούσαντες δὲ τὰ. <sup>2</sup> — δὲ GLTTr. <sup>3</sup> ἔστιν is it LTr. <sup>4</sup> ἂν LTr. <sup>5</sup> ὑμῶν of you A.  
<sup>6</sup> ἔσται he shall be LTrTr. <sup>7</sup> ἂν LTrTr. <sup>8</sup> ἔσται he shall be LTrTr. <sup>9</sup> Ἱεριχῶ T. <sup>10</sup> Κύριε,  
ἐλέησον ἡμᾶς LTrA; — κύριε T. <sup>11</sup> υἱὸς LTr. <sup>12</sup> Δαβὶδ GW; Δαυεὶδ LTrTr. <sup>13</sup> ἐκράξαν LTrTr.  
<sup>14</sup> Κύριε, ἐλέησον ἡμᾶς LTrA. <sup>15</sup> + [ἵνα] that LA. <sup>16</sup> ἀνοιχθῶσιν LTrTr. <sup>17</sup> οἱ ὀφθαλμοί  
ἡμῶν LTrTr. <sup>18</sup> ὁμμάτων LTrTr. <sup>19</sup> — αὐτῶν οἱ ὀφθαλμοί LTrTr. <sup>20</sup> εἰς to LTrTr.  
<sup>21</sup> — ἂ T. <sup>22</sup> Ὅποιεσθε LTrTr. <sup>23</sup> ῥάπταναν LTrTr. <sup>24</sup> εὐθὺς T. <sup>25</sup> ἄγετέ LTrA.

If any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 and brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

τις ὑμῖν εἶπῃ τι, ἐρεῖτε, "Οτι ὁ κύριος αὐτῶν χρειᾶν any one to you say anything, ye shall say, The Lord of them need ἔχει· ἐὺθέως δὲ ἀποστελεῖ αὐτούς. 4 Τοῦτο δὲ ὅλον γέ- has. And immediately he will send them. But this all came γονεν ἵνα πληρωθῇ τὸ ῥῆθὲν διὰ τοῦ προφήτου, to pass that might be fulfilled that which was spoken by the prophet, λέγοντος, ὁ Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοῦ, ὁ βασιλεὺς σου saying, Say to the daughter of Sion, Behold, thy king ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκώς ἐπὶ ὄνον καὶ πῶλον comes to thee, meek and mounted on an ass and a colt [the] υἱὸν ὑποζυγίου. 6 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαν- foal of a beast of burden. And having gone the disciples, and having τες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν done as ordered them Jesus, they brought the ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια ass and the colt, and put upon them garments αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλείστος their, and he sat on them. And the greater part [of the] ὄχλος ἔστρωσαν αὐτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπ- crowd strewed their garments on the way, and others were cutting τον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ down branches from the trees and were strewing [them] on the ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες way. And the crowds those going before and those following ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος were crying out, saying, Hosanna to the Son of David; blessed ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς [be] he who comes in [the] name of [the] Lord. Hosanna in the υψίστοις. 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα ἐσείσθη highest. And as he entered into Jerusalem was moved πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος; 11 Οἱ δὲ ὄχλοι all the city, saying, Who is this? And the crowds ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Να- said, This is Jesus the prophet, he who [is] from Na- ζαρέθ τῆς Γαλιλαίας. zareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, 13 and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the won-

12 Καὶ εἰσῆλθεν εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ And entered Jesus into the temple of God, and ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ cast out all those selling and buying in the ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ temple, and the tables of the money changers he overthrew, and τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς. 13 καὶ λέγει the seats of those selling the doves. And he says αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθή- to them, It has been written, My house, a house of prayer shall be σεται ὑμεῖς δὲ αὐτὸν ἱεποιήσατε σπῆλαιον ληστῶν. 14 Καὶ called; but ye it have made a den of robbers. And προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἑθεράπευ- came to him blind and lame in the temple, and he healed σεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς But seeing the chief priests and the scribes

\* εὐθὺς TT. \* ἀποστέλλει he sends G. u — ὅλον LTTA. v — καὶ A. w — ἐπὶ on LTTA. x συνέταξεν did direct LTTA. y ἐπ' LTTA. z — αὶ τῶν [L]TTA. a ἐπεκάθισαν they set [him] E. b ἔστρωσαν strewed T. c + αὐτὸν him LTTA. d Δαυὶδ GW; Δαυεὶδ LTTA. e ὁ προφήτης Ἰησοῦς LTTA. f Ναζαρέθ ELTTAW. g — ὁ LTTA. h — τοῦ θεοῦ LT.

i ποιεῖτε make LTTA.



τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας ἡκράζοντας ἐν τῷ  
the wonders which he wrought, and the children crying in the  
ἱερῷ. καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Ἰδαβίδ,<sup>1</sup> ἡγανάκτησαν,  
temple, and saying, Hosanna to the Son of David, they were indignant,  
16 καὶ <sup>1</sup>εἶπον<sup>2</sup> αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰη-  
and said to him, Hearst thou what these say? And Je-  
σοῦς λέγει αὐτοῖς. Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόμα-  
sus says to them, Yea; never <sup>3</sup>did ye read, Out of [the] mouth  
τος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ  
of babes and sucklings thou hast perfected praise? And  
καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ  
having left them, he went out of the city to Bethany, and  
ἡλίσθη ἐκεῖ.  
passed the night there.

18 Ἡ πρωΐα<sup>1</sup> δὲ <sup>2</sup>ἐπανάγων<sup>3</sup> εἰς τὴν πόλιν ἐπεινασεν,  
Now early in the morning coming back into the city he hungered,  
19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ  
and seeing fig-tree one by the way, he came to it, and  
οὐδὲν εὗρεν ἐν αὐτῇ ἐμὴ φύλλα μόνον<sup>4</sup>· καὶ λέγει αὐτῇ,  
nothing found on it except leaves only. And he says to it,  
Ἡ μήκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη  
Never more of thee fruit let there be for ever. And <sup>5</sup>dried up  
παραχρῆμα ἡ συκὴ. 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,  
<sup>6</sup>immediately <sup>7</sup>the fig-tree. And seeing [it] the disciples wondered,  
λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; 21 Ἀποκριθεὶς  
saying, How immediately <sup>8</sup>idried up the fig-tree! <sup>9</sup>Answering  
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν,  
and Jesus said to them, Verily, I say to you, If ye have faith,  
καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,  
and do not doubt, not only the [miracle] of the fig-tree shall ye do,  
ἀλλὰ καὶ ἐν τῷ ὄρει τοῦτῳ εἴπητε, Ἀρθήτι καὶ βληθήτι  
but even if to this mountain ye should say, Be thou taken away and be thou cast  
εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἂν<sup>10</sup>  
into the sea, it shall come to pass. And all things whatsoever  
αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, ἴληψθε.<sup>11</sup>  
ye may ask in prayer, believing, ye shall receive.

23 Καὶ ἔλθόντι αὐτῷ<sup>12</sup> εἰς τὸ ἱερόν προσῆλθον αὐτῷ  
And on his coming into the temple there came up to him, [when]  
διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγον-  
teaching, the chief priests and the elders of the people, say-  
τες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν  
ing, By what authority these things doest thou? and who to thee gave  
ἐξουσίαν ταύτην; 24 Ἀποκριθεὶς δὲ<sup>13</sup> ὁ Ἰησοῦς εἶπεν αὐτοῖς,  
this authority? And answering Jesus said to them,  
Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ  
Will I ask you I also thing one, which if ye tell me, I also  
ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 25 τὸ βάπτισμα  
to you will say by what authority these things I do. The baptism  
Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;  
of John, whence was it? from heaven, or from men?

Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἴπω-  
And they reasoned with themselves, saying, If we should  
μεν, Ἐξ οὐρανοῦ, ἰρεῖ ἡμῖν, <sup>14</sup>Διατί<sup>15</sup> οὖν οὐκ ἐπιστεύσατε  
say, From heaven, he will say to us, Why then did ye not believe

derful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Bethou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then be-

<sup>1</sup> καὶ τοὺς (read who were) LITTA.

<sup>1</sup> Δανιδ GW; Δαυιδ LITTA.

<sup>1</sup> εἶπαν LITTA.

<sup>2</sup> Πρωτῇ TTR. <sup>3</sup> ἐπαναγαγὼν LTA.

<sup>2</sup> + Οὐ LT[A]. <sup>4</sup> ἐὰν Tr.

<sup>1</sup> Ἀλήψετε LITTA.

<sup>5</sup> ἐλθόντος αὐτοῦ LTR. <sup>6</sup> — δὲ and L.

<sup>7</sup> + τὸ that LITTA. <sup>8</sup> ἐν among LTR.

<sup>9</sup> διὰ τί LITTA.

Here him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterwards he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto

αὐτῷ; 26 ἂν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ἄνθρωπον; 26 But if we should say, From men, we fear the people; for all hold John as a prophet. 27 Καὶ ἀποκρίθentes τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος ἔχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. 29 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω. ὕστερον ὁ δὲ μετὰ μελῆθεις ἀπῆλθεν. 30 Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε, καὶ οὐκ ἀπῆλθην. 31 Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; Αἱ ἀποκρίσεις αὐτῶν, ὅτι οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ῥηκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ἓν μὲν ἔδειραν, ἓν δὲ ἀπέκτειναν, ἓν δὲ ἐλιθοβόλησαν. 36 ἄλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίη-

7 ὡς προφήτην ἔχουσιν τὸν Ἰωάννην LITTA. 8 εἶπαν T. 9 + τις (read a certain man) L. 10 δύο τέκνα L. 11 — μου T. 12 — μὲν (read the vineyard) TTA. 13 — δὲ but [LIT]. 14 προσελθὼν δὲ LITTA. 15 ἐτέρω other GTAW. 16 — αὐτῷ LITTA. 17 ὁ ὕστερος he who afterwards [obeyed] LTR. 18 Ἰωάννης πρὸς ὑμᾶς LITTA. 19 οὐδὲ (read did neither repent) LTR; οὐ[δὲ] A. 20 — τις GLTTAW. 21 ἐξέδοτο TA.

σαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς  
did to them in like manner. And at last he sent to them.

τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱὸν μου.  
his son, saying, They will have respect for my son.

38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός  
But the husbandmen seeing the son said among themselves, This

ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν· καὶ ἡκατά-  
is the heir; come, let us kill him, and gain pos-

σχωμεν<sup>1</sup> τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν  
session of his inheritance. And having taken him

ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν  
they cast [him] out of the vineyard and killed [him]. When therefore

ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς  
shall come the lord of the vineyard, what will he do <sup>2</sup>husbandmen

ἐκείνοις; 41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει  
<sup>3</sup>to those? They say to him, Evil [men]! miserably he will destroy

αὐτούς, καὶ τὸν ἀμπελῶνα ῥεκδόσεται<sup>4</sup> ἄλλοις γεωργοῖς,  
them, and the vineyard he will let out to other husbandmen,

οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτοῦ.  
who will render to him the fruits in their seasons.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-  
<sup>5</sup>Says <sup>6</sup>to them <sup>7</sup>Jesus, Did ye never read in the scrip-

φαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος  
tures, [The] stone which <sup>8</sup>rejected <sup>9</sup>those <sup>10</sup>who <sup>11</sup>build, this

ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη,  
is become head of [the] corner: from [the] Lord was this,

καὶ ἐστὶν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω  
and it is wonderful in our eyes? Because of this I say

ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ  
to you, that <sup>12</sup>shall <sup>13</sup>be taken <sup>14</sup>from <sup>15</sup>you the kingdom of God, and

δοθήσεται ἔθναι ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 <sup>16</sup>καὶ  
it shall be given to a nation producing the fruits of it. And

ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν  
he who falls on this stone shall be broken; but on whosoever

πέσῃ, λικμήσει αὐτόν. 45 <sup>17</sup>Καὶ ἀκούσαντες<sup>18</sup> οἱ  
it shall fall it will grind to powder him. And <sup>19</sup>hearing <sup>20</sup>the

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν  
<sup>21</sup>chief <sup>22</sup>priests <sup>23</sup>and <sup>24</sup>the <sup>25</sup>Pharisees his parables knew

ὅτι περὶ αὐτῶν λέγει. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι,  
that about them he speaks. And seeking him to lay hold of,

ἐφοβήθησαν τοὺς ὄχλους, <sup>26</sup>ἐπειδὴ<sup>27</sup> ὥς<sup>28</sup> προφῆτην αὐτὸν εἶχον.  
they feared the crowds, because as a prophet him they held.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παρα-  
And answering Jesus again spoke to them in para-

βολαῖς,<sup>29</sup> λέγων, 2 <sup>30</sup>Ὁμοίωθῃ ἡ βασιλεία τῶν οὐρανῶν  
bles, saying, <sup>31</sup>Has <sup>32</sup>become <sup>33</sup>like <sup>34</sup>the <sup>35</sup>kingdom <sup>36</sup>of <sup>37</sup>the <sup>38</sup>heavens

ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ<sup>39</sup>  
to a man a king, who made a wedding feast for his son:

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλη-  
and sent his bondmen to call those who had been

μένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4 Πάλιν  
invited to the wedding feast, and they would not come. Again

ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλη-  
he sent other bondmen, saying, Say to those who had been

them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out <sup>42</sup>his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

XXII. And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I

ο σχωμεν let us possess LITRA. ρ εκδωσεται G.LITRAW. 2 — verse 44 [L] T. 18 ακουσαντες δε T. 26 επει TTRA. 27 εις for LITRA. 28 εν παραβολαις αυτοις LITRA.



have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 and the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall he be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

μένους, ἴδού, τὸ ἄριστόν μου ἡτοιμάσα, οἱ ταυροῦ μου καὶ invited, Behold, my dinner I prepared, my oxen and τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς the fattened beasts, are killed, and all things [are] ready; come to the γάμου. 5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, \*ὁ μὲν εἰς τὸν wedding feast. But they being negligent of [it] went away, one to ἴδιον ἀγρόν, ὁ δὲ \*εἰς τὴν ἐμπορίαν αὐτοῦ. 6 οἱ δὲ λοιποὶ his own field, and another to his commerce. And the rest, κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. having laid hold of his bondmen, insulted and killed [them]. 7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ And having heard [it] the king was wroth, and having sent στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν his forces he destroyed those murderers, and πόλιν αὐτῶν ἐνέπρησεν. 8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ their city he burnt. Then he says to his bondmen, The μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν indeed wedding feast ready is, but those who had been invited were not ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ worthy; Go therefore into the thoroughfares of the highways, and ὅσους βάν· εὗρητε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ as many as ye shall find, invite to the wedding feast. And ἐξεληθύντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας having gone out those bondmen into the highways brought together all ὅσους εἶδον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ as many as they found, evil both and good; and became full the γάμος ἀνακειμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον the guests beheld there a man not clothed ἐνδυμα γάμου. 12 καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς with a garment of [the] wedding feast; and he says to him, Friend, how εἰσῆλθες ὧδε μὴ ἔχων ἐνδυμα γάμου; Ὁ δὲ didst thou enter here not having a garment of [the] wedding feast? But he ἐφίμωθη. 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνους, Δῆσαν· is speechless. Then said the king to the servants, Having τες αὐτοῦ πόδας καὶ χεῖρας ἑάρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ into the darkness the outer: there shall be the weeping and the βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ gnashing of the teeth. For many are called, but few ἐκλεκτοί. chosen.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως Then having gone the Pharisees counsel took how αὐτὸν παγιδέυσωσιν ἐν λόγῳ. 16 καὶ ἀποστείλλουσιν αὐτῷ him they might ensnare in discourse. And they send to him τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, ἑ, γοντες, Διδά- their disciples with the Herodians, saying, Teacher, σκαλε, οἶδαμεν ὅτι ἀληθὴς εἰ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ we know that true thou art, and the way of God in truth

\* ἡτοιμάκα I have prepared LITtr.

\* ὁ δὲ LITtr.

γ ὁ δὲ LITtr.

\* ἐπὶ LITtr.

\* ὁ δὲ βασιλεὺς ἀκούσας L; ὁ δὲ βασιλεὺς TITtr; καὶ ἀκούσας ὁ βασιλ. W.

γ γυνῶν bridechamber T.

δ ὁ βασιλεὺς εἶπεν LITtr.

\* βάν LITtr. W.

ε + αὐτὸν him LITtr.

ε λέγοντας LITtr.

\* — ἑάρατε αὐτὸν καὶ LITtr.

διδάσκει, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις  
teachest, and there is care to thee about no one, for 'not thou' lookest  
εἰς πρόσωπον ἀνθρώπων 17 <sup>ἢ</sup>εἰπέ<sup>1</sup> οὖν ἡμῖν, τί σοι  
on [the] appearance of men; tell therefore us, what thou  
δοκεῖ; ἔξιστιν δοῦναι κῆνον Καίσαρι ἢ οὐ; 18 Γνωὺς δὲ  
'thinkest? Is it lawful to give tribute to Caesar or not? But 'knowing  
ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-  
'Jesus their wickedness said, Why me do ye tempt, hypo-  
κριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ  
crites? Shew me the coin of the tribute. And they  
προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς, Τίνος  
presented to him a denarius. And he says to them, Whose [is]  
ἡ εἰκών αὐτῆ καὶ ἡ ἐπιγραφή; 21 Λέγουσιν αὐτῷ, Καίσαρος.  
this image and the inscription? They say to him, Caesar's.  
Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι,  
Then he says to them, Render then the things of Caesar to Caesar,  
καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν  
and the things of God to God. And having heard they wondered;  
καὶ ἀφέντες αὐτὸν ἠπῆλθον.<sup>1</sup>  
and leaving him went away.

thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, <sup>μοι</sup><sup>1</sup>  
On that day came to him Sadducees, who  
λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν, 24 λέ-  
say there is not a resurrection, and they questioned him, say-  
γοντες, Διδάσκαλε, <sup>Μωσῆς</sup><sup>2</sup> εἶπεν, Ἐάν τις ἀποθάνῃ μὴ  
ing, Teacher, Moses said, If any one should die not  
ἔχων τέκνα, <sup>ἐπιγαμβρεύσει</sup><sup>3</sup> ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
having children, shall marry his brother  
αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ  
'his, and shall raise up seed to his brother. Now there were  
παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος <sup>ἡγαμήσατο</sup><sup>4</sup> ἐτελεύτη-  
with us seven brothers; and the first having married died,  
σεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ  
and not having seed left his wife  
ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,  
to his brother. In like manner also the second, and the third,  
ἕως τῶν ἑπτὰ. 27 Ὑστερον δὲ πάντων ἀπέθανεν <sup>καὶ</sup><sup>5</sup> ἡ γυνή.  
unto the seven. And last of all died also the woman.  
28 ἐν τῇ <sup>οὖν</sup><sup>6</sup> ἀναστάσει<sup>1</sup> τίνος τῶν ἑπτὰ ἔσται γυνή;  
In the therefore resurrection of which of the seven shall she be wife?  
πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν  
for all had her. And answering Jesus said  
αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν  
to them, Ye err, not knowing the scriptures, nor the power  
τοῦ θεοῦ. 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε  
of God. For in the resurrection neither do they marry nor  
<sup>ἐγαμίζονται</sup><sup>7</sup>, ἀλλ' ὡς ἄγγελοι <sup>τοῦ</sup><sup>8</sup> θεοῦ<sup>1</sup> ἐν <sup>οὐρανῷ</sup><sup>9</sup>  
are given in marriage, but as angels of God in heaven  
εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε  
they are. But concerning the resurrection of the dead, have ye not read  
τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 32 Ἐγὼ εἰμι  
that which was spoken to you by God, saying, I am

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of

<sup>1</sup> ἢ ἐπὶ τὸν T. <sup>2</sup> + ὁ Ἰησοῦς Jesus (says) LT. <sup>3</sup> — αὐτῷ T[A].  
m — οἱ (read saying) LITRA. <sup>4</sup> Μωσῆς LITRAW. <sup>5</sup> + ἵνα that L.  
q — καὶ T[Tr].A. <sup>6</sup> ἀναστάσει οὖν LITRA. <sup>7</sup> γαμίζονται LITRA.  
<sup>8</sup> — θεοῦ LT:[A]. <sup>9</sup> + τῷ the LITRA.

<sup>1</sup> ἠπῆλθον LITRA.  
P γήμας LITRA.  
— τοῦ LITRA.

Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard *this*, they were astonished at his doctrine.

ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ  
 the God of Abraham and the God of Isaac and the God of Jacob? Not  
 ἔστιν ὁ θεὸς<sup>1</sup> τῶν<sup>2</sup> νεκρῶν, ἀλλὰ τῶν ζώντων. 33 Καὶ ἀκού-  
 'is            God of [the] dead, but of [the] living. 33 And having  
 σάντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδασχῇ αὐτοῦ.  
 heard, the crowds were astonished at his teaching.

34 But, when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was a lawyer*, asked him *this question*, tempting him, saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐψίμωσεν τοὺς Σαδ-  
But the Pharisees, having heard that he had silenced the Sad-  
δουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησαν  
duces, were gathered together, and questioned him

εἰς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, <sup>2</sup>καὶ λέγων,<sup>1</sup>  
<sup>1</sup>one <sup>2</sup>of <sup>3</sup>them <sup>4</sup>a <sup>5</sup>doctor <sup>6</sup>of <sup>7</sup>the <sup>8</sup>law, tempting him, and saying,

36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;  
Teacher, which <sup>4</sup>commandment [<sup>1</sup>is <sup>2</sup>the] <sup>3</sup>great in the law?

37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν  
And Jesus said to him, Thou shalt love [the] Lord <sup>2</sup>God

σου ἐν ὅλῃ <sup>b</sup>τῇ<sup>11</sup> καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ-ψυχῇ<sup>12</sup> σου, καὶ ἐν

<sup>1</sup>thy with all                      thy heart,                      and with all                      thy soul,                      and with

ὅλη τῇ-διανοίᾳ-σου. 38 αὕτη ἐστὶν <sup>c</sup>πρώτη καὶ μεγάλη<sup>h</sup>  
all thy mind. This is [the] first and great

ἐντολή. 39 δευτέρα.<sup>d</sup> δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν  
commandment. And [the] second [is] like it, Thou shalt love

πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς  
thy neighbour as thyself. On these two commandments

ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.<sup>11</sup>  
all the law and the prophets hang.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying, What think ye of Christ, whose son is he? They say unto him, *The Son of David.* 43 He said unto them, How then doth David in spirit call him Lord, saying, 44 *The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?* 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more questions.

41 Συνηγμένων·δὲ τῶν Φαρισαίων ἐπηρώτησεν  
But <sup>3</sup>having <sup>4</sup>been <sup>5</sup>assembled <sup>6</sup>together <sup>1</sup>the <sup>2</sup>Pharisees <sup>8</sup>questioned

αὐτοὺς ὁ Ἰησοῦς, 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;  
<sup>9</sup>them <sup>7</sup>Jesus, saying, What <sup>ye</sup> <sup>1</sup>think concerning the Christ?

τίνος υἱός ἐστιν; Λέγουσιν αὐτῷ, Τοῦ<sup>f</sup> Δαβίδ.<sup>||</sup> 43 Λέγει

of whom<sup>s</sup> son<sup>1</sup> is<sup>2</sup> he? They say to him, Of David. He says

αὐτοῖς, Πῶς οὖν <sup>1</sup>Δαβὶδ<sup>2</sup> ἐν πνεύματι <sup>3</sup>κύριον αὐτὸν καλεῖ;<sup>4</sup>  
to them, How then <sup>2</sup>David <sup>3</sup>in <sup>4</sup>spirit <sup>7</sup>Lord <sup>6</sup>him <sup>1</sup>does <sup>5</sup>call?

λέγων, 44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου  
saying, <sup>3</sup>Said <sup>1</sup>the <sup>2</sup>Lord to my Lord, Sit on my right hand

ἕως· ἂν θῶ τοὺς-ἐχθρούς-σου ὑποπόδιον<sup>11</sup> τῶν-ποδῶν-σου.  
until I place thine enemies [as] a footstool for thy feet.

45 Εἰ οὖν <sup>f</sup>Δαβὶδ<sup>ll</sup> καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ  
If therefore David calls him Lord, how his son

ἔστιν; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι<sup>11</sup> λόγον,  
is he? And no one was able him to answer a word

οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν  
nor dared anyone from that day to question him

οὐκέτι.

any more (*lit.* no more).

**XXIII.** Then spake Jesus to the multitude, and to his disciples, 2 saying, His scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe,

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς  
Then Jesus spoke to the crowds and to disciples

αὐτοῦ, 2 λέγων, Ἐπὶ τῆς ἸΜωσέως<sup>1</sup> καθέδρας ἐκάθισαν οἱ  
his, saying, On the <sup>2</sup>of Moses<sup>1</sup> seat have sat down the

γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα οὖν ὅσα.<sup>ῃ</sup> ἂν<sup>ῃ</sup> εἴπω-  
scribes and the Pharisees; all things therefore whatever they may

κ — ὁ θεὸς (*read* he is not) τ.

$$y \rightarrow \theta \epsilon_0 \text{ LTr}[A]$$

<sup>2</sup> — καὶ λέγων ΙΤΤ

ὁ δὲ Ἰησοῦς

ἔφη αὐτῷ G; ὁ δὲ ἔφη αὐτῷ LTr  
 πρώτη LTrAW. <sup>d</sup> — δὲ and T.

ἔφη αὐτῷ Ἰησοῦς W.

<sup>b</sup>  $[\tau\hat{n}]_A$ 

ἡ μεγάλη καὶ

LTTrA. Ἐκαλεῖ αὐτὸν κύριον LTTrA: καλεῖ κύριον αὐτὸν T.

ΕΤΓΑ : καλεῖ κύριον αὐτὸν τ.

h — ñ (read [thel]) ITrA

<sup>i</sup> ὑποκάτω under (thy feet) LTTra. <sup>k</sup> ἀποκριθῆναι αὐτῷ LTTra. <sup>i</sup> Μωϋσέως LTTraW. <sup>m</sup> ἐὰν TW.

\* ἀποκριθῆναι αὐτῷ LTrA

ὁσέως LTTrAW. <sup>10</sup> ἐὰν TW.

1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 2603 2604 2605 2606 2607 2608 2609 2610 2611 2612 2613 2614 2615 2616 2617 2618 2619 2620 2621 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738 2739 2740 2741 2742 2743 2744 2745 2746 2747 2748 2749 2750 2751 2752 2753 2754 2755 2756 2757 2758 2759 2760 2761 2762 2763 2764 2765 2766 2767 2768 2769 2770 2771 2772 2773 2774 2775 2776 2777 2778 2779 2780 2781 2782 2783 2784 2785 2786 2787 2788 2789 2790 2791 2792 2793 2794 2795 2796 2797 2798 2799 2800 2801 2802 2803 2804 2805 2806 2807 2808

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σιν ὑμῖν <sup>τῇ</sup>τηρεῖν, <sup>καὶ</sup> ὅτι τηρεῖτε καὶ ποιεῖτε <sup>κατὰ δὲ τὰ ἔργα αὐτῶν</sup> <sup>τῶν</sup>κατὰ δὲ τὰ ἔργα αὐτῶν  
tell you to keep, keep and do. But after their works  
μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν <sup>ὑμῶν</sup>γὰρ <sup>τῶν</sup>ὑμῶν

φορτία βαρέα <sup>καὶ</sup> δυσβάστακτα, <sup>καὶ</sup> ἐπιτίθενται <sup>ἐπὶ τοὺς</sup> ἐπὶ τοὺς  
burdens heavy and hard to bear, and lay [them] on the  
ὤμους τῶν ἀνθρώπων. <sup>τῶν</sup>τῶν δὲ δακτύλων αὐτῶν <sup>οὐ</sup>οὐ θέλουσιν  
shoulders of men, but with their own finger they will not  
κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ  
move them. And all their works they do to

θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσιν <sup>δὲ</sup>τὰ <sup>τῶν</sup>φυλακτήρια  
be seen by men. They make broad and phylacteries

αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα <sup>τῶν</sup>ἱματίων αὐτῶν. <sup>οὐ</sup>οὐ  
their, and enlarge the borders of their garments,

6 φιλοῦσιν <sup>τῇ</sup>τῇ πρωτοκλισίᾳ ἐν τοῖς δεῖπνοις, καὶ τὰς  
love and the first place in the suppers, and the

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ τοὺς ἀσπασμοὺς ἐν  
first seats in the synagogues, and the salutations in

ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων <sup>ῥαββί, ῥαββί</sup>ῥαββί, ῥαββί.  
the market-places, and to be called by men Rabbi, Rabbi.

8 ὑμεῖς δὲ μὴ κληθῆτε <sup>ῥαββί</sup>ῥαββί· εἰς γὰρ ἓστιν ὑμῶν ὁ <sup>καθηγητής</sup>καθηγητής,  
But ye be not called Rabbi; for one is your leader,

ὁ <sup>χριστός</sup>χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. 9 καὶ πατὴρ μὴ  
the Christ, and all ye brethren are. And father not

καλεῖσθε ὑμῶν <sup>ἐπὶ τῇς γῆς</sup>ἐπὶ τῇς γῆς· εἰς γὰρ ἓστιν ὁ <sup>πατὴρ ὑμῶν</sup>πατὴρ ὑμῶν,  
call your [any one] on the earth; for one is your father,

ὃς <sup>ἐν τοῖς οὐρανοῖς</sup>ἐν τοῖς οὐρανοῖς. 10 μὴ δὲ κληθῆτε καθηγηταί· <sup>εἰς γὰρ</sup>εἰς γὰρ  
who [is] in the heavens. Neither be called lenders; for one

ὑμῶν ἓστιν ὁ <sup>καθηγητής</sup>καθηγητής, ὁ <sup>χριστός</sup>χριστός. 11 ὁ δὲ μείζων ὑμῶν  
your is leader, the Christ. 11 the greater of you

ἔσται ὑμῶν διάκονος. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθή-  
shall be your servant. And whosoever will exalt himself shall be

σεται· καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.  
humbled; and whosoever will humble himself shall be exalted.

13 (14) <sup>ὁ</sup>Ὀὐαί· <sup>οὐαί</sup>οὐαί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
But woe unto you, scribes and Pharisees, hypocrites,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ  
for ye devour the houses of widows, and as a pretext at length

προσευχόμενοι· διὰ τοῦτο λήψετε περισσότερον κρίμα. <sup>ἐπὶ</sup>ἐπὶ  
praying. Because of this ye shall receive more abundant judgment.

14 (13) <sup>ὁ</sup>Ὀὐαί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
Woe to you, scribes and Pharisees, hypocrites, for

κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·  
yeshut up the kingdom of the heavens before men;

ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχομένους ἀφίετε  
for ye do not enter, nor even those who are entering do ye suffer

εἰσελθεῖν. 15 <sup>ὁ</sup>Ὀὐαί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
to enter. Woe to you, scribes and Pharisees, hypocrites,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα  
for ye go about the sea and the dry [land] to make one

that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

τῇ — τηρεῖν LITTA. ο ποιήσατε καὶ τηρεῖτε LITTA. P δὲ but LITTA. q — καὶ δυσβάστακτα LITTA. α αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν but they themselves with their finger LITTA. γ γὰρ for LITTA. ε — τῶν ἱματίων αὐτῶν LITTA. δ δὲ LITTA. ρ ραββί LITTA; ραββεί T; ραββί [ραββί] Δ. ρ ραββεί T. γ διδάσκαλος teacher LITTA. W — ο χριστός GLITTA. W. ὁ ὑμῶν ὁ πατὴρ LITTA. β ὁ οὐράνιος the heavenly LITTA. c ὅτι καθηγητής ὁ ὑμῶν ἓστιν εἰς LITTA. d Verse 13 placed after 14 E; — verse 13 LITTA. e — δὲ but E. f + δὲ but (Woe) ELITTA.

elyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever swear-eth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth there-in. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all

προσέλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γε-  
proselyte, and when he has become [so], ye make him a son of Ge-  
έννης διπλότερον ὑμῶν. 16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ  
henna twofold more than yourselves. Woe to you, \*guides \*blind, who  
λέγοντες, "Ὅς ἂν ὁμῶς ἐν τῷ ναῷ, οὐδέν ἐστιν" ὅς δ' ἂν  
say, Whosoever shall swear by the temple, nothing it is; but whoever  
ὁμῶς ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει· 17 μωροὶ καὶ τυφλοὶ  
shall swear by the gold of the temple, is a debtor! Fools and \*blind,  
τίς γὰρ ἡμεῖζον ἔστιν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων"  
for which \*greater is, the gold, or the temple which sanctifies  
τὸν χρυσόν; 18 καὶ, "Ὅς ἂν ὁμῶς ἐν τῷ θυσιαστηρίῳ,  
the gold? And, Whosoever shall swear by the altar,  
οὐδέν ἐστιν" ὅς δ' ἂν ὁμῶς ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,  
nothing it is; but whoever shall swear by the gift that [is] upon it,  
ὀφείλει. 19 Ἰμωροὶ καὶ τυφλοὶ, τί γὰρ μεῖζον, τὸ δῶρον,  
is a debtor. Fools and blind, for which [is] greater, the gift,  
ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 ὃ οὖν ὁμῶς  
or the altar which sanctifies the gift? He \*that \*therefore swears  
ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω  
by the altar swears by it and by all things that [are] upon  
αὐτοῦ. 21 καὶ ὁ ὁμῶς ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν  
it. And he that swears by the temple swears by it and by  
τῷ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμῶς ἐν τῷ οὐρανῷ  
him who dwells in it. And he that swears by the heaven  
ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω  
swears by the throne of God and by him who sits upon  
αὐτοῦ. 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
it. Woe to you, scribes and Pharisees, hypocrites, for  
ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἀνῆθον καὶ τὸ κύμινον, καὶ  
ye pay tithes of the mint and the anise and the cummin, and  
ἀφῆκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν  
ye have left aside the weightier [matters] of the law, judgment, and  
ἐλεος<sup>α</sup> καὶ τὴν πίστιν ταῦτα<sup>α</sup> εἶδε ποιῆσαι, κάκεῖνα μὴ  
mercy and faith: these it behoved [you] to do, and these not  
ἀφείναι.<sup>β</sup> 24 ὁδηγοὶ τυφλοὶ, οἱ διωλίζοντες τὸν κύνωπα,  
to be leaving aside. \*Guides \*blind, who filter out the gnat,  
τὴν δὲ κάμηλον καταπίνοντες. 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ  
but the camel swallow. Woe to you, scribes and  
Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου  
Pharisees, hypocrites, for ye cleanse the outside of the cup  
καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἔξ<sup>γ</sup> ἀρπαγῆς καὶ  
and of the dish, but within they are full of plunder and  
ἀκρασίας.<sup>δ</sup> 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς  
incontinence. \*Pharisee \*blind, cleanse first the inside  
τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς  
of the cup and of the dish, that \*may \*become \*also \*the \*outside  
αὐτῶν<sup>ε</sup> καθάρων. 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
of \*them clean. Woe to you, scribes and Pharisees,  
ὑποκριταί, ὅτι \*παρομοιάζετ<sup>ε</sup> τάφοις κεκοσμημένοις, οἵτινες  
hypocrites, for ye are like \*sepulchres \*whited, which  
ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων  
outwardly indeed appear beautiful, but within are full of bones

ε τί L. h μεῖζον L. i ἁγιάσας sanctified LTTA. h ἂν LTTA. l — μωροὶ καὶ [L] TTA.  
m κατοικοῦσιν dwelt in GTRAW. n τὸ ἐλεος LTTA. o + δὲ but GLTAW. p ἀφείναι  
to leave aside LTTA. q — οἱ (read filtering out... swallowing) LTTA. r — ἐξ L [T].  
s ἀδικίας unrighteousness QW. t — καὶ τῆς παροψίδος TA. v αὐτοῦ of it LTTA.  
w ὁμοιάζετε LTTA.

ν κρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν  
 of [the] dead and of all uncleanness. Thus also ye outwardly  
 μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἡμεστοὶ ἐστέ<sup>2</sup>  
 indeed appear to men righteous, but within<sup>2</sup> full<sup>1</sup> are  
 ὑποκρίσεις καὶ ἀνομίας. 29 Οἶαί ὑμῖν, γραμματεῖς καὶ φα-  
 of hypocrisy and lawlessness. Woe to you, scribes and Pha-  
 ρισαῖοι, ὑποκαίται, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν,  
 rises, hypocrites, for ye build the sepulchres of the prophets,  
 καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε. Εἰ ᾤμεν<sup>1</sup>  
 and adorn the tombs of the righteous, and ye say, If we had been  
 ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ᾤμεν<sup>1</sup> κοινωνοὶ  
 in the days of our fathers we would not have been partakers  
 αὐτῶν<sup>1</sup> ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε  
 with them in the blood of the prophets. So that ye bear witness  
 ἑαυτοῖς, ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφῆτας.  
 to yourselves, that sons ye are of those who murdered the prophets.  
 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις,  
 and ye, fill ye up the measure of your fathers. Serpents,  
 γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γε-  
 offspring of vipers, how shall ye escape from the judgment of Ge-  
 ἑννης; 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-  
 henna? Because of this, behold, I send to you pro-  
 φήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ<sup>1</sup> ἐξ αὐτῶν ἀπο-  
 phets and wise [men] and scribes; and [some] of them ye will  
 κτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς  
 kill and crucify, and [some] of them ye will scourge in  
 συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·  
 your synagogues, and will persecute from city to city;  
 35 ὥπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον<sup>1</sup> ἐκχυννόμενον<sup>1</sup>  
 so that should come upon you .all [the]<sup>2</sup> blood<sup>2</sup> righteous<sup>1</sup> poured out  
 ἐπὶ τῆς γῆς, ἀπὸ τοῦ<sup>1</sup> αἵματος τοῦ δικαίου, ἕως τοῦ  
 upon the earth from the blood of Abel the righteous, to the  
 αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ  
 blood of Zacharias son of Barachias, whom ye murdered between the  
 ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ὃ ἥξει  
 temple and the altar. Verily I say to you, shall<sup>4</sup> come  
 ἐαυτὰ πάντα<sup>1</sup> ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ,  
 these<sup>2</sup> things<sup>1</sup> all upon this generation. Jerusalem,  
 Ἱερουσαλὴμ, ἣ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα  
 Jerusalem, who killeth the prophets and stonest  
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυν-  
 those who have been sent to her, how often would I have gath-  
 ἀγαγεῖν τὰ τέκνα σου, ἐν τρόπῳ ἐπισυνάγει, ὅρνος<sup>1</sup> τὰ  
 ered together thy children, in the way<sup>2</sup> gathers together<sup>2</sup> a<sup>2</sup> hen<sup>1</sup>  
 νοσσία<sup>1</sup> ἑαυτῆς<sup>1</sup> ὑπὸ τὰς πτέρυγας<sup>1</sup>, καὶ οὐκ ἠθέλησατε;  
 her brood under [her]<sup>2</sup> wings, and ye would not!  
 38 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.<sup>1</sup> 39 λέγω γὰρ  
 Behold, is left to you your house desolate; for I say  
 ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλογη-  
 to you, In no wise me shall ye see henceforth until ye say, Bless-  
 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
 ed [is] he who comes in [the] name of [the] Lord.

uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers in the blood of the prophets, 31 Wherefore ye bear witness unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

<sup>2</sup> ἐστέ μεστοὶ LITRA.<sup>3</sup> ἡμεθα GLITRAW.<sup>4</sup> αὐτῶν κοινωνοὶ LITRA.<sup>5</sup> — καὶ LITRA.<sup>6</sup> ἐκχυννόμενον LITRA.<sup>7</sup> — τοῦ W.<sup>8</sup> + ὅτι that G[A]W.<sup>9</sup> πάντα ταῦτα LITRA.<sup>10</sup> ἐπισυνάγει LITRA.<sup>11</sup> αὐτῆς T[Tr]AW; — ἐαυτῆς (read [her]) L.<sup>12</sup> + [αὐτῆς] her (wings) L.<sup>13</sup> — ἔρημος L.



XXIV. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔκπορεύετο ἀπὸ τοῦ ἱεροῦ,<sup>k</sup> καὶ  
And going forth Jesus went away from the temple, and  
προσηλθὼν οἱ μαθηταὶ αὐτοῦ ἐπιδείξα αὐτῷ τὰς οἰκοδομὰς  
<sup>came to</sup> <sup>[him]</sup> <sup>his</sup> <sup>disciples</sup> to point out to him the buildings  
τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα  
of the temple. But Jesus said to them, See ye not all  
ταῦτα; ἂμην λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον  
these things? Verily I say to you, not at all shall be left here stone upon stone  
ὃς οὐ μὴ καταλυθῇσεται. 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ  
which shall not be thrown down. And as <sup>was</sup> <sup>sitting</sup> <sup>he</sup> upon the  
ὄρους τῶν ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέ-  
mount of Olives <sup>came to</sup> <sup>him</sup> <sup>the</sup> <sup>disciples</sup> apart, say-  
γοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον  
ing, Tell us, when these things shall be? and what [is] the sign  
τῆς-σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; 4 Καὶ  
of thy coming and of the completion of the age? And  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς  
answering Jesus said to them, Take heed, lest any one you  
πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέ-  
mislead. For many will come in my name,  
γοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν.  
saying, I am the Christ; and many they will mislead.  
6 Μελλήσετε δὲ ἀκοῦεν πολέμους καὶ ἀκοὰς πολέμων. ὁράτε,  
But ye shall be about to hear of wars and rumours of wars. See,  
μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω  
be not disturbed; for it is necessary all [these] things to take place, but not yet  
ἐστὶν τὸ τέλος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ  
is the end. For shall rise up nation against nation, and  
βασίλειά ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμὸς  
kingdom against kingdom; and there shall be famines and pestilences  
καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχὴ ὧδι-  
and earthquakes in [different] places. But all these [are] a beginning of  
νων. 9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν  
threes. Then will they deliver up you to tribulation, and will kill  
ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων διὰ  
you; and ye will be hated by all the nations on account of  
τοῦ ὀνομαίου μου. 10 καὶ τότε σκανδαλισθήσονται πολλοί, καὶ  
my name. And then will be offended many, and  
ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ  
one another they will deliver up and will hate one another; and  
πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολ-  
many false prophets will arise, and will mislead  
λοὺς· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται  
many; and because shall have been multiplied lawlessness, will grow cold  
ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομείνας εἰς τέλος,  
the love of the many; but he who endures to [the] end,  
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον  
he shall be saved. And there shall be proclaimed these glad tidings  
τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς  
of the kingdom in all the habitable earth, for a testimony to all the  
ἔθνεσιν· καὶ τότε ἥξει τὸ τέλος. 15 Ὅταν οὖν ἴδῃτε τὸ  
nations; and then shall come the end. When therefore ye shall see the  
βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δαυιὴλ τοῦ προ-  
abomination of desolation, which was spoken of by Daniel the pro-

<sup>k</sup> ἀπὸ (ἐκ out of) L. τοῦ ἱεροῦ ἐκπορεύετο LTTA. <sup>1</sup> ἀποκριθεὶς answering (he said) LTTA.  
<sup>m</sup> ταῦτα πάντα LTTA. <sup>n</sup> τῇ GLIT-AW. <sup>o</sup> + [αὐτοῦ] of him L. <sup>p</sup> — τῆς LTTA.  
<sup>q</sup> — πάντα LTT[A]. <sup>r</sup> ἐπ' τ'. <sup>s</sup> καὶ λοιμοὶ LTTA. <sup>t</sup> — τῶν B.

φήτου, ἵστως" ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων "νοεῖ-  
 phet, standing in [the] "place "holy (he who reads let him un-  
 τω· 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἔπι" τὰ  
 derstand), then those in Judea let them flee to the  
 ὄρη· 17 ὁ ἐπὶ τοῦ ὁσώματος μὴ καταβαίνειτω" ἄραι "τι" the  
 mountains; he on the house-top let him not come down to take anything  
 ἐκ τῆς αἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω  
 out of his house; and he in the field let him not return  
 ὀπίσω ἄραι "τά ἱμάτια" αὐτοῦ· 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ· ἐ-  
 back to take "garments" his. But woe to those that are with  
 χοῦσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.  
 child and to those that give suck in those days.  
 20 προσέχεσθε· δὲ ἵνα μὴ γένηται ἡ φηγή· ἱμῶν χειμῶνος, μηδὲ  
 And pray that "may" not "be" "your" "flight" in winter, nor  
 ἐν" σαββάτῳ· 21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα τοῦ  
 on sabbath: for there shall be then "tribulation" great such as "not"  
 γέγονεν" ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ· μὴ  
 "has been" from [the] beginning of [the] world until now, no, nor ever  
 γένηται· 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι· ἐκείναι, οὐκ  
 shall be; and unless "had" "been" "shortened" "those" "days," "not"  
 ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτούς  
 "there" would have been saved any flesh, but on account of the elect  
 κολοβωθήσονται αἱ ἡμέραι· ἐκείναι· 23 Τότε ἂν τις ὑμῖν  
 "shall" "be" "shortened" "those" "days." Then if anyone "to" you  
 εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ ὧδε, μὴ· πιστεύητε· 24 Ἐγερ-  
 say, Behold, here [is] the Christ, or here, believe [it] not. "There" will  
 θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν  
 "arise" for false Christs and false prophets, and will give  
 σημεῖα μεγάλα καὶ τέρατα, ὥστε "πλανῆσαι", εἰ δυνατόν, καὶ  
 "signs" great and "wonders, so as to mislead, if possible, even  
 τοὺς ἐκλεκτούς· 25 Ἰδοὺ, προεῖρηκα ὑμῖν· 26 ἂν οὖν εἴπωσιν  
 the elect. Lo, I have foretold [it] to you. If therefore they say  
 ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἑστίν, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν  
 to you, Behold, in the wilderness he is, go not forth: Behold, [he is] in  
 τοῖς ταμείοις, μὴ πιστεύητε· 27 ὥσπερ γὰρ ἡ ἀστροπὴ ἐξέρ-  
 the chambers, believe [it] not. For as the lightning comes  
 χεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως  
 forth from [the] east and appears as far as [the] west, so  
 ἔσται· καὶ" ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 28 ὅπου· "γὰρ"  
 shall be also the coming of the Son of man. For wherever  
 ἂν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἵετοι· 29 Εὐ-  
 may be the carcase, there will be gathered together the eagles. "Immedi-  
 θῶς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν· ἐκείνων ὁ ἥλιος σκοτι-  
 sth· but after the tribulation of those days the sun shall be  
 σθηθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ  
 darkened, and the moon shall not give her light, and the  
 ἀστέρες πεσοῦνται ἅπὸ" τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν  
 stars shall fall from the heaven, and the powers of the  
 οὐρανῶν σαλευθήσονται· 30 καὶ τότε φανήσεται τὸ σημεῖον  
 heavens shall be shaken. And then shall appear the sign  
 τοῦ υἱοῦ τοῦ ἀνθρώπου· ἐν τῷ οὐρανῷ· καὶ τότε" κό-  
 of the Son of man in the heaven; and then shall

(whose readeth, let him understand.) 16 then let them which be in Judea flee into the mountains: 17 let him which is on the house-top come not down to take any thing out of his house: 18 neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall

ἵστως EG.

"νοεῖτω; does he understand? Tr.

εἰς LTr.

ἵ καταβάτω LTr.

εἰ τὰ θεῖα GLTTAW.

ἅ τὰ ἱμάτια garment LTr.

b — ἐν GLTTAW.

οὐκ

ἐγένετο Tr.

d πιστεύετε L.

e πλανῆσθαι Tr.

f πλανῆσθαι (read so that will be misled) Tr.

g — καὶ LTTAW.

h — γὰρ for LTTAW.

i ἐκ out of Tr.

j — τῷ LTTAW.

k — τότε T.

all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 so likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 and know not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left: 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the good-man of the house had φονται πᾶσαι αἱ φυλαὶ τῆς γῆς. καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος ἡφονίης μεγάλης, καὶ ἐπισυναῶσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανόων ἕως ἄκρων αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἡ ὀκλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφέρῃ, γινώσκετε ὅτι ἐγγύς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. 34 ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὐτῆς ἕως ἂν πάντα ταῦτα γένηται. 35 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγέλοι τῶν οὐρανῶν, ἐμὴ ὁ πατήρ μου μόνος. 37 Ὡς περὶ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 38 Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἔκγαμιζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν, ἕως ἣλθεν ὁ κατακλυσμὸς καὶ ἔρην ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. 41 δύο ἀλήθουσιν ἐν τῷ μύλῳ, μία παραλαμβάνεται, καὶ μία ἀφίεται. 42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκτείνετε δὲ

1 — φωνῆς (read a great trumpet) T. 2 — τῶν the Tr. 3 — ἐκφέρῃ are put forth LTrA.  
 4 — ταῦτα πάντα Tr. 5 — + ὅτι that LTr. 6 — παρελεύσεται GLITrA. 7 — τῆς GLITrA.  
 8 — + οὐδὲ ὁ υἱὸς nor the son LT. 9 — μου (read the Father) GLITrA. 10 — γὰρ for (as) LTr.  
 11 — καὶ LTrA. 12 — ὡς as LTr.; ὡς so Tr. 13 — + ἐκεῖνας (read those days) LTr.  
 14 — ταῖς πρὸ (read of the flood) A. 15 — γαμίσκοντες L; γαμίζοντες T. 16 — καὶ LTrA.  
 17 — ἔσονται δύο LT. 18 — ὁ LTrA. 19 — μύλῳ LTrA. 20 — ἡμέρα duy LITrA.



γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποία φυλακὴ  
know, that if <sup>he</sup> had <sup>known</sup> the <sup>master</sup> of the <sup>house</sup> in what watch  
ὁ κλέπτης ἔρχεται, ἐρηγόρησεν αὐν, καὶ οὐκ ἀνείσεν ἐδίο-  
the thief comes, he would have watched, and not have suffered <sup>to be</sup>  
ονγῆναι<sup>1</sup> τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε  
<sup>be</sup> <sup>dug</sup> <sup>through</sup> <sup>his</sup> <sup>house</sup>. Wherefore also <sup>ye</sup> <sup>be</sup>

ἑτοιμοὶ ὅτι ᾗ ᾧ ὁ οὐ δοκεῖτε<sup>2</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
ready, for in what hour ye think not the Son <sup>of</sup> man comes.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δαυλος καὶ φρόνιμος, ὃν κατέ-  
Who then is the faithful bondman and prudent, whom <sup>has</sup>

στησεν ὁ κύριος αὐτοῦ<sup>3</sup> ἐπὶ τῆς<sup>4</sup> θεραπείας<sup>5</sup> αὐτοῦ, τοῦ<sup>6</sup> ἰδεῖν αὐ-  
<sup>set</sup> <sup>his</sup> <sup>lord</sup> over <sup>his</sup> <sup>household</sup>, to give

αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 μακάριος ὁ δούλος ἐκεῖνος, ὃν,  
to them the food in season? Blessed that bondman, whom

ἔλθων ὁ κύριος αὐτοῦ εὕρησει<sup>7</sup> ποιοῦντα οὕτως. 47 Ἀμήν  
<sup>having</sup> <sup>come</sup> <sup>his</sup> <sup>lord</sup> will find doing thus. Verily

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει  
I say to you, that over all his property he will set

αὐτόν. 48 Ἐάν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος<sup>8</sup> ἐν τῇ  
him. But if <sup>should</sup> <sup>say</sup> <sup>evil</sup> <sup>bondman</sup> <sup>that</sup> in

καρδίᾳ αὐτοῦ, Χοροῖζει ὁ κύριός μου<sup>9</sup> πλεῖν, 49 καὶ ἄρξῃται  
his heart, <sup>Delays</sup> <sup>my</sup> <sup>lord</sup> to come, and should begin

τύπτειν τοὺς συνδούλους<sup>10</sup>, ἔσθιεν<sup>11</sup> δὲ καὶ πίνειν<sup>12</sup> μετὰ τῶν  
to beat [his] fellow-bondmen, and to eat and to drink with the

μεθυόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ  
drunken, <sup>will</sup> <sup>come</sup> <sup>the</sup> <sup>lord</sup> <sup>of</sup> <sup>that</sup> <sup>bondman</sup> in a day

ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧ ᾧ ἣ οὐ γινώσκει, 51 καὶ  
in which he does not expect, and in an hour which he knows not, and

διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν  
will cut in <sup>two</sup> <sup>him</sup>, and his portion with the hypocrites

θήσει<sup>13</sup> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
will appoint: there will be the weeping and the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα  
Then <sup>will</sup> <sup>be</sup> <sup>made</sup> <sup>like</sup> <sup>the</sup> <sup>kingdom</sup> <sup>of</sup> <sup>the</sup> <sup>heavens</sup> [to] ten

παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν<sup>14</sup> ἐξῆλθον  
virgins, who having taken their lamps went forth

εἰς<sup>15</sup> ἀπάντησιν<sup>16</sup> τοῦ νυμφίου. 2 πέντε δὲ ᾗσαν ἐξ αὐτῶν<sup>17</sup>  
to meet the bridegroom. And five <sup>were</sup> <sup>of</sup> <sup>them</sup>

φρόνιμοι, καὶ ταῖς<sup>18</sup> πέντε μωραῖς. 3 αἵτινες<sup>19</sup> μωραῖ, λα-  
prudent, and five foolish. They who [were] foolish, hav-

βοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' αὐτῶν  
ing taken their lamps, did not take with themselves

ἐλαιον<sup>20</sup>. 4 αἱ δὲ φρόνιμοι ἔλαβον ἐλαιον ἐν τοῖς ἀγγείοις  
oil; but the prudent took oil in <sup>ve</sup> <sup>sels</sup>

αὐτῶν<sup>21</sup> μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντες δὲ τοῦ  
<sup>their</sup> <sup>with</sup> <sup>their</sup> <sup>lamps</sup>. But <sup>tarrying</sup> <sup>the</sup>

νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ  
<sup>bridegroom</sup>, they <sup>became</sup> <sup>drowsy</sup> all and slept. But in [the] middle

νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἔξερ-  
of [the] night <sup>a</sup> <sup>cry</sup> <sup>there</sup> <sup>was</sup>, Behold, the bridegroom comes, <sup>go</sup>

ἐ διορχήθηναι TTr. <sup>h</sup> οὐ δοκεῖτε ὥρα LITra. <sup>i</sup> — αὐτοῦ (read [his]) LIT A.  
<sup>k</sup> οἰκετίας LITra. <sup>l</sup> δύναι GLITra. <sup>m</sup> οὕτως ποιοῦντα LITra. <sup>n</sup> — ἐκεῖνος (read the

evil bondman) T. <sup>o</sup> μὴ ὁ κύριος LITra. <sup>p</sup> — ἐλθεῖν LITra. <sup>q</sup> αὐτοῦ his (fellow  
bondmen) LITra. <sup>r</sup> ἐσθίη should eat GLITra. <sup>s</sup> πῶν should drink GLITra. <sup>t</sup> αὐτῶν LITra; αὐτῶν TW.

<sup>v</sup> ὑπᾶντην LITra. <sup>w</sup> ἐξ αὐτῶν ἦσαν LITra. <sup>x</sup> μωραῖ foolish  
LITra. <sup>y</sup> — αἱ EGLITra. <sup>z</sup> φρόνιμοι prudent LITra. <sup>a</sup> αἱ δὲ but the L; αἱ γὰρ for those  
who T; αἱ γὰρ for the TA. <sup>b</sup> αὐτῶν GW; αὐτῶν LITra; — αὐτῶν T. <sup>c</sup> — αὐτῶν (read the  
vessels) LITra. <sup>d</sup> αὐτῶν LT; αὐτῶν TITra. <sup>e</sup> — ἔρχεται LITra.

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 and shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50 the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

XXV. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh;

go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five

χεσθε εἰς ἀπάντησιν αὐτοῦ. 7 Τότε ἡγήθησαν πᾶσαι αἱ παρθένοι ἐκλείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 αἱ δὲ τοῖς παρθένοις φρονίμοις ἔειπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε ἴσوك ἀρκέσει ἡμῖν καὶ ὑμῖν ἄπορῆσθε. 10 καὶ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυτάς. 11 ὁ ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοῖξον ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν

ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

14 Ὡς περὶ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. 15 καὶ ὃς μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστω κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. 16 πρὸς τοὺς ἑκαστὸν αὐτῶν ἔχοντα τὰ πέντε τάλαντα λαβόντων περιεγασάτο ἐν αὐτοῖς, καὶ ὁ ἐποίησεν ἄλλα πέντε τάλαντα. 17 ὡσαύτως καὶ ὁ ἑξ ἑκείνων λαβὼν ἀπελθὼν ὠρυξεν ἐν τῇ γῇ, καὶ ἄπεκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. 20 καὶ προσελθὼν ὁ ἑξ ἑκείνων λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,

κ — αὐτοῦ (read [him]) TA. ε — αὐτῶν LITTA. h — εἶπαν TTTA. i — οὐ μὴ not at all LITTAW.  
k — δὲ but GLTTAAW. l — καὶ L[Tr]. m — ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται GLTTA.  
n — ἀπεδήμησεν. εὐθέως πρὸς τοὺς ἑκαστὸν left the country. Immediately having gone T. o — δὲ and  
[L] T[Tr]. p — περιεγασάτο. q — ἐκέρδησεν gained LIT. r — τάλαντα LIT[Α]. s — καὶ  
[L] T. t — καὶ αὐτοῖς TA. u — τάλαντον talent L. v — γῇ [the] earth TTTA.  
z — ἐκρυψεν LITTA. y — πολὺν χρόνον LITTA. z — λόγον μετ' αὐτῶν LITTA.

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε  
 Lord, five talents to me thou didst deliver: behold, other five  
 \*τάλαντα<sup>a</sup> ἔκέρδησα<sup>b</sup> ἐπ' αὐτοῖς.<sup>c</sup> 21 \*Ἐφη·<sup>d</sup> δὲ<sup>e</sup> αὐτῷ ὁ κύριος  
 talents 'have I gained besides them. And 'said 'to 'him 'lord  
 αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς  
 'his, Well! bondman good and faithful, over a few things thou wast  
 πιστός, ἐπὶ πολλῶν σε κατὰστήσω· εἰσελθε εἰς τὴν χαρὰν  
 faithful, over many things thee will I set: enter into the joy,  
 τοῦ κυρίου σου. 22 Προσελθὼν,<sup>d</sup> δὲ<sup>e</sup> καὶ ὁ τὰ δύο τάλαντα  
 of thy lord. And having come to [him] 'also 'he who the two ta-  
 λαντα<sup>a</sup> λαβὼν<sup>b</sup> εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·  
 lent received said, Lord, two talents to me thou didst deliver;  
 ἴδε, ἄλλα δύο τάλαντα ἔκέρδησα<sup>b</sup> ἐπ' αὐτοῖς.<sup>c</sup> 23 \*Ἐφη<sup>d</sup>  
 behold, other two talents have I gained besides them. 'Said  
 αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ  
 'to 'him 'his 'Lord, Well! bondman good and faithful, over  
 ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε κατὰστήσω· εἰσελθε  
 a few things thou wast faithful, over many things thee will I set: enter  
 εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ  
 into the joy of thy Lord. And having come to [him] 'also 'he who  
 τὸ ἓν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς  
 the one talent had received said, Lord, I knew thee that 'hard  
 εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων  
 'thou 'art 'a 'man, reaping where thou didst not sow, and gathering  
 ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεῖς, ἀπελθὼν ἔκρυψα  
 whence thou didst not scatter, and being afraid, having gone away I hid  
 τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.<sup>c</sup> 26 \*Ἀπο-  
 thy talent in the earth; behold, thou hast thine own. 'An-  
 κριθεῖς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε<sup>a</sup> καὶ  
 answering 'and 'his 'Lord said to him, Wicked 'bondman 'and  
 ὀκνηρὲ, ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν  
 'slothful, thou knowest that I reap where I sowed not, and gather whence  
 οὐ διεσκόρπισα; 27 ἔδει σοῦν σε<sup>b</sup> βαλεῖν<sup>c</sup> τὸ ἀργύριόν<sup>d</sup> μου  
 I scattered not; it behoved 'therefore 'thee to put my money  
 τοῖς τραπεζίταις<sup>e</sup> καὶ ἐλθὼν ἐγὼ ἐκομισάμην αὐν τὸ ἐμὸν σὺν  
 to the money changers, and coming I should have received mine own with  
 τόκῳ. 28 ἄραγε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ  
 interest. Take therefore from him the talent, and give [it] to him who  
 ἔχοντι τὰ δέκα τάλαντα. 29 Τῷ γὰρ ἔχοντι παντὶ δοθή-  
 has the ten talents. For 'who 'has 'to 'every 'one shall  
 σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ<sup>a</sup> μὴ ἔχοντος, καὶ  
 be given, and [he] shall be in abundance; 'from 'but him who has not, even  
 δ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 30 Καὶ τὸν ἀχρεῖον δοῦλον  
 that which he has shall be taken from him. And the useless bondman  
 ἐκβάλλετε<sup>e</sup> εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς  
 cast ye out into the darkness the outer: there shall be the weeping  
 καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
 and the gnashing of the teeth.

31 \*Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,  
 But when 'comes 'the 'Son 'of 'man in his glory,  
 καὶ πάντες οἱ ἅγιοι<sup>a</sup> ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ  
 and all the holy angels with him, then will he sit upon [the]

talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sown: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sown: 27 thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

<sup>a</sup> [τάλαντα] Tr. <sup>b</sup> — ἐπ' αὐτοῖς LTT. <sup>c</sup> — δὲ and GLTTAW. <sup>d</sup> — δὲ and T. <sup>e</sup> — λα-  
 βὼν (read [received]) LTTA. <sup>f</sup> Δουλε πονηρὲ L. <sup>g</sup> σε οὖν TTA. <sup>h</sup> τὰ ἀργύριά T.  
<sup>i</sup> τραπεζίταις T. <sup>k</sup> τοῦ δὲ but of him who LTTA. <sup>l</sup> ἐκβάλλετε GLTTAW. <sup>m</sup> — ἅγιοι  
 GLTTA.



throne of his glory: 33 and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, θρόνου δόξης αὐτοῦ, 32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ θρόνος of his glory, and shall be gathered before him πάντα τὰ ἔθνη. καὶ ὁ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ all the nations, and he will separate them from one another, as the ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει shepherd separates the sheep from the goats; and he will set τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐωνύμων. the sheep on right hand his, but the goats on his left. 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ Then will say the king to those on right hand his, Come, the εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην blessed of my Father, inherit the prepared ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπεινασα γάρ, for you kingdom from the foundation of the world. For I hungered, καὶ ἐδώκατέ μοι φαγεῖν ἰδίψησα, καὶ ἐποτίσατέ με ξένος and ye gave me to eat; I thirsted, and ye gave to drink me; a stranger ἦμην, καὶ συνηγάγετέ με 36 γυμνός, καὶ περιεβάλετέ με ἡσθένεια, and ye took in me; naked, and ye clothed me; I was νησα, καὶ ἐπεσκέψασθέ με ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς sick, and ye visited me; in prison I was, and ye came to me. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, μα. Then will answer him the righteous, saying, Lord, πότε σὲ εἶδομεν πεινῶντα, καὶ ἰθρέψαμεν; ἢ διψῶντα, καὶ when thee saw we hungering, and fed thee? or thirsting, and ἐποτίσαμεν; 38 πότε δὲ σε εἶδομεν ξένον, καὶ συνηγάγομεν; gave thee to drink? and when thee saw we a stranger, and took thee in? ἢ γυμνόν, καὶ περιεβάλομεν; 39 πότε δὲ σε εἶδομεν ἄσθενῆ, or naked, and clothed thee? And when thee saw we sick, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40 Καὶ ἀποκριθεὶς ὁ or in prison, and came to thee? And answering the βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε king will say to them, Verily I say to you, Inasmuch as ye did [it] ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή- to one of these my brethren the least, to me ye σαστε. 41 Τότε ἐρεῖ καὶ τοῖς ἐξ ἐωνύμων, Πόρευσε ἀπ' did [it]. Then will he say also to those on the left, Go from ἐμοῦ, οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμα- me, the cursed, into the fire the eternal, which has been σμένον τῷ διαβόλῃ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπεινασα γάρ, prepared for the devil and his angels. For I hungered, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἰδίψησα, καὶ οὐκ ἐποτίσατέ με and ye gave not to me to eat; I thirsted, and ye gave not to drink me; 43 ξένος ἦμην, καὶ οὐ συνηγάγετέ με γυμνός, καὶ οὐ περιεβά- a stranger I was, and ye took not in me; naked, and ye did not λετέ με ἄσθενῆ, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. clothe me; sick, and in prison, and ye did not visit me. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοί, λέγοντες, Κύριε, Then will answer him also they, saying, Lord, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ when thee saw we hungering, or thirsting, or a stranger, or naked, or ἄσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; 45 Τότε ἀπο- sick, or in prison, and did not minister to thee? Then will κριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποι- he answer them, saying, Verily I say to you, Inasmuch as ye did not

ἢ συναχθήσονται LITTA. ὁ ἀφορίσει T. ἤλθατε LITTA. ἡ εἶδαμεν Tr. ἡ ἄσθενούντα LITTA. ἡ τῶν ἀδελφῶν μου] L. ἡ — οἱ T. ἡ — αὐτῷ GLTTAAW.

ἦσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἔμοι ἐποιήσατε. 46 Καὶ [it] to one of these the least, neither to me · did ye [it]. And ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν "shall go away these into punishment eternal, but the righteous into life αἰώνιον. eternal.

Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους· τοὺς τοὺς, εἶπεν τοῖς· μαθηταῖς· αὐτοῦ. 2 Οἴδατε ὅτι μετὰ these sayings, he said to his disciples, Ye know that after δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου two days the passover takes place, and the Son of man παραδίδεται εἰς τὸ σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ is delivered up to be crucified. Then were gathered together the ἀρχιερεῖς "καὶ οἱ γραμματεῖς" καὶ οἱ πρεσβύτεροι τοῦ λαοῦ chief priests and the scribes and the elders of the people εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ to the court of the high priest who was called Caiaphas, and συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσιν δόλῳ. " took counsel together in order that Jesus they might seize by guile, καὶ ἀποκτείνωσιν. 5 ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ and kill [him]; but they said, Not during the feast, that "not θόρυβος γένηται ἐν τῷ λαῷ. "a "turmoil there "be among the people.

XXVI. And it came to pass, when Jesus had finished all those sayings, he said unto his disciples, 2 Ye know that after two days the feast of the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 and consulted that they might take Jesus by subtlety, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος Now Jesus being in Bethany in [the] house of Simon τοῦ λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ᾧ ἀλάβαστρον μύρου the leper, "came "to him "a "woman, an alabaster flask of ointment ἔχουσα" ζβαρυτίμου, " καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν. " αὐτοῦ having, very precious, and poured [it] on his head ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ, " αὐτοῦ " ἡγανάκ- as he reclined [at table]. But seeing [it] his disciples became τισαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῇ; 9 " ἡ δύνατο " γὰρ τοῦτο indignant, saying, For what this waste? for "could "this "dτὸ μύρον" πρᾶθῆναι πολλοῦ, καὶ δοθῆναι " πτωχοῖς. " ointment have been sold for much, and have been given to [the] poor. 10 Γινούσ· δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε But knowing [this] Jesus said to them, Why trouble do ye cause τῇ γυναικί; ἔργον γὰρ καλὸν ἔργασατο" εἰς ἐμέ. 11 πάν- to the woman? for a "work "good she wrought towards me. "Al- τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμε δὲ οὐ πάντοτε ways for the poor ye have with you, but me not always ἔχετε. 12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ ye have. For "in "pouring "this ["woman] this ointment on σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω my body for my burying she did [it]. Verily I say to you, Whosoever shall be proclaimed these glad tidings in all τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς the world, shall be spoken of also that which "did "this ["woman], for μνημόσυνον αὐτῆς. a memorial of her.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 for this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

" — καὶ οἱ γραμματεῖς LITTA.

μύρου LITF. " πολυτίμου LT.

LITTA. " δύνατο TA.

f ἔργασατο T.

" δόλῳ κρατήσωσιν GLTTAAW.

" τῆς κεφαλῆς LITTA.

d — τὸ μύρον GLTTAAW.

γ ἔχουσα ἀλάβαστρον

b — αὐτοῦ (read the discip es)

+ τοῖς (read to the poor) LW.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας  
Then <sup>10</sup>having <sup>11</sup>gone <sup>12</sup>one <sup>13</sup>of the <sup>14</sup>twelve, <sup>15</sup>who <sup>16</sup>was <sup>17</sup>called <sup>18</sup>Judas  
<sup>19</sup>Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 εἶπεν, Τί θέλετέ μοι  
<sup>20</sup>Iscariote, <sup>21</sup>to the chief priests, <sup>22</sup>said, What are ye willing <sup>23</sup>me  
δοῦναι, ἐκάγω ἡμῖν παραδῶσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ  
<sup>24</sup>to give, and I <sup>25</sup>to you will deliver up him? And they appointed to him  
τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν  
<sup>26</sup>thirty pieces of silver. And from that time he sought an opportunity  
ἵνα αὐτὸν παραδῷ.  
<sup>27</sup>that him he might deliver up.

17 Now the first day of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθη-  
Now on the first [day] of unleavened [bread] came the disci-  
ται τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἐτοιμασώμεν  
ples <sup>2</sup>to Jesus, saying <sup>3</sup>to him, Where wilt thou [that] we should prepare  
σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν  
for thee <sup>4</sup>to eat the passover? And he said, Go into the  
πόλιν πρὸς τὸν δεῖνα, καὶ εἰπατε αὐτῷ, Ὁ διδάσκαλος λέγει,  
city <sup>5</sup>unto such a one, and say <sup>6</sup>to him, The teacher says,  
Ὁ καιρὸς μου ἐγγύς ἐστιν πρὸς σέ ποιῶ τὸ πάσχα μετὰ  
My time <sup>7</sup>near <sup>8</sup>is; with thee I will keep the passover with  
τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν  
my disciples. And <sup>9</sup>did <sup>10</sup>the <sup>11</sup>disciples <sup>12</sup>as <sup>13</sup>directed  
αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.  
<sup>14</sup>them <sup>15</sup>Jesus, and prepared the passover.

20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but who unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, who had betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

20 Ὁ ψιας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.  
And evening being come he reclined [at table] with the twelve.  
21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ  
And as they were eating he said, Verily I say to you, that one of  
ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο  
you will deliver up me. And being grieved exceedingly they began  
λέγειν αὐτῷ ἕκαστος αὐτῶν, Μῆτι ἐγώ εἰμι, κύριε; 23 Ὁ δὲ  
to say to him, each of them, I <sup>1</sup>am [he], Lord? But he  
ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἔν τῷ τρυβλίῳ  
answering said, He who dipped with me in the dish  
τῇν χεῖρα, ὁδοῦς με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώ-  
[his] hand, he me will deliver up. The <sup>2</sup>indeed <sup>3</sup>Son <sup>4</sup>of <sup>5</sup>man  
που ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ  
goes, as it has been written concerning him, but woe  
ἀνθρώπῳ, ἑκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται  
to that man by whom the Son of man is delivered up;  
καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.  
good were it for him if <sup>6</sup>had <sup>7</sup>not <sup>8</sup>been <sup>9</sup>born that <sup>10</sup>man.  
25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτὸν εἶπεν, Μῆτι  
And answering Judas, who was delivering up him, said,  
ἐγώ εἰμι, ῥαββί; Ἀλεγει αὐτῷ, Σὺ εἶπας.  
<sup>1</sup>I <sup>2</sup>am [he], Rabbi? He says to him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον,  
And as they were eating, <sup>1</sup>having <sup>2</sup>taken <sup>3</sup>Jesus the bread,  
καὶ εὐλογήσας, ἔκλασεν καὶ ὀρίδιδον τοῖς μαθηταῖς, ῥαββί  
and having blessed, <sup>4</sup>broke and gave <sup>5</sup>to the disciples, and  
εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου. 27 Καὶ  
said, Take, eat; this is my body. And  
λαβὼν ἡ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς.  
having taken the cup, and having given thanks, he gave [it] to them,

ε καὶ ἐγώ τ. h — αὐτῷ LIT. AW. i + μαθητῶν disciples LT. k εἰς ἐκ-στος each one LIT. A. l ἡ χεῖρα ἐν τῷ τρυβλίῳ LIT. A. m ραββί τ. n — τὸν LIT. [A]. o δούς have LIT. A. p — καὶ LIT. q — τὸ (read a cup) TIT. r. — καὶ [LIT.].



λέγων, Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου, saying, "Drink of it all. For this is my blood, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἔκχυνόμενον" εἰς that of the new covenant, which for many is poured out for ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῶς ἀπ' remission of sins. But I say to you, that not at all will I drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν πατρὸς μου. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, offended in me during this night. For it has been written, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα I will smite the shepherd, and will be scattered abroad the sheep τῆς ποίμνης. 32 μετὰ δὲ τὸ ἐγερθῆναι με προᾶξω ὑμᾶς of the flock; but after my being raised I will go before you εἰς τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ. into Galilee. And answering Peter said to him, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε If even all will be offended in thee, I never σκανδαλισθήσομαι. 34 Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, will be offended. Said to him Jesus, Verily I say to thee, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς that during this night, before [the] cock crows, thrice ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δὲρ thou wilt deny me. Says to him Peter, Even if it were needful for me σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ with thee. to die, in nowise thee will I deny. Likewise also πάντες οἱ μαθηταὶ εἶπον. all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Then comes with them Jesus to a place called Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗδε Gethsemane, and he says to the disciples, Sit here, until ἀπέλθω προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν having gone away. I shall pray yonder. And having taken with [him] Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ Peter and the two sons of Zebedee, he began to be sorrowful and ἀδημονεῖν. 38 τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου deeply depressed. Then he says to them, Very sorrowful is my soul ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ even to death; remain here and watch with me. And ἡ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν παρελθέτω ing, and saying, my Father, if possible it is let pass ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς from me this cup; nevertheless not as I will, but as

ye all of it: 28 for this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives. 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples,

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

τ — τὸ LITTA. v — καινῆς T[A]. w — ἐκχυνόμενον LITTA. z — ὅτι LITTA. γ γενή-  
ματος LITTA. w. ε — διασκορπισθήσονται LITTA. a — καὶ GLITTA. w. b + δὲ and  
(likewise) w. c Γεθσημανεὶ LITTA; Γεθσημανεὶ T. d + αὐτοῦ of him L. e + ἂν L.  
ἐκεῖ προσεύξωμαι LITTA. f + ὁ Ἰησοῦς Jesus (says) w. h προσελθὼν having come  
towards [them] TT. i — μου my T[Tr]. k παρελθέτω LITTA.



αὐτοῦ τὸ ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν  
his ear. Then <sup>says</sup> to <sup>him</sup> Jesus, Return  
<sup>σου</sup> τὴν μάχαιραν<sup>1</sup> εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λα-  
thy sword to its place; for all who  
βόντες μάχαιραν ἐν ἡμαξίᾳ<sup>2</sup> ἀπολοῦνται. 53 ἢ δο-  
take [the] sword by [the] sword shall perish. Or think-  
κεις ὅτι οὐ δύναμαι ἄρτι<sup>3</sup> παρακαλέσαι τὸν πατέρα μου,  
est thou that I am not able now to call upon my Father,  
καὶ παραστήσει μοι ἄ πλείους<sup>4</sup> ἢ δώδεκα<sup>5</sup> λεγεῶνας<sup>6</sup> ἄγ-  
and he will furnish to me more than twelve legions of  
γέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως  
angels? How then should be fulfilled the scriptures that thus  
δεῖ γενέσθαι;  
it must be?

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ  
In that hour said Jesus to the crowds, As against  
λρστήν ἐξήλθετε<sup>7</sup> μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;  
a robber are ye come out with swords and staves to take me;  
καθ' ἡμέραν<sup>8</sup> ἐπὶ ὑμᾶς<sup>9</sup> ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ,<sup>10</sup>  
Daily with you I sat teaching in the temple,  
καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-  
and ye did not seize me. But this all is come to pass that may  
ρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ<sup>11</sup> πάντες  
be fulfilled the scriptures of the prophets. Then the disciples all  
ἀφέντες αὐτὸν ἔφυγον.  
forsaking him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καί-  
But they who had seized Jesus led [him] away to Cai-  
άφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι  
aphas the high priest, where the scribes and the elders  
συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρό-  
were gathered together. And Peter followed him from afar  
θεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως<sup>12</sup> καὶ εἰσελθὼν ἔσω ἐκάθηντο  
even to the court of the high priest; and having entered within he sat  
μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς<sup>13</sup> καὶ οἱ  
with the officers to see the end. And the chief priests and the  
πρεσβύτεροι<sup>14</sup> καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν  
elders and the <sup>sanhedrim</sup> whole sought false evidence  
κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν,<sup>15</sup> 60 καὶ οὐχ  
against Jesus, so that him they might put to death, and not  
εἶδρον<sup>16</sup>· καὶ πολλὸν<sup>17</sup> ψευδομαρτύρων προσελθόντων<sup>18</sup> οὐχ  
found [any]; even many false witnesses having come forward not  
εἶδρον.<sup>19</sup> 61 Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες<sup>20</sup>  
they found [any]. But at last having come forward two false witnesses  
εἶπεν, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ,  
said, This [man] said, I am able to destroy the temple of God,  
καὶ διὰ τριῶν ἡμερῶν οἰκοδομησαι αὐτόν.<sup>21</sup> 62 Καὶ ἀναστὰς  
and in three days build it. And having stood up  
ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὗτοί σου  
the high priest said to him, Nothing answerest thou? What these these

52 Then said Jesus un-  
to him, Put up again  
thy sword into his  
place; for all they that  
take the sword shall  
perish with the sword.  
53 Thinkest thou that  
I cannot now pray to  
my Father, and he  
shall presently give  
me more than twelve  
legions of angels?  
54 But how then shall  
the scriptures be ful-  
filled, that thus it must  
be?

55 In that same hour  
said Jesus to the mul-  
titudes, Are ye come  
out as against a thief  
with swords and staves  
for to take me? I sat  
daily with you teach-  
ing in the temple, and  
ye laid no hold on me.  
56 But all this was  
done, that the scrip-  
tures of the prophets  
might be fulfilled.  
Then all the disciples  
forsook him, and fled.

57 And they that had  
laid hold on Jesus led  
him away to Caiaphas  
the high priest, where  
the scribes and the  
elders were assembled.  
58 But Peter followed  
him afar off unto the  
high priest's palace,  
and went in, and sat  
with the servants, to  
see the end. 59 Now  
the chief priests, and  
elders, and all the  
council, sought false  
witness against Jesus,  
to put him to death;  
60 but found none:  
yea, though many false  
witnesses came, yet  
found they none. At  
the last came two false  
witnesses, 61 and said,  
This fellow said, I am  
able to destroy the  
temple of God, and to  
build it in three days.  
62 And the high priest  
arose, and said unto  
him, Answerest thou  
nothing? what is it  
which these witness  
against thee? 63 But

\* τὴν μάχαιράν σου LTTA. † μαχαίρη LTTA. ‡ — ἄρτι Ttr. § + ἄρτι NOW Ttr.  
b πλείω LTTA. ° — ἢ [read [than]] [L] TTrA. d λεγιῶν T. e ἐξήλθετε LTTA. f — πρὸς  
ὑμᾶς T[Tr]A. g ἐκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων L; ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων TTrA.  
h + αὐτοῦ of him [L]. i — ἀπὸ T. k — καὶ οἱ πρεσβύτεροι LTTA. l αὐτὸν  
θανατώσωσιν LTTA; θανατώσωσιν αὐτόν W. m — καὶ GNTTr. n προσελθόντων  
ψευδομαρτύρων LTTA. ° — οὐχ εἶδρον G[L] TTrA. p — ψευδομάρτυρες TTrA. q αὐτόν  
οἰκοδομησαι T; — αὐτόν TTrA.



Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 When did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 saying, Prophecy unto us, thou Christ, Who is he that smote thee?

καταμαρτυροῖσιν; 63 Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ὁ ἱερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς. εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ἡμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 Τότε ὁ ἱερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἑρράπισαν. 68 λέγοντες, Προφῆτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ παῖς σου; αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἑρράπισαν. 68 λέγοντες, Προφῆτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ παῖς σου; αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἑρράπισαν.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσέθλην αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. 71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἑκεῖ, Ὅτι οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 Καὶ πάλιν ἡρνήσατο μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 73 Μετὰ μικρὸν δὲ προσεθλόντες αὐτῷ οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς εἶδεν αὐτόν ἐκεῖ, καὶ λέγει αὐτοῖς ἑκεῖ, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 74 Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 75 Καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν. 75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλασεν πικρῶς.

α — ἀποκριθεὶς Tr. β — οὐ Tr. γ — αὐτοῦ [L] Tr. δ — ἐράπισαν LITTA. ε — ἐκάθητο ἔξω LITTA. ς + αὐτὸν them G. ζ — αὐτόν [L] Tr. η — αὐτοῖς to them AW. θ — καὶ Tr. ι μετὰ LITTA. κ καταναθεματίζειν GLTTAW. λ εὐθύς Tr. μ — τοῦ LITTA. ν — αὐτῷ [L] Tr.

**27** Πρωτας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· 2 καὶ δέσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν ᾧ Ποντίῳ ἡ Πιλάτῳ τῷ ἡγεμόνι.

XXVII. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death; 2 and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

**3** Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατέκριθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις, 4 λέγων, Ἥμαρτον παραδούς αἷμα ἁθῶν. Οἱ δὲ εἶπον, Τί ἡμῶν; σὺ οὐ ψεῖς. 5 Καὶ ῥίψας τὰ ἀργύρια

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him who was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me.

ἐν τῷ ναῷ ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγαγον αὐτὸν. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν. 7 Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νιῶν Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν μοι κύριος.

**11** Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος,

11 And Jesus stood before the governor; and questioned him the governor, saying, Thou art the king of the Jews? And Jesus said to him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Heardest

<sup>1</sup> — αὐτὸν LTTra.

<sup>k</sup> — Ποντίῳ TTr.

<sup>1</sup> Πιλάτῳ T.

<sup>m</sup> παραδούς had delivered up LTr.

<sup>2</sup> ἔστρεψεν TTrA.

<sup>o</sup> — τοῖς LTTra.

<sup>p</sup> ἁθῶν LTA.

<sup>q</sup> ὥψη LTTra.

<sup>r</sup> εἰς τὸν ναόν

into the temple TTr.

<sup>s</sup> εἶπαν LTTTr.

<sup>v</sup> ἑστάθη LTTra.

<sup>w</sup> — αὐτῷ T.

<sup>x</sup> — τῶν T[A].

<sup>3</sup> Πιλάτος LTr; Πιλάτος T.

thou not how many things they witness against thee? 14 And he answered him to never a word; inasmuch that the governor marvelled greatly.

Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν; 14 Καὶ Hearst thou not how many things <sup>4</sup>thee <sup>1</sup>they <sup>2</sup>witness <sup>3</sup>against? And οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν he did not answer him to even one word, so that <sup>2</sup>wondered <sup>1</sup>the ἡγεμόνα Λιαν. <sup>2</sup>governor exceedingly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα Now at [the] feast <sup>2</sup>was <sup>3</sup>accustomed <sup>4</sup>the <sup>2</sup>governor to release one τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. 16 Εἶχον δὲ τότε δέσ- <sup>2</sup>to <sup>4</sup>the <sup>1</sup>multitude <sup>3</sup>prisoner, whom they wished. And they had then a <sup>2</sup>pri- μιον ἐπίσημον, λεγόμενον Βαραββάν. 17 Συνηγμένον soner <sup>1</sup>notable, called Barabbas. <sup>2</sup>Being <sup>3</sup>gathered <sup>4</sup>together οὖν αὐτοὺς εἶπεν αὐτοῖς ὁ Πιλάτος, <sup>2</sup>Τίνα θέλετε ἀπο- <sup>1</sup>therefore <sup>3</sup>they <sup>4</sup>said <sup>5</sup>to <sup>6</sup>them <sup>7</sup>Pilate, Whom will ye [that] I λύσω ὑμῖν; Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; release to you? Barabbas, or Jesus who is called Christ? 18 ᾗ δειγὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. 19 Καθη- For he knew that through envy they delivered up him. <sup>2</sup>As <sup>3</sup>was μένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ <sup>1</sup>sitting <sup>2</sup>but <sup>3</sup>he <sup>4</sup>on the judgment seat <sup>5</sup>sent <sup>6</sup>to <sup>7</sup>him γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοι καὶ τῷ δίκαιῳ <sup>1</sup>his <sup>2</sup>wife, saying, [Let there be] nothing between thee and <sup>3</sup>righteous ἐκείνῳ. πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' <sup>1</sup>that [man]; for many things I suffered to-day in a dream because of αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς him. But the chief priests and the elders persuaded the ὄχλῳ ἵνα αἰτήσωνται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολ- crowds that they should beg for Barabbas, and <sup>2</sup>Jesus <sup>3</sup>should ἔσωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε <sup>2</sup>destroy. And <sup>3</sup>answering <sup>4</sup>the <sup>5</sup>governor said to them, Which will ye ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, <sup>2</sup>Barabbas. <sup>3</sup>As <sup>4</sup>was 22 Λέγει αὐτοῖς ὁ Πιλάτος, <sup>2</sup>Τί οὖν ποιήσω Ἰησοῦν, τὸν <sup>3</sup>Says <sup>4</sup>to <sup>5</sup>them <sup>6</sup>Pilate, What then shall I do with Jesus, who λεγόμενον χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. <sup>1</sup>is called <sup>2</sup>Christ? They <sup>3</sup>say <sup>4</sup>to <sup>5</sup>him <sup>6</sup>all, Let [him] be crucified. 23 Ὁ δὲ ἡγεμὼν <sup>2</sup>εἶφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ And the governor said, What <sup>3</sup>then <sup>4</sup>evil did he commit? But they περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω. 24 Ἰδὼν δὲ ὁ cried out, saying, Let [him] be crucified. And <sup>2</sup>seeing Πιλάτος <sup>2</sup>ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, <sup>1</sup>Pilate that nothing it availed, but <sup>2</sup>rather a tumult is arising, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας <sup>3</sup>ἀπέναντι <sup>4</sup>τοῦ ὄχλου, having taken water he washed [his] hands before the crowd, λέγων, Ἐθῶς <sup>2</sup>εἰμι ἀπὸ τοῦ αἵματος <sup>3</sup>τοῦ δικαίου <sup>4</sup>τούτου. <sup>1</sup>saying, Guiltless I am of the blood of this righteous [man]; ὑμεῖς ὀφείθε. 25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ ye will see [to it]. And <sup>2</sup>answering <sup>3</sup>all <sup>4</sup>the <sup>5</sup>people said, αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 Τότε ἀπέλυ- His blood [be] on us and on our children. Then he re- σεν αὐτοῖς τὸν Βαραββάν. τὸν δὲ Ἰησοῦν φραγελλώσας leased to them Barabbas; but <sup>2</sup>Jesus <sup>3</sup>having <sup>4</sup>scourged παρέδωκεν ἵνα σταυρωθῇ. he delivered up [him] that he might be crucified.

<sup>1</sup> Πιλάτος LTr; Πειλάτος T.

<sup>2</sup> εἶπαν TTr.

<sup>3</sup> + τὸν TTr.

<sup>4</sup> αὐτῷ LTrA.

<sup>5</sup> — ἡγεμὼν (read and he said) TTrA. <sup>6</sup> κατέναντι LTrA.

<sup>7</sup> ἀθῶς LTA.

<sup>8</sup> τούτου [τοῦ]

δικαίου] L; — τοῦ δικαίου (read of this [man]) T[Tr]A.



27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες

Then the soldiers of the governor, having taken with [them]

τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην

Jesus to the praetorium, gathered against him all

τὴν σπεῖραν· 28 καὶ ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ

the band; and having stripped him they put round him

χλαμύδα κοκκίνην· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν

a cloak scarlet; And having platted a crown of thorns

ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν

they put [it] on his head, and a reed in

δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἔνε-

right hand his; and bowing the knees before him they

παίζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·

mocked him, saying, Hail, king of the Jews!

30 καὶ ἔμπρυσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπ-

And having spit upon him they took the reed and struck

τον εἰς τὴν κεφαλὴν αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιζαν αὐτῷ

[him] on his head, And when they had mocked him

ἠέδεδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἔνεδυσαν αὐτὸν τὰ

they took off him the cloak, and they put on him

ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

his own garments; and led away him to crucify.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι

And going forth they found a man a Cyrenæan, by name

Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Simon; him they compelled that he might carry his cross.

33 Καὶ ἔλθοντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστιν

And having come to a place called Golgotha, which is

ῥεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πίνειν ὄζον·

called of a skull place, they gave him to drink vinegar

μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ᾔθελεν πίνειν.

with gall mingled; and having tasted he would not drink.

35 Σταυρῶσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ,

And having crucified him they divided his garments,

βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ

casting a lot; that might be fulfilled that which was spoken by

τοῦ προφήτου, διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ

the prophet, They divided my garments among themselves, and

ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. 36 Καὶ καθήμενοι

for my vesture they cast a lot. And sitting down

ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς

they kept guard over him there. And they put up over

κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν

his head his accusation written: This is

Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν

Jesus the king of the Jews. Then are crucified with

αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

him two robbers, one at [the] right hand and one at [the] left.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούντες

But those passing by failed at him, shaking

τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν

their heads, and saying, Thou who destroyest the temple

27 Then the soldiers of the governor took Jesus into the common

hall, and gathered unto him the whole band of soldiers. 28 And

they stripped him, and put on him a scarlet robe, 29 And when

they had platted a crown of thorns, they put it upon his head,

and a reed in his right hand; and they bowed

the knee before him, and mocked him, saying, Hail, King of the

Jews! 30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own

raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they

compelled to bear his cross. 33 And when they were come unto

a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof,

he would not drink. 35 And they crucified him, and parted his

garments, casting lots: that it might be fulfilled which was spoken by the prophet,

They parted my garments among them, and upon my vesture

did they cast lots. 36 And sitting down they watched him there; 37

And set up over his head his accusation written, THIS IS JESUS THE

KING OF THE JEWS. 38 Then were there two thieves crucified with him, one

on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 and saying, Thou that destroyest the temple, and buildest

ἐκδύσαντες having clothed L. ἡ χλαμύδα κοκκίνην περιέθηκαν αὐτῷ LTTA. ἡ τῆς κεφαλῆς TTA. ἐν τῇ δεξιᾷ LTTA. ἠέδεδυσαν having taken off T. ο — καὶ T. ῥεγόμενος LTTA. ῥεγόμενος τόπος λεγόμενος LTTA. πίνειν T. ὄζον wine LTTA. ᾔθελεν LTTA; ἠέδεδυσαν A. βαλόντες having cast LTA. — ἵνα πληρωθῇ to end of verse GLTTA.

ἐν τῇ δεξιᾷ T. ἐνέπαιζαν T. βασιλεὺς O king LTTA. ὄζον wine LTTA. ᾔθελεν LTTA; ἠέδεδυσαν A. βαλόντες having cast LTA. — ἵνα πληρωθῇ to end of verse GLTTA.

it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 and the graves were opened; and many bodies of the saints which slept arose, 53 and

καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν. εἰ υἱὸς θεοῦ, κατέβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως σου ἀρτ. of God, descend from the cross. 42 Ὡς οἱ ἀρχιερεῖς ἱμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 43 βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. 43 πέποιθεν ἐπὶ τὸν θεόν. ῥυσάσθω νῦν αὐτόν, εἰ θέλει. αὐτόν. εἶπεν γάρ, Ὅτι θεοῦ ἐμὶ υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνεϊδίζον αὐτῷ.

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. 46 περὶ δὲ τὴν ἐννάτην ὥραν ἔκραζεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλί, Ἠλί, ὁ λαμὰ σαβαχθανί; τοῦτ' ἐστίν, θεέ μου, θεέ μου, ὦνατί με ἐγκατέλιπες; 47 τινες δὲ τῶν ἐκεῖ ἑστῶτων ἀκούσαντες, ἔλεγον, Ὅτι ἡ Ἠλιάν φωνεῖ οὗτος. 48 καὶ εὐθέως δραμὸν εἰς ἑξ αὐτῶν καὶ λαβὼν σπόγγον, πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται. Ἡλίας σῶσον αὐτόν.

50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. 51 καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ τοῦ ἄνωθεν ἕως κάτω. καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψήθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἤγέρθη. 53 καὶ

υ θεοῦ εἰ L.    ζ + καὶ and LT.    α [δὲ] καὶ TrA; — δὲ καὶ [L]T.    b — εἰ TrA.  
 c πιστεύομεν we believe L; πιστεύσομεν let us believe T.    d ἐπ' αὐτόν on him Tr; ἐπ' αὐτῷ w.  
 e τῷ θεῷ L.    f — αὐτόν T[Tr].    g συνσταυρωθέντες LITTA.    h + σύν with (him) LITTA.    i αὐτόν GLITTAw.    k ἐνάτης LITTA.    l ἐνάτην LITTA.    m ἐβόησεν cried Tr.  
 n Ἠλί ἡλί LA; Ἠλεὶ ἡλεὶ T.    o λημὰ L; λεμὰ TrA.    p σαβαχθανί L; σαβαχθανεὶ Tr.  
 q ἵνα τί A.    r ἐστηκότων Tr.  
 s Ἠλείαν T.    t εἶπαν LTr.  
 v Ἠλείας T.    w εἰς δύο placed after κάτω TrA.    z ἀπ' Tr; — ἀπὸ T.    7a ἤγέρθησαν LITTA.

ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλ-  
having gone forth out of the tombs after his arising, entered  
θον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.  
into the holy city and appeared to many.

54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες  
But the centurion and they who with him kept guard over  
τὸν Ἰησοῦν, ἰδόντες τὸν σείσμον καὶ τὰ ᾑερόμενα,  
Jesus, having seen the earthquake and the things that took place,  
ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.  
feared greatly, saying, Truly God's Son was this.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ-  
And there were there women many from afar off looking  
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας δια-  
cu, who followed Jesus from Galilee min-  
κονοῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ  
istering to him, among whom was Mary the Magdalene, and  
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μῆτηρ, καὶ ἡ μήτηρ τῶν  
Mary the of James and Joseph's mother; and the mother of the  
υἱῶν Ζεβεδαίου.  
sons of Zebedee.

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ  
And evening being come came a man rich from  
Ἀριμαθαίας, τὸ ὄνομα Ἰωσήφ. ὃς καὶ αὐτὸς ἐμαθητεύσεν  
Arimathea, by name Joseph, who also himself was disciple  
τῷ Ἰησοῦ. 58 ὁ δὲ προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα  
to Jesus. He having gone to Pilate begged the body  
τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.  
of Jesus. Then Pilate commanded to be given up the body.  
59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἰσινδόνι  
And having taken the body Joseph wrapped it in a linen cloth  
καθαρᾷ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ  
clean, and placed it in his new tomb which  
ἔλατόμηνεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν  
he had hewn in the rock; and having rolled a stone great  
τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. 61 ἦν δὲ ἐκεῖ Μαρία  
to the door of the tomb went away. And there was there Mary  
ἡ Μαγδαληνῇ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ  
the Magdalene and the other Mary, sitting opposite the  
τάφου.  
sepulchre.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευήν,  
Now on the morrow, which is after the preparation,  
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-  
were gathered together the chief priests and the Pharisees to Pi-  
λάτον, 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκείνος  
late, saying, Sir, we have called to mind that that  
ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 κέ-  
deceiver said whilst living, After three days I arise. Com-  
λευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας.  
mand therefore to be secured the sepulchre until the third day,  
μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ ὀνυκτὸς κλέψωσιν αὐτόν,  
lest coming his disciples by night steal him, and

came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and

<sup>a</sup> ἑκατόνταρχος T. <sup>a</sup> γινόμενα were taking place LTTA. <sup>b</sup> υἱὸς θεοῦ LTTA. <sup>c</sup> Ἰωσήφ Joseph T. <sup>d</sup> Ἀριμαθαίας W. <sup>e</sup> ἐμαθητεύθη LTT. <sup>f</sup> Πιλάτῳ T. <sup>g</sup> Πιλάτος LT.; Πιλάτος T. <sup>h</sup> — τὸ σῶμα (read [it]) T[Tr]. <sup>i</sup> + ἐν ἐν (a linen cloth) TRA. <sup>k</sup> + ἐπὶ over (the door) L. <sup>l</sup> Μαρίαμ T. <sup>m</sup> Πιλάτον LTr; Πιλάτον T. <sup>n</sup> — αὐτοῦ (read the disciples) T. <sup>o</sup> — νυκτὸς GLTTA.



say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

καὶ εἶπωσαν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται  
and say to the people, He is risen from the dead; and "shall be  
ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. 65 Ἐφη· Ὡς αὐτοῖς  
"the last deception worse than the first. And said "to them  
ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς  
"Pilate, Ye have a guard: Go make [it as] secure as  
οἶδατε. 66 Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον  
ye know [how]. And they having gone made secure "the sepulchre  
σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.  
"sealing "the stone, with "the guard.

XXVIII. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

28 Ὡς δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν  
Now late on Sabbath, as it was getting dusk toward [the] first [day]  
σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία  
of [the] week, came Mary the Magdalene and the other Mary  
θεωρῆσαι τὸν τάφον.  
to see the sepulchre.

2 Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου  
And behold, "a earthquake "there was "great; for an angel of [the] Lord  
καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον  
having descended out of heaven, having come rolled away the stone

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 and for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren

ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 Ἦν δὲ ἡ ἰδέα  
from the door, and was sitting upon it. And "was "look  
αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἐνδύμα αὐτοῦ λευκὸν ὡσεὶ χιών.  
"his as lightning, and his raiment white as snow.  
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἔγνε-  
And from the fear of him "trembled "those "keeping guard, and be-  
νοντο ὡσεὶ νεκροί. 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς  
came as dead [men]. But "answering "the angel said to the  
γυναῖκιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦς τὸν ἐσταυ-  
women, Fear not ye; for I know that Jesus who has been  
ρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπεν.  
crucified ye seek. He is not here, for he is risen, as he said.  
δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος. 7 καὶ ταχὺ  
Come see the place where "was "lying "the Lord. And "quickly  
πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν  
"going say to his disciples, that he is risen from the  
νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ  
dead; and behold, he goes before you into Galilee; there  
αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν. 8 Καὶ ἔξελθούσαι ταχὺ  
him ye shall see. Lo, I have told you. And having gone out quickly  
ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον  
from the tomb with fear and "joy "great, they ran  
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 ὥς δὲ ἐπορεύοντο  
to tell [it] to his disciples. But as they were going  
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπῆν-  
to tell [it] to his disciples, "also "behold, Jesus mot  
τησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθούσαι ἐκρά-  
them, saying, Hail! And they having come to [him] seized  
τησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10 τότε  
hold of his feet, and worshipped him.  
λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε  
says "to them "Jesus, Fear not: Go, tell

P — δὲ and GLTTAW.

1 Πιλάτος LTr; Πειλάτος T.

2 Mariām T.

3 + καὶ and TTr.

4 — ἀπὸ τῆς θύρας LTTA.

5 εἶδεα TTr.

6 ὡς LTTA.

7 ἐγενήθησαν ὡς LTTA.

8 — ὁ

κύριος (read he was lying) TTTA.

9 ἀπελθούσαι having departed TTrA.

10 — ὡς δὲ

ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ LTTA.

b — ὁ TA.

c ὑπήνησεν TTr.

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ἡ κακεῖ με  
 my brethren that they go into Galilee, and there me  
 ὁψονται.  
 shall they see.

that they go into Galilee, and there shall they see me.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλ-  
 And as were going they, lo, some of the guard hav-  
 θόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα  
 ing gone into the city reported to the chief priests all things  
 τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσ-  
 that were done. And having been gathered together with the el-  
 βυτέρων, συμβουλίουν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν  
 ders, and counsel having taken, money much they gave  
 τοῖς στρατιώταις, 13 λέγοντες, εἰπάτε ὅτι οἱ μαθηταὶ αὐτοῦ  
 to the soldiers, saying, Say that his disciples  
 νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ  
 by night having come stole him, we being asleep. And  
 εἰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν.  
 if be heard this by the governor, we will persuade him  
 καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ  
 and you free from care will make. And they having taken the  
 ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος  
 money did as they were taught. And is spread abroad report  
 οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.  
 this among [the] Jews until the present.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,  
 But the eleven disciples went into Galilee,  
 εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες  
 to the mountain whither appointed them Jesus. And seeing  
 αὐτὸν προσεκύνησαν αὐτῷ. οἱ δὲ ἐδίστασαν. 18 καὶ προσ-  
 him they worshipped him: but some doubted. And having  
 ἐλθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι  
 come to [them] Jesus spoke to them, saying, Has been given to me  
 πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 πορευθέντες μὲν  
 all authority in heaven and on earth. Going therefore  
 μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ  
 disciple all the nations, baptizing them to the  
 ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,  
 name of the Father and of the Son and of the Holy Spirit;  
 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην  
 teaching them to observe all things whatsoever I commanded  
 ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς  
 you. And lo, I with you am all the days until the  
 συντελείας τοῦ αἵωνος. Ὁ Ἀμήν. P  
 completion of the age. Amen.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

α καὶ ἐκεῖ τ. • ἀπήγγειλαν announced τ. ὁ ὑπὸ LTr. ε — αὐτὸν (read [him]) T[Tr].  
 ἡ ἐφημίσθη is spoken of τ. ἡ καὶ ἡμέρας day LTr. κ — αὐτῷ LTr. ι + τῆς the LTr.  
 μ — οὖν G[L]T[Tr]A. ν βαπτίζοντες having baptized Tr. ο — Ἀμήν GLTTr. P + κατὸ  
 Ματθαῖον according to Matthew TrA.

**ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.<sup>1</sup>**  
 THE 'ACCORDING TO MARK 'HOLY 'GLAD 'TIDINGS.

THE beginning of the gospel of Jesus Christ, the Son of God; 2 as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

'APXH τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.<sup>1</sup> BEGINNING of the glad tidings of Jesus Christ, Son of God; 2 ὥς<sup>2</sup> γέγραπται ἐν τοῖς προφήταις,<sup>3</sup> Ἰδοὺ, ἐγὼ ἀποστέλλω ὡς it has been written in the prophets, Behold, I send τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν my-messenger before thy face, who shall prepare ὁδόν σου ἔμπροσθέν σου.<sup>4</sup> 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, thy way before thee. [The] voice of one crying in the wilderness, Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους Prepare the way of [the] Lord, straight make 'paths αὐτοῦ.<sup>5</sup>

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσ-<sup>6</sup> swan βάπτισμα μετάνοιας εἰς ἄφεσιν ἁμαρτιῶν.<sup>7</sup> 5 καὶ ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ ἱερο-<sup>8</sup> σολυμίται, καὶ ἐβαπτίζοντο πάντες<sup>9</sup> ἐν τῷ Ἰορδάνῳ ποταμῷ<sup>10</sup> ὑπ' αὐτοῦ,<sup>11</sup> ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.<sup>12</sup> 6 ἦν δὲ<sup>13</sup> ὡς Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην<sup>14</sup> περὶ τὴν ὀσφύν αὐτοῦ, καὶ ᾔσθίων<sup>15</sup> ἀκρίδας καὶ μέλι ἄγριον.<sup>16</sup> 7 Καὶ ἐκήρυσεν, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω<sup>17</sup> μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας<sup>18</sup> λῦσαι τὸν ἱμάντα<sup>19</sup> τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ μὲν<sup>20</sup> ἐβάπτισα ὑμᾶς ἐν<sup>21</sup> ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν<sup>22</sup> πνεύματι ἁγίῳ.<sup>23</sup>

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 and there came a voice from

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.<sup>24</sup> 10 καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστέραν καταβαίνον ἐπ' αὐτόν.<sup>25</sup> 11 καὶ φωνὴ ἔγενε-<sup>26</sup> as a dove descending upon him. And a voice came

<sup>1</sup> Εὐαγγέλιον κατὰ Μάρκον GLT.F.W.; κατὰ Μάρκον T. <sup>2</sup> — υἱοῦ τοῦ θεοῦ T; — τοῦ L.T.A. <sup>3</sup> καθὼς according as T.T. <sup>4</sup> τῷ (— τῷ [T.r.] W) Ἠσαΐα τῷ προφήτῃ Isaiah the prophet GLT.T.A.W. <sup>5</sup> — ἐγὼ (read αποσ. I send) L.T.A. <sup>6</sup> — ἔμπροσθέν σου GLT.T.A.W. <sup>7</sup> + ὁ T.T.A. <sup>8</sup> — καὶ [T.r.] A. <sup>9</sup> Ἱεροσολυμίται T. <sup>10</sup> πάντες, καὶ ἐβαπτίζοντο GLT.T.A. <sup>11</sup> ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ T.T.A. <sup>12</sup> καὶ ἦν L.T.T.A. <sup>13</sup> + ὁ T.T.A. <sup>14</sup> ἔσθων T.T.A. <sup>15</sup> — μὲν [L.T.] A. <sup>16</sup> — ἐν (read ὕδατι with water) T [T.r.] A. <sup>17</sup> — ἐν (read πνευματί with [the] Spirit) [L.T.] A. <sup>18</sup> [καὶ] L. <sup>19</sup> Ναζαρέθ E.T.W. <sup>20</sup> εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου L.T.T.A. <sup>21</sup> εὐθέως T.T.A. <sup>22</sup> ἐκ out of L.T.T.A. <sup>23</sup> ὥς GLT.T.A.W. <sup>24</sup> — εἰς ON L.T.T.A. <sup>25</sup> — ἐγένετο (read [came]) T.



το<sup>1</sup> ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ<sup>2</sup> out of the heavens, Thou art my Son the beloved, in whom  
εὐδόκησα.

I have found delight.

12 Καὶ ἐὐθὺς<sup>3</sup> τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη- And immediately the Spirit<sup>4</sup> him<sup>5</sup> drives out into the wilder-  
μον. 13 καὶ ἦν<sup>6</sup> ἐκεῖ<sup>7</sup> ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα,<sup>8</sup> ness. And he was<sup>9</sup> there in the wilderness days<sup>10</sup> forty,  
πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων<sup>11</sup> καὶ tempted by Satan, and was with the beasts; and  
οἱ ἄγγελοι διηκόνουν αὐτῷ.<sup>12</sup> the angels ministered to him.

14 Μετὰ δὲ<sup>13</sup> τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς And after<sup>14</sup> was<sup>15</sup> delivered<sup>16</sup> up<sup>17</sup> John came Jesus  
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας<sup>18</sup> into Galilee, proclaiming the glad tidings of the kingdom

τοῦ θεοῦ, 15 καὶ λέγων, "Οτι πεπλήρωται ὁ καιρὸς, καὶ ἦγ- of God, and saying, "Has<sup>19</sup> been<sup>20</sup> fulfilled<sup>21</sup> the time, and has  
γικεν ἡ βασιλεία τοῦ θεοῦ<sup>22</sup> μετανοεῖτε, καὶ πιστεῦετε ἐν τῷ drawn near the kingdom of God; repent, and believe in the

εὐαγγελίῳ. 16 Ἐπεριπατῶν δὲ<sup>23</sup> παρὰ τὴν θάλασσαν τῆς Γαλι- glad tidings. And walking by the sea<sup>24</sup> of Ga-  
λαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ<sup>25</sup> ἰβάλ- lee he saw Simon and Andrew the brother of him cast-

λοντας<sup>26</sup> ἄμφιβληστρον<sup>27</sup> ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς.<sup>28</sup> ing a large net in the sea; for they were fishers.  
17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω And said<sup>29</sup> to them<sup>30</sup> Jesus, Come after me, and I will make

ὑμᾶς γενέσθαι ἁλιεῖς<sup>31</sup> ἀνθρώπων. 18 Καὶ εὐθέως<sup>32</sup> ἀφέντες you to become fishers of men. And immediately having left  
τὰ δίκτυα αὐτῶν<sup>33</sup> ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς their nets they followed him. And having gone on

ἔκειθεν<sup>34</sup> ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ thence a little he saw James the [son] of Zebedee, and  
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ John his brother, and these [were] in the ship

καταρτίζοντας τὰ δίκτυα. 20 καὶ εὐθέως<sup>35</sup> ἐκάλεσεν αὐτούς mending the nets. And immediately he called them;  
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ and having left their father Zebedee in the ship with

τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ. the hired servants, they went away after him.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ<sup>36</sup> καὶ εὐθέως<sup>37</sup> τοῖς And they go into Capernaum; and immediately on the  
σάββασιν εἰσελθὼν<sup>38</sup> ἦεν τὴν συναγωγὴν ἐδίδασκεν.<sup>39</sup> 22 καὶ sabbaths having entered into the synagogue he taught. And

ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ<sup>40</sup> ἦν γὰρ διδάσκων αὐτοὺς they were astonished at his teaching: for he was teaching them  
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς<sup>41</sup>. 23 Καὶ ἦν as authority having, and not as the scribes. And there was

b σοὶ thee LITRA. c εὐθέως LW. d — ἐκεῖ GLTTAW. e τεσσαράκοντα ἡμέρας TTR; ἡμέρας τεσσε. A. f καὶ μετὰ LTRA. g — τῆς βασιλείας [L]ITRA. h — καὶ λέγων T; — καὶ A.

i καὶ παράγων and passing on LITRA. k τοῦ Σίμωνος of Simon L; Σίμωνος TTAW. l ἁμφιβλήσοντας casting around GLTTAW. m — ἁμφιβλήστρον (read [a net]) TTRA. n ἁλῆεις TA. o εὐθὺς T. p — αὐτὸν (read the nets) LTT[A]. q — ἐκεῖθεν [L]ITRA. r εὐθὺς TTRA.

s Καφαρναούμ LITRAW. t εὐθὺς T. v — εἰσελθὼν [T]T[A]. w ἐδίδασκεν εἰς τὴν συναγωγὴν TA; — τὴν E. x + [αὐτῶν] (read their scribes) L. y + εὐθὺς immediately TA.

heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in

their synagogue a man with an unclean spirit; and he cried out, 24 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ, καὶ ἐν τῇ συναγωγῇ ἄνθρωπος ἄνθρωπος μετὰ ἄνθρωπον, καὶ ἔκραζεν, 24 λέγων, Ἐὰν τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἡλθες ἀπολῆσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. 25 Καὶ ἐπετίμῃσεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. 26 Καὶ αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ἔκραζεν, φωνῇ μεγάλῃ, ἔξῃλθεν ἐξ αὐτοῦ. 27 καὶ ἔθαμβήθησαν πάντες, ὥστε ἐπηρώτησαν ἑαυτοὺς, λέγοντες, Τί ἐστὶν τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 28 Ἐξῃλθεν δὲ ἡ ἀκοὴ αὐτοῦ ἐν ὅλῃ τῇ περιχώρῳ τῆς Γαλιλαίας.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ὡς ἐλθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν ἔγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθὺς, καὶ διεκόνει αὐτοῖς. 32 Ὁ ψίχας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους. 33 καὶ τῇ πόλιν ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 34 καὶ ἔθεράπεισεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαίμονα πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

35 And in the morning, rising up a great while before day, he went out, and departed

35 Καὶ πρωτὶ ἐνύκχον λίαν ἀναστὰς ἐξῃλθεν καὶ

α — Ἐὰν LITTA. α οἶδαμέν we know T. b — λέγων T. c φωνήσαν TITTA. d ἀπ' from L. e πάντες TITTA. f συνζητεῖν LITTA. g — πρὸς T. h αὐτοὺς E: ἐαντοὺς LITTA. i διδαχὴ καινὴ a new teaching LITTA. k καὶ ἐξῃλθεν LITTA. l [εὐθὺς] T. m + πανταχοῦ everywhere TITTA. n εὐθὺς LITTA. o ἐξελθὼν ἦλθεν having gone forth he came LIT. p εὐθὺς LITTA. q — αὐτῆς [her] hand LITTA. r — εὐθὺς TITTA. s ἔδυν LITTA. t ἦν ὅλη ἡ πόλις ἐπισυνηγμένη LITTA. u ἐνύκχον LITTA.

ἀπῆλθεν εἰς ἔρημον τόπον, <sup>κ</sup>κάκει<sup>ll</sup> προσήχето. 36 καὶ  
departed into <sup>2</sup>desert <sup>1</sup>a place, and there was praying. And

<sup>κ</sup>κατεδίωξαν<sup>ll</sup> αὐτὸν <sup>2</sup>ὁ<sup>ll</sup> Σίμων καὶ οἱ μετ' αὐτοῦ. 37 καὶ  
<sup>4</sup>went<sup>ll</sup> after <sup>2</sup>him <sup>2</sup>Simon <sup>2</sup>and<sup>ll</sup> those<sup>ll</sup> with<sup>ll</sup> him; and

<sup>κ</sup>εὑρόντες αὐτὸν<sup>ll</sup> λέγουσιν αὐτῷ, "Ὅτι πάντες <sup>κ</sup>ζητοῦσιν σε.<sup>ll</sup>  
having found him they say, to him, All seek thee.

38 Καὶ λέγει αὐτοῖς, Ἀγωμεν<sup>b</sup> εἰς τὰς ἐχόμενας κωμοπόλεις,  
And he says to them, Let us go into the neighbouring country towns,

ἵνα <sup>κ</sup>κάκει<sup>ll</sup> κηρύξω<sup>ll</sup> εἰς τοῦτο γὰρ <sup>κ</sup>διεξήλυθα.<sup>ll</sup> 39 Καὶ  
that there also I may preach; for<sup>ll</sup> this<sup>ll</sup> because have I come forth. And

<sup>κ</sup>ἦν<sup>ll</sup> κηρύσσων<sup>ll</sup> ἐν ταῖς συναγωγαῖς<sup>ll</sup> αὐτῶν εἰς ὅλην τὴν Γαλι-  
he was preaching in their synagogues in all Ga-

λαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

lilee, and the demons casting out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν <sup>κ</sup>καὶ  
And <sup>2</sup>comes<sup>ll</sup> to<sup>ll</sup> him <sup>2</sup>a<sup>ll</sup> leper, beseeching him and

γονυπετῶν αὐτόν, <sup>κ</sup>καὶ<sup>ll</sup> λέγων αὐτῷ, "Ὅτι ἐάν θέλῃς δύνασαι  
kneeling down to him, and saying to him, If thou wilt thou art able

με καθαρίσαι. 41 <sup>κ</sup>Ὁ δὲ Ἰησοῦς<sup>ll</sup> σπλαγχνισθεὶς, <sup>κ</sup>ἐκ-  
me to cleanse. And Jesus being moved with compassion, having

τείνας τὴν χεῖρα <sup>κ</sup>ἤψατο αὐτοῦ, <sup>κ</sup>καὶ λέγει αὐτῷ,  
stretched out [his] hand he touched him, and says to him,

Θέλω, καθαρίσθητι. 42 Καὶ <sup>κ</sup>εἰπόντος αὐτοῦ, <sup>κ</sup>εὐθέως<sup>ll</sup> ἀπῆλ-  
I will, be thou cleansed. And he having spoken, immediately depart-

θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ <sup>κ</sup>ἐκαθαρίσθη. 43 Καὶ ἐμβριμσά-  
then from him the leprosy, and he was cleansed. And having strictly

μενος αὐτῷ, <sup>κ</sup>ρεῖθέως<sup>ll</sup> ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ,  
charged him, immediately he sent away him, And says to him,

"Ὅρα μηδενὶ <sup>κ</sup>μῆδεν<sup>ll</sup> εἶπης<sup>ll</sup>· ἄλλ<sup>ll</sup> ὅπαγε, σεαυτὸν δεῖξιν  
See to no one anything thou speak; but go, thyself shew

τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσ-  
to the priest, and offer for thy cleansing what <sup>κ</sup>or-

ἔταξεν <sup>κ</sup>Μωσῆς, <sup>κ</sup>εἰς μαρτύριον αὐτοῖς. 45 <sup>κ</sup>Ὁ δὲ ἐξελθὼν  
dered <sup>κ</sup>Moses, for a testimony to them. But he having gone out

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε  
began to proclaim [it] much and to spread abroad the matter, so that

μηκέτι αὐτὸν δύνασθαι <sup>κ</sup>φανερῶς εἰς πόλιν<sup>ll</sup> εἰσελθεῖν·  
no longer he was able openly into [the] city to enter;

<sup>κ</sup>ἀλλ<sup>ll</sup> ἔξω <sup>κ</sup>ἐν<sup>ll</sup> ἐρήμοις τόποις <sup>κ</sup>ἦν<sup>ll</sup>, καὶ ἤρχοντο πρὸς αὐτόν  
but without in desert places was, and they came to him

<sup>κ</sup>πανταχόθεν.<sup>ll</sup>

from every quarter.

2 Καὶ <sup>κ</sup>πάλιν εἰσῆλθεν<sup>ll</sup> εἰς <sup>κ</sup>Καπερναοὺμ<sup>ll</sup> δι' ἡμερῶν,  
And again he entered into Capernaum after [some] days,

<sup>κ</sup>καὶ<sup>ll</sup> ἠκούσθη ὅτι <sup>κ</sup>εἰς οἶκόν<sup>ll</sup> ἔστιν· 2 καὶ <sup>κ</sup>εὐθέως<sup>ll</sup> συνη-  
and it was heard that in [the] house he is; and immediately were

χθισαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ  
gathered together many, so that there was no longer any room not even

<sup>κ</sup>καὶ ἐκεῖ L. <sup>κ</sup>κατεδίωξεν T. <sup>κ</sup>— ὁ T[Tr]A. <sup>κ</sup>εὐρον αὐτόν καὶ found him and TTrA.

<sup>κ</sup>σεζητοῦσιν LW. <sup>κ</sup>+ ἀλλαχού elsewhere TTrA. <sup>κ</sup>καὶ ἐκεῖ GW. <sup>κ</sup>ἐξῆλθον I came forth

TTrA. <sup>κ</sup>ῆλθεν he went TTr. <sup>κ</sup>εἰς τὰς συναγωγὰς GLTTrAW. <sup>κ</sup>— καὶ γονυπετῶν

αὐτόν I[Tr]; — αὐτόν T. <sup>κ</sup>— καὶ T[Tr]A. <sup>κ</sup>καὶ and LTrT. <sup>κ</sup>αὐτοῦ ἤψατο LTrA.

I — αὐτῷ T. <sup>κ</sup>— εἰπόντος αὐτοῦ LTrT. <sup>κ</sup>εὐθὺς TTrA. <sup>κ</sup>ἐκαθέρισθη TA. <sup>κ</sup>εὐθὺς

LTrT. <sup>κ</sup>— μῆδεν I[Tr]. <sup>κ</sup>ἀλλὰ LTrTAW. <sup>κ</sup>Μωσῆς LTrTAW. <sup>κ</sup>εἰς πόλιν φανερός T.

<sup>κ</sup>ἀλλὰ LTrA. <sup>κ</sup>ἐπ' TTrA. <sup>κ</sup>[ἦν] L. <sup>κ</sup>πάντοθεν LTrTAW. <sup>κ</sup>εἰσῆλθεν πάλιν LW.

εἰσελθὼν πάλιν he having entered again TTrA. <sup>κ</sup>Καφαρναοὺμ LTrTAW. <sup>κ</sup>— καὶ

[L]TTrA. <sup>κ</sup>ἐν οἴκῳ LTrT. <sup>κ</sup>— εὐθέως [LTr]T.

into a solitary place, and there prayed. 36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

II. And again he entered into Capernaum, after some days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about



the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, *Arise, and take up thy bed, and go thy way into thine house*. 12 And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, *We never saw it on this fashion*.

πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται at the door; and he spoke to them the word. And they come ἐπρὸς αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. to him, a paralytic bringing, borne by four. 4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, And not being able to come near to him on account of the crowd, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χα- they uncovered the roof where he was, and having broken up [it] they λῶσαν τὸν κράββατον<sup>h</sup> ἐφ'<sup>h</sup> ὃ παραλυτικὸς κατέκειτο. let down the couch on which the paralytic was lying. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, And seeing Jesus their faith says to the paralytic, Τέκνον, ἀφίενται<sup>h</sup> σοι αἱ ἁμαρτίαι σου. 6 Ἦσαν δὲ τινες Child, have been forgiven thee thy sins. But there were some τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς of the scribes there sitting, and reasoning in καρδίαις αὐτῶν, 7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; their hearts, Why this [man] thus does speak blasphemies? τίς δύναται ἀφίεναι ἁμαρτίας, ἐμὴ εἰς, ὁ θεός; 8 Καὶ who is able to forgive sins, except one, [that is] God? And "εὐθέως" ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως<sup>p</sup> immediately knowing Jesus in his spirit that thus διαλογίζονται ἐν ἑαυτοῖς, εἰπεῖν αὐτοῖς, τί ταῦτα δια- they are reasoning within themselves, said to them, Why these things rea- λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστιν ἐυκόπτερον, son ye in your hearts? which is easier, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενται<sup>h</sup> σοι αἱ ἁμαρτίαι, to say to the paralytic, Have been forgiven thee [thy] sins, ἢ εἰπεῖν, Ἐγείραι, καὶ ἄρον σου τὸν κράββατον<sup>h</sup> καὶ or to say, Arise, and take up thy couch and περιπάτει; 10 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ walk? but that ye may know that authority has the Son ἀνθρώπου ἵαφίεναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ παρα- of man to forgive on the earth sins,— he says to the para- λυτικῷ, 11 Σοὶ λέγω, ἔγεραι, καὶ ἄρον τὸν κράββατόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. 12 Καὶ ἠγέρθη εὐθέως, καὶ thy and go to thy house, And he arose immediately, and ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων, having taken up the couch went forth before all, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας, ὅτι ἦσαν ἐκπλαγετοὶ οὕτως<sup>h</sup> αἱ εἰδομεν. Never thus did we see [it].

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed

13 Καὶ ἐξῆλθεν πάλιν ἐκπαρά<sup>h</sup> τὴν θάλασσαν, καὶ πᾶς ὁ And he went forth again by the sea, and all the ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ crowd came to him, and he taught them. And

<sup>e</sup> πρὸς αὐτὸν φέροντες παραλυτικὸν LTr; φέροντες πρὸς αὐτὸν παραλυτικὸν TA. <sup>f</sup> προσ-  
 ἐνέγκαι to bring near T. <sup>g</sup> κράβατον LTrAw. <sup>h</sup> ὅπου where LTrA. <sup>i</sup> καὶ ἰδὼν T.  
 ἀφίενται are forgiven LTr. <sup>j</sup> σου αἱ ἁμαρτίαι GTT.A; σοὶ αἱ ἁμαρτίαι [σου] L.  
 m; βλασφημίαι (read) Why does this [man] thus speak? he blasphemes.) LTrA. <sup>n</sup> εὐθὺς  
 LTrA. <sup>o</sup> — οὕτως L. <sup>p</sup> + αὐτοὶ they (are reasoning) qLjw. <sup>q</sup> λέγει says TTrA.  
 r Ἀφίενται are forgiven LTr. <sup>s</sup> σου thy (sins) GTTAW. <sup>t</sup> ἔγεραι GLTW; ἔγειρον TTrA.  
 v — καὶ GTrAw. <sup>w</sup> τὸν κράβατόν σου LTrAw. <sup>x</sup> ὕπαγε go T. <sup>y</sup> ἐπὶ τῆς γῆς ἀφίεναι  
 GLTTW. <sup>z</sup> ἔγεραι GLTTAW. <sup>a</sup> — καὶ G[L]TrAw. <sup>b</sup> καὶ εὐθὺς TTrA. <sup>c</sup> ἐμπροσθεν T.  
 d — λέγοντας [L]A: <sup>e</sup> οὕτως οὐδέποτε TTrA. <sup>f</sup> εἶδαμεν LTrA. <sup>g</sup> εἰς to T.

παράγων εἶδεν ἡ Λευὶ<sup>h</sup> τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ  
 passing on he saw Levi the [son] of Alphaeus sitting at the  
 τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. Καὶ ἀναστὰς  
 tax office, and says to him, Follow me. And having arisen  
 ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο<sup>h</sup> ἔν τῃ<sup>h</sup> κατακεῖσθαι αὐ-  
 he followed him. And it came to pass as he reclined  
 τὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-  
 [at table] in his house, that many tax-gatherers and sin-  
 λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.  
 uers were reclining [at table] with Jesus and his disciples;  
 ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. 16 καὶ οἱ γραμ-  
 for they were many, and they followed him. And the scribes  
 ματεῖς καὶ οἱ Φαρισαῖοι, οἱ ἰδόντες αὐτὸν ἐσθίοντα μετὰ  
 and the Pharisees, having seen him eating with  
 τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ,  
 the tax-gatherers and sinners, said to his disciples,  
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ  
 Why [is it] that with the tax-gatherers and sinners he eats and  
 πίνει; 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρειαν  
 drinks? And having heard Jesus says to them, Not need  
 ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχον-  
 have they who are strong of a physician, but they who ill are.  
 τες. οὐκ ἔληθον καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς  
 I came not to call righteous [ones], but sinners to  
 μετάνοιαν.<sup>h</sup>  
 repentance.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων<sup>h</sup>  
 And were the disciples of John and those of the Pharisees  
 νηστεύοντες καὶ ἔρχονται αὐτῷ, λέγοντες αὐτῷ, Διὰ τί οἱ μα-  
 fasting; and they come and say to him, Why the disci-  
 ται Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ  
 ples of John and those of the Pharisees fast, but thy  
 μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ  
 disciples fast not? And said to them Jesus,  
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος. ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν  
 Can the sons of the bridechamber, while the bridegroom with them  
 ἐστίν, νηστεύειν; ὥσον χρόνον μετ' αὐτῶν ἔχουσιν τὸν νυμ-  
 is, fast? as long as with them they have the bride-  
 φίον, οὐ δύνανται νηστεύειν. 20 ἔλευσονται δὲ ἡμέραι ὅταν  
 groom, they are not able to fast. But will come days when  
 ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-  
 will have been taken away from them the bridegroom, and then they  
 στεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 καὶ οὐδεὶς ἐπίβλημα  
 will fast in those days. And no one a piece  
 ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἑματίῳ παλαιῷ· εἰ δὲ μή,  
 of cloth unfulled sews on an old garment; otherwise,  
 αἶρε τὸ πληρωμα<sup>h</sup> αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ  
 takes away the filling up of it new from the old, and

by, he saw Levi the son of Alphaeus sitting at the receipt of cus-  
 tom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is

<sup>h</sup> Λευὶν TA. <sup>i</sup> γίνεται it comes to pass TTR. <sup>k</sup> — ἐν τῇ T[Tr]. <sup>l</sup> ἠκολούθουν they were following TTR. <sup>m</sup> — οἱ T. <sup>n</sup> τῶν Φαρισαίων of the Pharisees TTR. <sup>o</sup> + καὶ also [I.] TTR. <sup>p</sup> ὅτι ἐσθίει L; ὅτι ἦσθιεν that he was eating TTR. <sup>q</sup> ἁμαρτωλῶν καὶ τελωνῶν LTR. <sup>r</sup> — τί TTR. <sup>s</sup> ἁμαρτωλῶν καὶ τῶν τελωνῶν LTR. <sup>t</sup> [καὶ πίνει] L. <sup>v</sup> — εἰς μετάνοιαν GLTTTAW. <sup>w</sup> οἱ Φαρισαῖοι the Pharisees GLTTTAW. <sup>x</sup> Διὰ τί LTR. <sup>y</sup> + μαθηταὶ (οἱ the) disciples TTR. <sup>z</sup> ἔχουσιν τὸν νυμφῶνα μετ' αὐτῶν (μεθ' ἐαυτῶν L) LTR. <sup>a</sup> ἐκείνῃ τῇ ἡμέρᾳ that day GLTTTAW. <sup>b</sup> — καὶ GLTTTAW. <sup>c</sup> ῥάκους L. <sup>d</sup> ἐπιρράπτει TTR. <sup>e</sup> αἶρε τὸ πληρωμα<sup>h</sup> αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ takes away the filling up of it new from the old, and <sup>f</sup> + ἀπ' αὐτοῦ from it A. <sup>g</sup> + ἀπ' from LT.

made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

χειρὸν σχίσμα γίνεται. 22 καὶ οὐδεὶς βάλλει ὄλνον νέον εἰς ἄσκους παλαιούς· εἰ δὲ μή, ῥήσσει ὁ ὄλνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἑκχέται καὶ οἱ ἀσκοὶ ἀπολύνται· ἄλλα ὄλνον νέον εἰς ἀσκούς καινοὺς βλητέον.<sup>1</sup>

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat of the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 therefore the Son of man is Lord also of the sabbath.

23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν· καὶ ὡς ἤρξαντο οἱ μαθηταὶ αὐτοῦ διὰ τῶν σπορίμων, καὶ οἱ Φαρισαῖοι ἐλεγον τοῖς ἀσκούς, καὶ ὁ οἶνος ἑκχέται καὶ οἱ ἀσκοὶ ἀπολύνται· ἄλλα ὄλνον νέον εἰς ἀσκούς καινοὺς βλητέον.<sup>1</sup> 24 καὶ οἱ Φαρισαῖοι ἐλεγον αὐτῷ, Ἰδε, τί ποιοῦσιν αὐτοὶ τοῖς σάββασιν ὃ οὐκ ἐξέστιν; 25 καὶ αὐτοὶ ἐλέγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπεινάσεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξέστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ ἐλέγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἀνθρώπος διὰ τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

III. And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved

3 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμένην ἔχων τὴν χεῖρα, 2 καὶ παροῦν αὐτὸν εἰς τοῖς σάββασιν ἰατρῆσαι αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένην ἔχοντι τὴν χεῖρα, Ὁ ἔγειρε καὶ ἵστη. 4 καὶ λέγει αὐτοῖς, Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιεῖν, ἢ κακοποιεῖν; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; Οἱ δὲ ἥσυχον. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, ἰσχυρῶς ἐλάλει αὐτοῖς, λέγων, ὅτι οὐκ ἐστὶν ἀγαθὸν τοῖς σάββασιν ἰατρῆσαι αὐτόν, ἢ κακοποιεῖν; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; Οἱ δὲ ἥσυχον. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, ἰσχυρῶς ἐλάλει αὐτοῖς, λέγων, ὅτι οὐκ ἐστὶν ἀγαθὸν τοῖς σάββασιν ἰατρῆσαι αὐτόν, ἢ κακοποιεῖν; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; Οἱ δὲ ἥσυχον.

<sup>1</sup> ῥήξει will burst LTTA.

<sup>2</sup> καὶ ὁ νέος LTTA.

<sup>3</sup> ἀπόλλυται καὶ οἱ ἀσκοὶ is destroyed

and the skins TTTA. <sup>4</sup> ἄλλα... βλητέον T[TT]A.

<sup>5</sup> αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι (διαπορεύεσθαι LIT) LTTA.

<sup>6</sup> οἱ μαθηταὶ αὐτοῦ ἤρξαντο LTTA.

<sup>7</sup> ὁδοποιοῦν LTTA.

<sup>8</sup> ἐν LTTA.

<sup>9</sup> αὐτοὺς [L]TTT.

<sup>10</sup> λέγει he says LTTT.

<sup>11</sup> [πῶς] TTA.

<sup>12</sup> τοῦ LTTTAW.

<sup>13</sup> τοὺς ἱερεῖς T.

<sup>14</sup> καὶ αὐτὸς LTTA.

<sup>15</sup> τὴν [read] T[TT]A.

<sup>16</sup> ἦν [read] [was] L[TT].

<sup>17</sup> παρετηροῦντο L.

<sup>18</sup> ἐν (on) the T.

<sup>19</sup> θεραπεύει he heals T.

<sup>20</sup> κατηγορήσουσιν they shall accuse LTT.

<sup>21</sup> τὴν χεῖρα ἔχοντι ξηράν LTTA.

<sup>22</sup> τὴν ξηρὰν χεῖρα ἔχοντι T.

<sup>23</sup> ἔγειρε GLTTA.

<sup>24</sup> ἀγαθὸν ποιῆσαι T.

<sup>25</sup> συνλυπούμενος TA.



λυπούμενος<sup>1</sup> ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ  
grieved at the hardness of their heart, he says to the  
ἀνθρώπῳ, "Ἐκτείνον τὴν χεῖρά σου." Καὶ ἐξέτεινεν, καὶ  
man, Stretch out thy hand. And he stretched out [it], and  
ἡ ἀποκατεστάθη<sup>2</sup> ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.<sup>3</sup> 6 Καὶ ἐξελ-  
was restored his hand sound as the other. And having  
θύντες οἱ Φαρισαῖοι "εὐθέως<sup>4</sup> μετὰ τῶν Ἡρωδιανῶν συμβούλιον  
gone out the Pharisees immediately with the Herodians counsel  
οἱ ποιοῦν<sup>5</sup> κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.  
took against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ<sup>6</sup> εἰς  
And Jesus withdrew with his disciples to  
τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας  
the sea; and great a multitude from Galilee  
ἠκολούθησαν<sup>7</sup> αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἱε-  
followed him, and from Judea, and from Je-  
ροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου·  
rusalem, and from Idumea, and beyond the Jordan; and  
καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἠκούσαντες<sup>8</sup>  
and they around Tyre and Sidon, a multitude great, having heard  
ὅσα ἔποιε<sup>9</sup>. ἦλθον πρὸς αὐτόν. 9 καὶ εἶπεν τοῖς μαθη-  
how much he was doing came to him. And he spoke to his dis-  
ταῖς αὐτοῦ, ἵνα πλοῖαρον προσκαρτεῷ αὐτῷ διὰ τὸν  
ciples, that a small ship might wait upon him, on account of the  
ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἐθερά-  
crowd, that they might not press upon him. For many he  
πευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι  
healed, so that they beset him, that him they might touch, as many as  
εἶχον μάστιγας· 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτόν  
had scourges; and the spirits the unclean, when him  
ἑθεώρει, προσέπιπτον<sup>12</sup> αὐτῷ, καὶ ἔκραζον<sup>13</sup>, λέγοντα, "Ὅτι σὺ  
they beheld, fell down before him, and cried, saying, Thou  
εἰ ὁ υἱὸς τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ  
art the Son of God. And much he rebuked them, so that not  
αὐτὸν φανερόν<sup>14</sup> ποιήσωσιν<sup>15</sup>.  
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς  
And he goes up into the mountain, and calls to [him] whom  
ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν  
would he; and they went to him. And he appointed  
δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς  
twelve that they might be with him, and that he might send them  
κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν<sup>16</sup> θεραπεύειν τὰς νόσους καὶ<sup>17</sup>  
to preach, and to have authority to heal diseases and  
ἐκβάλλειν τὰ δαιμόνια. 16 καὶ ἐπέθηκεν<sup>18</sup> τῷ Σίμωνι ὄνομα<sup>19</sup>  
to cast out demons. And he added to Simon [the] name  
Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην  
Peter; and James the [son] of Zebedee, and John  
τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα  
the brother of James; and he added, to them [the] names

for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straightly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils: 16 and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boan-

<sup>1</sup> — σου (read [thy]) hand T[Tr]A. <sup>2</sup> ἀπεκατεστάθη GLTTrAW. <sup>3</sup> — ὡς ἡ ἄλλη GLTTrAW. <sup>4</sup> εὐθέως TTrA. <sup>5</sup> οἱ ποιοῦν T; ἐδίδουν gave TrA. <sup>6</sup> μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν GLTTrA. <sup>7</sup> εἰς GLT. <sup>8</sup> ἠκολούθησαν LTTrA; ἠκολούθησαν placed after Ἰουδαίας T. <sup>9</sup> — αὐτῷ [L]TTrA. <sup>10</sup> — οἱ [L]TTrA. <sup>11</sup> ἀκούοντες hearing LTTrA. <sup>12</sup> ἑθεώρειν T. <sup>13</sup> ἐπετίμα αὐτόν GW. <sup>14</sup> ποιήσωσιν TTrA. <sup>15</sup> + [ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι] because they had known him to be the Christ L. <sup>16</sup> — θεραπεύειν τὰς νόσους καὶ TTrA. <sup>17</sup> + καὶ ἐποίησεν τοὺς δώδεκα, and he appointed the twelve T. <sup>18</sup> ὄνομα τῷ Σίμωνι TTrA.



31 <sup>d</sup>Ἐρχονται οὖν<sup>h</sup> οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ <sup>h</sup>ἔξω <sup>i</sup>ἑστῶτες<sup>h</sup> ἀπέστειλαν πρὸς αὐτόν, <sup>h</sup>φωνοῦντες<sup>h</sup> αὐτόν.  
Then come [his] brethren and his mother, and  
without standing sent to him, calling him.  
32 καὶ ἐκάθητο ὄχλος περὶ αὐτόν· <sup>h</sup>εἶπον δὲ<sup>h</sup> αὐτῷ, Ἰδοῦ,  
And sat a crowd around him: and they said to him, Behold,  
ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου <sup>h</sup>ἔξω <sup>h</sup>ζητοῦσίν σε. 33 Καὶ  
thy mother and thy brethren without seek thee. And  
ἀπεκρίθη αὐτοῖς, λέγων, <sup>h</sup>Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελ-  
he answered them, saying, Who is my mother or brethren?  
φοί μου; 34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ  
ren why? And having looked around on in a circuit those who around  
αὐτόν<sup>h</sup> καθημένους, λέγει, <sup>h</sup>Ἰδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί  
him were sitting, he says, Behold, my mother and brethren  
μου. 35 Ὅς γὰρ<sup>h</sup> ἂν ποιή<sup>h</sup> τὸ θέλημα<sup>h</sup> τοῦ θεοῦ, οὗτος ἀδελ-  
my: for whoever shall do the will of God, he is brother,  
φός μου καὶ ἀδελφή μου<sup>h</sup> καὶ μήτηρ ἐστίν.  
ther my and my sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ  
And again he began to teach by the sea, And  
ἑσυνήχθη<sup>h</sup> πρὸς αὐτόν ὄχλος πολὺς, ὥστε αὐτόν <sup>h</sup>ἔμ-  
was gathered together to him a crowd great, so that he having  
βάντα εἰς τὸ πλοῖον<sup>h</sup> καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ  
entered into the ship sat in the sea, and all the  
ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. 2 καὶ ἐδίδασκεν  
crowd close to the sea on the land was. And he taught  
αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-  
them in parables many things, and said to them in teach-  
δαχῇ αὐτοῦ, 3 Ἀκούετε ἰδοῦ, ἐξῆλθεν ὁ σπείρων τοῦ<sup>h</sup> σπείρειν  
ing his, Harken: behold, went out the sower to sow.  
4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν,  
And it came to pass as he sowed, one fell by the way,  
καὶ ἦλθεν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό.  
and came the birds of the heaven and devoured it.  
5 Ἄλλο δὲ<sup>h</sup> ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν  
And another fell upon the rocky place, where it had not earth  
πολλήν· καὶ εὐθέως<sup>h</sup> ἐξανέτειλεν, διὰ τὸ μὴ εἶχεν βάθος<sup>da</sup>  
much, and immediately it sprang up, because of not having depth  
γῆς. 6 Ἄλλου δὲ ἀνατείλαντος<sup>h</sup> ἔκαυματίσθη, καὶ διὰ  
of earth; and [the] sun having arisen it was scorched, and because of  
τὸ μὴ εἶχεν ῥίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς<sup>h</sup>  
not having root it withered away: And another fell among the  
ἀκάνθας· καὶ ἀνέβησαν αὐτὰν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό, καὶ  
thorns, and grew up the thorns, and choked it, and  
καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλο<sup>h</sup> ἔπεσεν εἰς τὴν γῆν τὴν  
fruit it yielded not. And another fell into the ground the

31 There came then his brethren and his mother, and, stand-  
ing without, sent unto him, calling him.  
32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.  
33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

IV. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Harken: Behold, there went out a sower to sow: 4 and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 but when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield

<sup>d</sup> καὶ ἔρχονται LITAW; καὶ ἔρχεται T. <sup>e</sup> ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ GLTTFW; οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ A. <sup>f</sup> στήκοντες TTRA. <sup>g</sup> καλοῦντες LITRA. <sup>h</sup> περὶ αὐτόν ὄχλος LITAW. <sup>i</sup> καὶ λέγοντες and they say LITRAW. <sup>k</sup> καὶ αἱ (— αἱ w) ἀδελφαὶ σου and thy sisters LT[A]W. <sup>l</sup> ἀποκριθεὶς αὐτοῖς λέγει answering them he says TTRA. <sup>m</sup> καὶ and LITR. <sup>n</sup> — μου [T]A. <sup>o</sup> τοὺς περὶ αὐτόν κύκλῳ LITR. <sup>p</sup> Ἰδοῦ L. <sup>q</sup> — γὰρ for LT [T]A. <sup>r</sup> τὰ θελήματα (read the things God wills) A. <sup>s</sup> — μου my LITRA. <sup>t</sup> συνάγεται is gathered together LITRAW. <sup>v</sup> πλείους very great TTRA. <sup>w</sup> εἰς τὸ (— τὸ TTRA) πλοῖον ἐμβάντα LITRW. <sup>x</sup> ἦσαν were TTRA. <sup>y</sup> — τοῦ LT[T]A. <sup>z</sup> — τοῦ οὐρανοῦ GLTTFWA. <sup>a</sup> καὶ ἄλλο LITRA. <sup>b</sup> καὶ and [L]TRA. <sup>c</sup> εὐθύς LITRA. <sup>da</sup> + τῆς L. <sup>db</sup> καὶ ὅτε ἀνέτειλεν ὁ ἥλιος and when the sun was risen LITRA. <sup>fa</sup> ἔκαυματίσθησαν they were scorched TR. <sup>ga</sup> — τὰς G. <sup>ha</sup> ἄλλα others TA.



fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred, 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as

καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. 9 Καὶ ἔλεγεν αὐτοῖς, ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 10 Ὃτε δὲ ἔγένετο καταμόνας, ᾐρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα ἡ τὴν παραβολὴν. 11 Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται· 12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν; καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν, μήποτε ἐπιστρίψωσιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. 13 Καὶ λέγει αὐτοῖς, Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε; 14 ὁ σπείρων τὸν λόγον σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. 16 καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. 18 καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες, 19 καὶ αἱ μέρμυραι τοῦ αἰῶνος· τοῦτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, 20 καὶ ὁ καρπὸς γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν

<sup>1</sup> αὐξανόμενον LTT<sup>1</sup>AW. <sup>2</sup> εἰς A; εἰς unto T<sup>1</sup>. <sup>3</sup> — αὐτοῖς GLTT<sup>1</sup>AW. <sup>4</sup> ὃς ἔχει LTT<sup>1</sup>AW. <sup>5</sup> καὶ ὅτε LTT<sup>1</sup>A. <sup>6</sup> κατὰ μόνas LTT<sup>1</sup>. <sup>7</sup> ᾠρώτων LTT<sup>1</sup>A; ᾠρώτων T. <sup>8</sup> τὰς παραβολὰς the parables TTT<sup>1</sup>A. <sup>9</sup> — γινῶναι LTT<sup>1</sup>A; τὸ μυστήριον δέδοται TTT<sup>1</sup>A. <sup>10</sup> — τὰ T. <sup>11</sup> — τὰ ἁμαρτήματα (read [their sins]) [L]TT<sup>1</sup>A. <sup>12</sup> εὐθὺς TTT<sup>1</sup>A. <sup>13</sup> ἐν αὐτοῖς in them T; εἰς αὐτοῖς in them TTT<sup>1</sup>. <sup>14</sup> ὁμοίως εἰσιν T. <sup>15</sup> εὐθὺς LTT<sup>1</sup>A. <sup>16</sup> ἄλλοι others GLTT<sup>1</sup>AW. <sup>17</sup> ἐπὶ about T. <sup>18</sup> ἀκούσαντες heard TTT<sup>1</sup>. <sup>19</sup> — τοῦτου this GLTT<sup>1</sup>A. <sup>20</sup> συνπνίγουσιν TA. <sup>21</sup> ἐκείνοι those TTT<sup>1</sup>A.

τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ  
 the good have been sown, such as hear the word and  
 παραδέχονται, καὶ καρποφοροῦσιν, ἔν<sup>ν</sup> τριάκοντα, καὶ ἔν<sup>ν</sup>  
 receive [it], and bring forth fruit, one thirty, and one  
 ἑξήκοντα, καὶ ἔν<sup>ν</sup> ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, Ἐμὴτι ἡ  
 sixty, and one a hundred. And he said to them, The  
 λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τῆν  
 lamp comes that under the corn measure it may be put or under the  
 κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἵπιτεθῇ; 22 οὐ γάρ  
 couch? [Is it] not that upon the lampstand it may be put? for not  
 ἐστὶν ἕτι κρυπτόν, ἵδ<sup>ν</sup> εἰάν μὴ φανερωθῇ οὐδὲ  
 is anything hidden, unless it should be made manifest, nor  
 ἐγένετο ἀποκρυφόν, ἀλλ' ἵνα νῆς φανερόν ἔλθῃ.  
 has taken place a secret thing, but that to light it should come.  
 23 εἰτε ἔχει ὦτα ἀκούειν, ἀκουέτω. 24 Καὶ ἔλεγεν αὐτοῖς,  
 If anyone has ears to hear, let him hear. And he said to them,  
 Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται  
 Take heed what ye hear: with what measure ye mete it shall be measured  
 ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. 25 ὁς γὰρ ἂν  
 to you, and shall be added to you who hear; for whoever  
 ἔχῃ, δοθήσεται αὐτῷ ὁς οὐκ ἔχει, καὶ ὁ ἔχει  
 may have, shall be given to him; and he who has not, even that which he has  
 ἀρθήσεται ἀπ' αὐτοῦ.  
 shall be taken from him.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἔάν<sup>ν</sup>  
 And he said, Thus is the kingdom of God, as if  
 ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ  
 a man should cast the seed upon the earth, and should sleep  
 καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ  
 and rise night and day, and the seed should sprout  
 καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ γὰρ ἡ γῆ  
 and be lengthened how knows not he; of itself for the earth  
 καρποφορεῖ, πρῶτον χόρτον, εἴτα σάχυν, εἴτα πλήρη  
 brings forth fruit, first a blade, then an ear, then full  
 αἰτάν<sup>ν</sup> ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδῷ ὁ καρπός,  
 corn in the ear. And when offers itself the fruit,  
 εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρίστηκεν ὁ θερισμός.  
 immediately he sends the sickle, for has come the harvest.

30 Καὶ ἔλεγεν, Τίτι μοι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ;  
 And he said, To what shall we liken the kingdom of God?  
 ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς βόκκον  
 or with what parable shall we compare it? As to a grain  
 σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος  
 of mustard, which, when it has been sown upon the earth, less  
 πάντων τῶν σπερμάτων ἐστίν. ἐπὶ τῆς γῆς. 32 καὶ  
 than all the seeds is which [are] upon the earth, and  
 ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων  
 when it has been sown, it grows up, and becomes than all the herbs  
 μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ  
 greater, and produces branches great, so that are able under

hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 for there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the

ἔν in TTR. ε + ὅτι that TA. ἔρχεται ὁ λύχνος LITRA. ἡ τεθῇ LITRAW. κ — τι  
 (read it is not) [LITRA]. ἵδ — ὅ LITRA. μ + ἵνα that LITRA. ἔλθῃ εἰς φανερόν TTR.  
 ο — καὶ προσ. ὑμῖν G. π — τοῖς ἀκούουσιν GLITRA. ἔχει has LITRA. ε — εἰν TTR.  
 βλαστᾷ LITRA. γ — γὰρ LITRA. εἴτεν TTR. πλήρης σίτος LITRA. παραδῷ LITRA.  
 εὐθέως TTR. ὡς how TTR. τίτι αὐτὴν παραβολῇ ὅμως what parable shall we  
 represent it? LITRA. βόκκον a grain GLITRAW. μικρότερον ὢν being less LITRA.  
 δ — ἐστὶν LITRA. ε [τῶν ἐπὶ τῆς γῆς] L. μείζων (μείζων T) πάντων τῶν λαχάνων LITRA.

fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. <sup>the shadow of it the birds of the heaven to roost.</sup>

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐῴδυναντο<sup>1</sup> ἀκούειν, 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ ἵτοις μαθηταῖς αὐτοῦ<sup>2</sup> ἐπέλεγεν πάντα. <sup>And with such parables many he spoke to them the word, as they were able to hear, but without a parable spoke he not to them; and apart to his disciples he explained all things.</sup>

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅψις γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὥς ἦν ἐν τῇ πλοίῳ· καὶ ἄλλα ἰδὲ<sup>1</sup> κ' πλοῖα<sup>2</sup> ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαῖα ψιφάνημος μεγάλη, καὶ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. 38 καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; <sup>And he says to them on that day, evening being come, Let us pass over to the other side. And having dismissed the crowd, they take with [them] him as he was in the ship; also other ships were with him. And comes a storm of wind violent, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say to him, Teacher, is it no concern to thee that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</sup>

V. And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no man could bind him, no, not with chains:

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. 2 καὶ ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως<sup>1</sup> ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὐτε<sup>2</sup> ἀλύσειν<sup>3</sup> οὐδεὶς ἠδύνατο αὐτόν. <sup>And they came to the other side of the sea, to the country of the Gadarenes. And on his having gone forth out of the ship, immediately met him out of the tombs a man with an unclean spirit, who [his] dwelling had in the tombs; and not even with chains anyone was able him? (lit. no one)</sup>

εἰδύναντο LIT. ἰδιόις μαθηταῖς to his own disciples TA. i — δὲ LIT[A]. κ' πλοῖα ships GLTTR. ἦσαν T. μεγάλη ἀνέμου LITTR. καὶ τὰ LITTR. ὅδε γεμίζεσθαι τὸ πλοῖον already was filled the ship LITTR. P ἐν GLTTRAW. ἐγείρουσιν they awake TITR. οὐπω not yet LIT. αὐτῷ ὑπακούει T; ὑπακούει αὐτῷ TITR. Γερασηνῶν Gerasenes LITR; Γεργεσηνῶν Gergesenes A. ἐξεληθόντος αὐτοῦ LITR. — εὐθέως I; εὐθὺς TITR[A]. ὑπήντησεν LITR. μνήμασιν (— V GW) GLTTRAW. οὐδὲ LITTRAW. ἀλύσει with a chain LITTR. + οὐκέτι any longer (lit. no longer) LITTRAW. ἠδύνατο LITTR.



δησαι, 4 δια τὸ αὐτὸν πολλάκις πέδας καὶ ἀλύσειν δε-  
to bind, because that he often with fetters and chains had  
δέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ  
been bound, and <sup>2</sup>had <sup>1</sup>been <sup>2</sup>torn <sup>2</sup>asunder <sup>2</sup>by <sup>2</sup>him <sup>2</sup>the <sup>2</sup>chains, and  
τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυεν<sup>1</sup> δαμάσαι·  
the fetters had been shattered, and no one him was able to subdue.  
5 καὶ <sup>4</sup>διαπαντὸς<sup>1</sup> νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν  
And continually night and day in the mountains and in  
τοῖς μνήμασιν<sup>1</sup> ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις.  
the tombs he was crying and cutting himself with stones.  
6 <sup>1</sup>Ἰδὼν δὲ<sup>1</sup> τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσ-  
And having seen Jesus from afar, he ran and did  
ἐκύνησεν αὐτῷ,<sup>1</sup> 7 καὶ κρᾶζας φωνῇ μεγάλῃ<sup>1</sup> εἶπεν,<sup>1</sup> Τί ἐμοὶ  
homage to him, and crying with a voice loud he said, What to me  
καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν  
and to thee, Jesus, Son of God the Most High? I adjure thee  
θεόν, μὴ με βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ, Ἐξελθε, τὸ  
by God, <sup>2</sup>not <sup>2</sup>me <sup>2</sup>torment. For he was saying to him, Come forth, the  
πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα  
spirit the unclean, out of the man. And he asked  
αὐτόν, Τί <sup>1</sup>σοι ὀνομα<sup>1</sup>; Καὶ <sup>1</sup>ἀπεκρίθη, λέγων,<sup>1</sup> Ἰ Λεγιὼν<sup>1</sup>  
him, What [is] thy name? And he answered, saying, Legion  
ὀνομά μοι,<sup>1</sup> ὅτι πολλοὶ ἐσμεν. 10 Καὶ παρεκάλει αὐτὸν  
my name [is], because many we are. And he besought him  
πολλά, ἵνα μὴ αὐτοὺς<sup>1</sup> ἀποστείλῃ ἔξω τῆς χώρας. 11 ἦν δὲ  
much, that not them he would send out of the country. Now there was  
ἐκεῖ πρὸς ὅτ' αὶ ὄρη<sup>1</sup> ἀγέλη χοίρων μεγάλη βοσκομένη· 12 καὶ  
there just at the mountains a herd of swine great feeding; and  
παρεκάλεσαν αὐτὸν ῥπάντες οἱ δαίμονες,<sup>1</sup> λέγοντες, Πέμψον  
<sup>1</sup>besought <sup>2</sup>him <sup>2</sup>all <sup>2</sup>the <sup>2</sup>demons, saying, Send  
ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 Καὶ  
us into the swine, that into them we may enter. And  
ἑπέτρεψεν αὐτοῖς <sup>1</sup>εὐθέως ὁ Ἰησοῦς,<sup>1</sup> καὶ ἐξελθόντα τὰ  
<sup>2</sup>allowed <sup>2</sup>them <sup>2</sup>immediately <sup>2</sup>Jesus. And having gone out the  
πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν  
spirits the unclean entered into the swine, and rushed  
ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν· <sup>1</sup>ἦσαν δὲ<sup>1</sup>  
<sup>2</sup>the herd down the steep into the sea, (now they were  
ὥς δισχίλιον καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 Οἱ δὲ<sup>1</sup>  
about two thousand), and they were choked in the sea. And those who  
βόσκοντες τοὺς χοίρους<sup>1</sup> ἔφυγον, καὶ ἀνήγγειλαν<sup>1</sup> εἰς τὴν  
fed the swine fled, and announced [it] to the  
πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ <sup>1</sup>ἐξῆλθον<sup>1</sup> ἰδεῖν τί ἐστὶν τὸ  
city and to the country. And they went out to see what it is that  
γεγονός· 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν  
has been done. And they come to Jesus, and see  
τὸν δαιμονιζόμενον καθημένον <sup>2</sup>καὶ<sup>1</sup> ἱματισμένον καὶ σωφρο-  
the possessed by demons sitting and clothed and of sound  
νοῦντα, τὸν ἐσχηκότα τὸν ἑλεγεῶνα<sup>1</sup> καὶ ἐφοβήθησαν. 16 καὶ  
mind, him who had the legion: and they were afraid. And

4 because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw

<sup>1</sup> ἴσχυεν αὐτὸν LITTAW. <sup>2</sup> δια παντὸς AL. <sup>3</sup> μνήμασιν (— n GW) καὶ ἐν τοῖς ὄρεσιν GLTTAW.  
<sup>4</sup> καὶ ἰδὼν TTA. <sup>5</sup> αὐτὸν A. <sup>6</sup> λέγει he says LITTAW. <sup>7</sup> ὀνομά σοι LITTA. <sup>8</sup> λέγει  
αὐτῷ he says to him GLTTAW. <sup>9</sup> Λεγιὼν LITTA. <sup>10</sup> + ἐστὶν is L. <sup>11</sup> αὐτὰ TTR.  
<sup>12</sup> τῷ ὄρει the mountain LITTAW. <sup>13</sup> πάντες GW[L]; — πάντες οἱ δαίμονες (read they  
besought) TTA. <sup>14</sup> — εὐθέως ὁ Ἰησοῦς (read he allowed) [L]TT[A]. <sup>15</sup> ἦσαν δὲ [L]TTA.  
<sup>16</sup> καὶ οἱ LITTA. <sup>17</sup> αὐτοὺς them GLTTAW. <sup>18</sup> ἀπήγγειλαν told GLTTAW. <sup>19</sup> ἦλθον  
they went LITTAW. <sup>20</sup> — καὶ LITTA. <sup>21</sup> ἑλεγεῶνα LITTA.

it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαίμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ᾤξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. 18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλε αὐτὸν ὁ δαίμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. 19 ὁ δὲ εἶπεν, ὅτι οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα ἐσοὶ ἐποίησεν, καὶ ἡλέησεν σε. 20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ ἰησοῦς· καὶ πάντες ἐθαύμαζον.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him: and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 when she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And

21 Καὶ διαπεράσαντος τοῦ ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. 23 καὶ παρεκάλε αὐτόν πολλά, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἐχει· ἵνα ἐλθὼν ἐπιθῇ καὶ τὰς χεῖρας, ἵνα σωθῇ καὶ ζήσεται. 24 Καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. 25 Καὶ γυνὴ τις ἑλθοῦσα, ἔχουσα ῥύσει αἵματος ἑτη δώδεκα, 26 καὶ πολλά παθοῦσα ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ παρ' ἐαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα ἑπερὶ τοῦ ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. 28 ἔλεγεν γάρ, Ὅτι ἐάν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. 29 Καὶ

<sup>1</sup> ἐμβαίνοντος [was] entering LITTAW. <sup>2</sup> μετ' αὐτοῦ ἦ LITTAW. <sup>3</sup> καὶ ἐ LITTAW. <sup>4</sup> ἰησοῦς (read he did not suffer) G[LITTAW]. <sup>5</sup> ἀπάγγειλον tell LITTAW. <sup>6</sup> ὁ κύριός σοι TITTA. <sup>7</sup> ἐποίησεν has done LITTAW. <sup>8</sup> εἰς τὸ πέραν πάλιν T. <sup>9</sup> ἰδοὺ [LITTA. <sup>10</sup> παρεκάλεῖ he beseeches TITTA. <sup>11</sup> τὰς χεῖρας αὐτῇ LITTA. <sup>12</sup> ἵνα in order that LITTA. <sup>13</sup> ζήσῃ may live LITTA. <sup>14</sup> — τις LITTA. <sup>15</sup> δώδεκα ἑτη T. <sup>16</sup> αὐτῆς LITTAW. <sup>17</sup> + τὰ the things T[A]. <sup>18</sup> ἐάν ἄψωμαι κἀν τῶν ἱματίων αὐτοῦ T.A.

ἑυθέως<sup>ε</sup> ἔξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω  
immediately was dried up the fountain of her blood, and she knew

τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 καὶ ἑυθέως<sup>ε</sup>  
in [her] body that she was healed from the scourge. And immediately

ὁ Ἰησοῦς, ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν  
Jesus, knowing in himself [that] the out of him power

ἔξελοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο  
had gone forth, having turned in the crowd, said, Who of me touched?

τῶν ἱματίων; 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις  
the garments? And said to him his disciples, Thou seest

τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;  
the crowd pressing on thee, and sayest thou, Who me touched?

32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ  
And he looked round to see her who this had done. But the

γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδὺν ὃ γέγονεν ἔπ<sup>π</sup>  
woman being frightened and trembling, knowing what had been done upon

αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν  
her, came and fell down before him, and told him all

τὴν ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ, Ὁυῶγατερ, ἡ πίστις σου<sup>ς</sup>  
the truth. And he said to her, Daughter, thy faith

σέσωκέν σε ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μάστι-  
has cured thee; go in peace, and be sound from scourge

γός σου. 35 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχι-  
thy. [While] yet he is speaking, they come from the ruler of

συναγωγῆς, λέγοντες, Ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι  
the synagogue's [house], saying, Thy daughter is dead; why still

σκιᾶλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς ἑυθέως<sup>ε</sup> ἤκου-  
troublest thou the teacher? But Jesus immediately, having

σας<sup>ς</sup> τὸν λόγον λαλοῦμενον λέγει τῷ ἀρχισυναγώγῃ, Μὴ  
heard the word spoken, says to the ruler of the synagogue, Not

φοβοῦ<sup>ς</sup> μόνον πιστεῦε. 37 Καὶ οὐκ ᾤφηκεν οὐδένα<sup>ς</sup> αὐτοῦ<sup>ν</sup>  
fear; only believe. And he suffered no one him

συνακολουθῆσαι, ἔμ<sup>η</sup> Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην  
to accompany, except Peter and James and John

τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχεται<sup>ς</sup> εἰς τὸν οἶκον τοῦ  
the brother of James. And he comes to the house of the

ἀρχισυναγώγου, καὶ θεωρεῖ θόρον<sup>ον</sup> βον, κλαίοντας καὶ  
ruler of the synagogue, and he beholds a tumult, [people] weeping and

ἀλαλάζοντας πολλὰ. 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί  
wailing greatly. And having entered he says to them, Why

θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ<sup>ς</sup>  
make ye a tumult and weep? the child is not dead, but

καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν ἔμ<sup>η</sup> παν-  
sleeps. And they laughed at him. But he having put out all,

τας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν  
takes with [him] the father of the child and the

μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ  
mother and those with him, and enters in where was the

παιδίον ἄνακειμενον. 41 καὶ κρατήσας τῆς χειρὸς τοῦ  
child lying. And having taken the hand of the

παιδίου, λέγει αὐτῇ, Ταλιθά, κούμ<sup>ι</sup>. ὁ ἔστιν μεθερμηνεύ-  
child, he says to her, Talitha, kumi; which is, being inter-

straightway the foun-  
tain of her blood was  
dried up; and she felt  
in her body that she  
was healed of that  
plague. 30 And Jesus,  
immediately knowing  
in himself that virtue  
had gone out of him,  
turned him about in  
the press, and said,  
Who touched any  
clothes? 31 And his  
disciples said unto him,  
Thou seest the multi-  
tude thronging thee,  
and sayest thou, Who  
touched me? 32 And  
he looked round about  
to see her that had  
done this thing. 33 But  
the woman fearing and  
trembling, know-  
ing what was done in  
her, came and fell  
down before him, and  
told him all the truth.  
34 And he said unto  
her, Daughter, thy  
faith hath made thee  
whole; go in peace,  
and be whole of thy  
plague. 35 While he  
yet spake, there came  
from the ruler of the  
synagogue's house cer-  
tain which said, Thy  
daughter is dead; why  
troublest thou the  
Master any further?  
36 As soon as Jesus  
heard the word that  
was spoken, he saith  
unto the ruler of the  
synagogue, Be not  
afraid; only believe.  
37 And he suffered no  
man to follow him,  
save Peter, and James,  
and John the brother  
of James. 38 And he  
cometh to the house of  
the ruler of the syna-  
gogue, and seeth the  
tumult, and them that  
wept and wailed great-  
ly. 39 And when he  
was come in, he saith  
unto them, Why make  
ye this ado, and weep?  
the damsel is not dead,  
but sleepeth. 40 And  
they laughed him to  
scorn. But when he  
had put them all out,  
he taketh the father  
and the mother of the  
damsel, and them that  
were with him, and  
entereth in where the  
damsel was lying.  
41 And he took the  
damsel by the hand,  
and said unto her,  
Talitha cumi; which  
is, being interpret-

<sup>ε</sup> εὐθὺς TTrA. <sup>τ</sup> — ἐπ' (read to her) [L]TTrA. <sup>ν</sup> + Ἰησοῦς Jesus L. <sup>ω</sup> Ουγάτηρ LTrA.  
<sup>ε</sup> — εὐθέως [L]TTrA. <sup>ς</sup> παρακούσας having disregarded TTrA. <sup>ς</sup> μετ' αὐτοῦ with him  
TTrA. <sup>α</sup> ἀκολουθῆσαι to follow L. <sup>η</sup> + τὸν TTrA. <sup>ς</sup> ἔρχονται they come LTrA.W.  
<sup>δ</sup> + καὶ and GLTTrA.W. <sup>ς</sup> αὐτὸς LTrA. <sup>ς</sup> πάντας GLTTrA.W. <sup>ς</sup> — ἀνακειμενον G[L]TTrA.  
<sup>η</sup> κούμ T; κούμ TrA.





σανδάλια· καὶ μὴ ἑνδύσῃσθε<sup>h</sup> δύο χιτῶνας. 10 Καὶ ἔλεγεν  
with sandals; and put not on two tunics. And he said  
αὐτοῖς, "Ὁποῦ ἵαν<sup>i</sup> εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν  
to them, Wherever ye enter into a house, there remain until  
ἐξέλθῃτε ἐκεῖθεν. 11 καὶ ὅσοι ἂν μὴ δέξωνται<sup>k</sup> ὑμᾶς, μηδὲ  
ye go out thence. And as many as will not receive you, nor  
ἀκούσωσιν ὑμῶν, ἐκπορεύμενοι ἐκεῖθεν, ἐκτυνάτε<sup>l</sup> τὸν χεῶν  
hear you, departing thence, shake off the dust  
τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἄμην  
which [is] under your feet, for a testimony to them. Verily  
λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ  
I say unto you, more tolerable it shall be for Sodom or Gomorrah in day  
κρίσεως, ἢ τῇ πόλει ἐκείνῃ." 12 Καὶ ἐξελθόντες<sup>m</sup> ἐκέρουσ-  
of judgment than, for that city. And having gone out they pro-  
σόν<sup>n</sup> ἵνα μετανοήσωσιν." 13 καὶ δαίμονια πολλὰ ἐξέβαλλον,  
claimed that [men] should repent. And demons many they cast out,  
καὶ ἡλειφὼν ἑλαίῳ πολλοὺς ἀρρώστους καὶ ἰθεράπευον.  
and anointed with oil many infirm and healed [them].

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ  
And heard the king Herod [of him], for public  
ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ὤλεγεν, "Ὅτι Ἰωάννης ὁ βαπ-  
became his name, and he said, John the Bap-  
τίζων<sup>p</sup> νεκρῶν ἡγέρθη," καὶ διὰ τοῦτο ἐνεργού-  
tist from among [the] dead is risen, and because of this ope-  
σιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι<sup>q</sup> ἔλεγον, "Ὅτι Ἡλίας"  
rate the works of power in him. Others said, Elias  
ἐστίν· ἄλλοι δὲ ἔλεγον, "Ὅτι προφήτης ἐστίν," ἢ ὥς εἰς τῶν  
it is; and others said, A prophet it is, or as one of the  
προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, "Ὅτι ὃν  
prophets. But having heard Herod said, Whom  
ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτός<sup>r</sup> ἡγέρθη  
I beheaded John, he it is. He is risen  
ἔκ νεκρῶν." 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας  
from among [the] dead. For himself Herod having sent  
ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ,  
seized John, and bound him in the prison,  
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,  
on account of Herodias the wife of Philip his brother,  
ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ,  
because her he had married. For said John to Herod,  
"Ὅτι οὐκ ἔξεστιν σοὶ ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.  
It is not lawful for thee to have the wife of thy brother.

19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ᾗθελεν<sup>s</sup> αὐτὸν ἀπο-  
But Herodias held it against him, and wished him to  
κτεῖναι· καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν  
kill, and was not able: for Herod feared  
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ  
John, knowing him [to be] a man just and holy, and  
συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἔποιε,<sup>t</sup> καὶ  
kept safe him; and having heard him, many things did, and

not put on two coats.  
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.  
11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.  
12 And they went out, and preached that men should repent.  
13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.  
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.  
16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.  
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.  
18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.  
19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:  
20 for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and

<sup>h</sup> ἐνδύσασθαι B. <sup>i</sup> ἂν LTr. <sup>k</sup> ἕαν for ἂν L; ὅς ἂν τόπος μὴ δέχεται whatsoever place will not receive TTrA. <sup>l</sup> — ἂμην λέγω . . . τῇ πόλει ἐκείνῃ GL|TTrA. <sup>m</sup> ἐκήρυξαν TTrA. <sup>n</sup> μετανοήσωσιν LTrA. <sup>p</sup> ἐλέγον they said L. <sup>q</sup> ἡγέρθηται (has risen) ἐκ νεκρῶν LTr; ἐκ νεκρῶν ἀνέστη A. <sup>r</sup> + δὲ also LITrAw. <sup>s</sup> Ἡλίας T. <sup>t</sup> — ἐστίν [L]TTrA. <sup>u</sup> — ἢ GLTTrAw. <sup>v</sup> ἔλεγεν TTrA. <sup>w</sup> — Ὅτι LTrA. <sup>x</sup> — ἐστίν αὐτός GL|TTrA. <sup>y</sup> — ἐκ νεκρῶν T[Tr]A. <sup>z</sup> — τῇ GLTTrAw. <sup>a</sup> ἐζητεῖ sought L. <sup>b</sup> ἡπόρει was at a loss [about] T.





κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἡ ἀναπαύεσθε ὀλίγον. Ἦσαν  
 apart into 'a desert, and rest a little. Ἦσαν  
 γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν  
 for 'those 'coming 'and 'those 'going many, and not even to eat  
 ἡνυκαίρουν." 32 καὶ ἀπῆλθον βεῖς ἔρημον τόπον τῇ  
 had they opportunity. And they went away into 'a place by the  
 πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι,  
 ship apart. And 'saw 'them 'going 'the 'crowds,  
 καὶ ἐπέγνωσαν αὐτὸν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν  
 'and 'recognized 'him 'many, and on foot from all the  
 πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνήλ-  
 cities ran together there, and went before them, and came to-  
 θον πρὸς αὐτόν. 34 καὶ ἐξελθὼν ἑίδεν ὁ Ἰησοῦς πολὺν  
 gether to him. And having gone out 'saw 'Jesus 'great  
 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν  
 'a crowd, and was moved with compassion towards them, because they were  
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς  
 as sheep not having a shepherd. And he began to teach them.  
 πολλά. 35 Καὶ ἤδη ὥρας πολλῆς ἔγεγονε, προσε-  
 many things. And already 'a late hour [it] being, com-  
 θόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν  
 ing to him his disciples say, Desert is  
 ὁ τόπος, καὶ ἤδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα  
 the place, and already [it is] a late hour; dismiss them, that  
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν  
 having gone 'to 'the 'in 'a 'circuit country and villages, they may buy  
 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37  
 for themselves bread; 'something 'for to eat they have not.  
 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.  
 But he answering said to them, Give 'to 'them 'ye to eat.  
 Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων  
 And they say to him, Having gone shall we buy two hundred  
 δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει  
 denarii of bread, and give them to eat? And he says  
 αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γύν-  
 to them, How many loaves have ye? go and see. And having  
 τες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ πέταξεν αὐτοῖς  
 known they say, Five, and two fishes. And he ordered, them  
 ἡ ἀνακλιναὶ πάντας συμπόσια συμπόσια ἐπὶ τῇ χλωρῇ χόρτῳ.  
 to make 'recline 'all by companies on the green grass.  
 40 καὶ ἀνέπεσον πρᾶσαι· πρᾶσαι, ἡ ἀνὰ ἑκατὸν καὶ ἡ ἀνὰ  
 And they sat down in ranks, and by hundreds and by  
 πενήκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο  
 fifties. And having taken the five loaves and the two  
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν ἐλόγησεν καὶ κατέκλα-  
 fishes, having looked up to the heaven he blessed and broke  
 σεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρα-  
 the loaves, and gave to his disciples that they might

ἡ ἀναπαύεσθε TTRa. ἡ εὐκαίρουν LTTra. ἡ ἐν τῷ πλοίῳ εἰς ἔρημον τόπον L. ἡ οἱ ὄχλοι (read they saw) GLTTra. ἡ ἐγνώσαν knew LTTra. ἡ αὐτοὺς them T; — αὐτὸν GLTTa. ἡ — καὶ προῆλθον αὐτοῦς G. ἡ — καὶ συνῆλθον πρὸς αὐτόν GLTTra. ἡ ὁ Ἰησοῦς (read he saw) OTTraw; [ὁ Ἰησοῦς] εἶδεν L. ἡ αὐτοῖς LTTra. ἡ γεγονένης T. ἡ αὐτῷ T. ἡ [αὐτοῦ] L. ἡ ἔλεγον said TTRa. ἡ — ἄρτους [L] TTRa. ἡ — γὰρ [L] TTRa. ἡ οὐκ ἔχουσιν (read buy for themselves something to eat) [L] TTRa. ἡ δηναρίων διακοσίων GLTTraw. ἡ δώσωμεν shall we give LTTa; δώσωμεν T. ἡ — καὶ [L] TTRa. ἡ + [αὐτῷ] to him L. ἡ ἀνακλιθῆναι L. ἡ ἀνέπεσαν TTRa. ἡ κατὰ LTTra. ἡ αὐτοῦ (read the disciples) TTRa. ἡ παρατιῶσιν. TA.

them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 and ran through that whole region round about, and began to carry about in beds those

ὅσων αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν· 42 καὶ σὲ before them. And the two fishes he divided among all. And ἔφαγον πάντες, καὶ ἐχορτάσθησαν· 43 καὶ ἦραν ἑλασμί-<sup>ate</sup> <sup>all</sup>, and were satisfied. And they took up of frag-<sup>των</sup> <sup>twelve</sup> <sup>hand-baskets</sup> <sup>full</sup>, and of the fishes. And <sup>ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥστε</sup> <sup>were those that ate of the loaves about</sup> <sup>five thousand</sup> πεντακισχίλιοι ἄνδρες. 45 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθ-<sup>to enter into the ship, and to go before to the other side to Beth-</sup> σαῖδάν, ἕως αὐτοῦ ἁπολύσῃ<sup>until he should dismiss the crowd.</sup> τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 Καὶ ὀψίας<sup>they,</sup> <sup>he departed into the mountain to pray.</sup> <sup>And evening</sup> γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς<sup>being come,</sup> <sup>was the ship in the midst of the sea, and he</sup> μόνος ἐπὶ τῆς γῆς. 48 Καὶ ἤϊδεν αὐτοὺς βασανιζομένους<sup>alone upon the land. And he saw them labouring</sup> ἐν τῇ θανάτῳ, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ<sup>in the rowing, for was the wind contrary to them; and about</sup> περὶ<sup>the</sup> <sup>fourth</sup> <sup>watch</sup> <sup>of the night</sup> <sup>he comes to them, walk-</sup> τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπα-<sup>ing on the sea, and would have passed by them.</sup> τῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελεν παρελθεῖν αὐτούς. 49 οἱ δὲ<sup>seeing him walking on the sea, they supposed it had been a spirit, and cried out:</sup> ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν<sup>thought [it]</sup> φάντασμα εἶναι, καὶ ἀνέκραξαν. 50 πάντες γὰρ αὐτὸν<sup>an apparition to be, and cried out:</sup> <sup>for all</sup> <sup>him</sup> εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἑλάλησεν μετ' αὐτῶν,<sup>he saw, and were troubled. And immediately he spoke with them,</sup> καὶ λέγει αὐτοῖς, Θαρσύνετε· ἐγώ εἰμι, μὴ φοβεῖσθε. and says to them, Be of good courage: I am [he]; fear not. 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ<sup>And he went up to them into the ship, and fell the</sup> ἄνεμος· καὶ λίαν ἔκπερισσόν<sup>wind. And exceedingly beyond measure in themselves they were amazed,</sup> ἐν αὐτοῖς ἐξίσταντο, καὶ ἐθαύμαζον· 52 οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ<sup>and wondered; for they understood not by the loaves, for was</sup> ἡ καρδία αὐτῶν<sup>their heart</sup> πεπωρωμένη.<sup>hardened.</sup>

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Ἰεννησαρέτ,<sup>And having passed over they came to the land of Gennesaret,</sup> καὶ προσωρμίσθησαν. 54 καὶ ἐξεληόντων αὐτῶν ἐκ τοῦ<sup>and drew to shore. And on their coming out of the</sup> πλοίου, εὐθέως ἐπιγινόντες αὐτόν, 55 περιδραμόντες<sup>ship, immediately having recognized him, running through</sup> ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κράββατοις<sup>all that country around they began on couches</sup>

<sup>b</sup> κλάσματα A <sup>c</sup> κοφίνων TA. <sup>d</sup> πληρώματα TTA. <sup>e</sup> — ὥστε GLTTAW. <sup>f</sup> εὐθὺς TTA. <sup>g</sup> ἀπολύει dismisses LTTA. <sup>h</sup> ἰδὼν seeing LTTA. <sup>i</sup> — καὶ LTTA. <sup>k</sup> ἐπὶ τῆς θαλάσσης περιπατοῦντα T. <sup>l</sup> [εἰ] ὅτι that T. <sup>m</sup> ἐστίν it is T. <sup>n</sup> εἶδαν TTA. <sup>o</sup> καὶ εὐθὺς LTTA; <sup>p</sup> ὁ δὲ εὐθὺς T. <sup>q</sup> [εἰ] καὶ ἐθαύμαζον [L] TTA. <sup>r</sup> ἀλλ' ἦν but was TTA. <sup>s</sup> αὐτῶν ἡ καρδία LTTAW. <sup>t</sup> ἐπὶ τὴν γῆν ἦλθον εἰς T. <sup>u</sup> Ἰεννησαρέτ LTTAW. <sup>v</sup> + [οἱ] ἄνδρες τοῦ τόπου ἐκείνου] the men of that place L. <sup>w</sup> περιδραμον they ran through TTA. <sup>x</sup> γῶραν (omitt around) TTA. <sup>y</sup> + καὶ and TTA. <sup>z</sup> κράββατοις LTTAW.

τοὺς κακῶς ἔχοντάς περιφέρειν, ὅπου ἤκουν ὅτι  
those that were ill to carry about, where they were hearing that  
ἐκεῖ<sup>1</sup> ἔστιν. 56 καὶ ὅπου ἂν<sup>2</sup> εἰσπορεύετο εἰς κώμας ἢ<sup>3</sup>  
there he was. And wherever he entered into villages or  
(lit. he is.)  
πόλεις ἢ<sup>4</sup> ἀγοράς, ἐν ταῖς ἀγοραῖς ἑτίθουν<sup>5</sup> τοὺς ἀσθενοῦν-  
cities or fields, in the marketplaces they laid those who were sick,  
τας, καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπίδου τοῦ  
and besought him that if only the border  
ἱματίου αὐτοῦ ἄψωνται<sup>6</sup> καὶ ὅσοι ἂν ἐῃπτοντο<sup>7</sup> αὐτοῦ  
of his garment they might touch; and as many as touched him  
ἐσώζοντο.  
were healed.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες  
And are gathered together to him the Pharisees and some  
τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσολύμων· 2 καὶ ἰδόντες  
of the scribes, having come from Jerusalem; and having seen  
τινὰς τῶν μαθητῶν αὐτοῦ<sup>h</sup> κοινὰς χερσίν, τοῦτ' ἔστιν<sup>1</sup>  
some of his disciples with defiled hands, that is  
ἀνίπτοις, ἐσθίουσας<sup>2</sup> ἄρτους, ἐμέψαντο<sup>3</sup>· 3 οἱ γὰρ Φαρι-  
unwashed, eating bread, they found fault; for the Phari-  
σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ<sup>4</sup> πύγῃ<sup>5</sup> νίψονται τὰς  
sees and all the Jews, unless with the fist they wash the  
χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-  
hands, eat not, holding the tradition of the el-  
βυτέρων· 4 καὶ ἀπὸ<sup>6</sup> ἀγορᾶς, ἐὰν μὴ βαπτίσωνται  
ders; and [on coming] from the market, unless they wash themselves  
οὐκ ἐσθίουσιν· καὶ ἄλλα πολλὰ ἔστιν ἃ παρέλαβον  
they eat not; and other things many there are which they received  
κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων<sup>7</sup> καὶ  
to hold, washings of cups and vessels and brazen utensils and  
κλινῶν· 5 ᾗ περὶ ταῦτα<sup>8</sup> ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ  
couches: then question him the Pharisees and the  
γραμματεῖς, Διατί<sup>9</sup> οἱ μαθηταὶ σου οὐ περιπατοῦσιν<sup>10</sup> κατὰ  
scribes, Why thy disciples walk not according to  
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις<sup>11</sup> χερσίν  
the tradition of the elders, but with unwashed hands  
ἐσθίουσιν τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς<sup>12</sup> εἶπεν αὐτοῖς, Ὅτι<sup>13</sup>  
eat bread? But he answering said to them,  
καλῶς<sup>14</sup> προεφῆτευσεν<sup>15</sup> Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,  
Well prophesied Esaias concerning you, hypocrites,  
ὡς γέγραπται, Ὅτι<sup>16</sup> οὗτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ,  
as it has been written, This people with the lips me honour,  
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβον-  
but their heart far is away from me. But in vain they wor-  
ταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.  
ship me, teaching [as] teachings injunctions of men.  
8 Ἀφέντες γὰρ<sup>17</sup> τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παρά-  
For, leaving the commandment of God, ye hold the tra-  
δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ  
dition of men, washings of vessels and cups, and

that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

VII. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many

ε — ἐκεῖ LT[Tr]. d ἐὰν T. e + εἰς into [L]TTrA. f ἐτίθεισαν TTrA. g ἦσαν LTTr.  
h + ὅτι that TTr. i τούτέστιν LA. k ἐσθίουσιν they eat TTr. l + τοὺς LTTrA.  
m — ἐμέψαντο (read verses 3 and 4 in parenthesis) GLTTrAW. n πυνά often T. o ἀπ' LTrA.  
p — καὶ κλινῶν T. q καὶ and LTTrA. r διὰ τί LTrA. s οὐ περιπατοῦσιν οἱ μαθηταὶ σου TTrA.  
t κοιναῖς with defiled GLTTrAW. v — ἀποκριθεὶς TTrA. w — Ὅτι LTrA. x ἐπροφῆτευσεν  
LTTrA. y + ὅτι T. z Ὁ λαὸς οὗτος L. a — γὰρ for LTTrA. b — βαπτισμοὺς ....  
ποιεῖτε T[TrA].



other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*, 12 And ye suffer him no more to do ought for his father or his mother; 13 making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: 15 there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wicked-

ἄλλα παρόμοια τοιαῦτα πολλά ποιεῖτε. 9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. 10 Ὁ Μωσὴς γὰρ εἶπεν, Ἱτίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. 11 Ὑμεῖς δὲ λέγετε, Ἐάν εἴπῃ ὁ υἱὸς τοῦ πατρὸς ἢ τῆς μητρὸς, ὅτι ἐστιν κορβάν, ὃ ἐστιν, δῶρον, ἃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, [It is] a corban, (that is, a gift,) ὃ ἂν ἐξ ἐμοῦ ὠφεληθῇς. 12 καὶ οὐκέτι ἀφίετε ὃ ἂν ἐκ τοῦ ἑαυτοῦ ἔλθῃ, ὅπως ἂν ἴσῃς τὸν πατέρα σου ἢ τὴν μητέρα. 13 καὶ ποιεῖτε τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ὅτι παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλά ποιεῖτε. 14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἐκούετε ἰ μου πάντες, καὶ συνίετε. 15 οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἃ ἐκείνα ἐστὶν τὰ κοινούνα τὸν ἄνθρωπον. 16 εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἔχει ὦτα ἀκούειν, ἀκουέτω. 18 καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 18 καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοι· ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἐξ ὧθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφαιδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. 20 Ἐλέγεν δὲ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινὸν τὸν ἄνθρωπον. 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 22 κλοπαί, πλεον-

<sup>c</sup> Μωσῆς LTTraW.

<sup>d</sup> — καὶ LTT[ra].

<sup>e</sup> — αὐτοῦ (read [his]) LTTra.

<sup>f</sup> πάλιν again

LTTra. <sup>g</sup> ἀκούσατέ LTTra. <sup>h</sup> σύνετε αὐτόν T.

<sup>i</sup> κοινῶσαι αὐτόν T. <sup>k</sup> ἐκ τοῦ ἀνθρώπου

ἐκπορευόμενα from the man go into LTTra.

<sup>l</sup> — ἐκεῖνα τ[ῆς].

<sup>m</sup> — γὰρ 16 TTTra.]

<sup>n</sup> + τὸν the (house) T.

<sup>o</sup> τὴν παραβολὴν the parable LTTra.

<sup>p</sup> καθαρίζων LTTra.

<sup>q</sup> πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι TTTra.



put his fingers into his ears, and he spit, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it: 37 and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

ὄχλον κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ<sup>p</sup> εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤφατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἰστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὅ ἐστιν, Διανοίχθητι. 35 Καὶ ἑυθέως<sup>q</sup> διανοίχθησαν αὐτοῦ<sup>r</sup> αἱ ἀκοαί, καὶ ἔλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἔλαλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μὴ δένῃ<sup>s</sup> εἰπῶσιν<sup>t</sup>. ὅσον δὲ αὐτὸς<sup>u</sup> αὐτοῖς διεστέλλετο, μᾶλλον περισσώτερον ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκεν καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

VIII. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set

8 Ἐν ἐκείναις ταῖς ἡμέραις<sup>v</sup> παμπόλῳ<sup>w</sup> ὄχλῳ ὄντος, καὶ μὴ ἔχόντων τί φάγωσιν, προσκαλεσάμενος<sup>x</sup> ὁ Ἰησοῦς τοὺς μαθητάς αὐτοῦ<sup>y</sup> λέγει αὐτοῖς, 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας<sup>z</sup> τρεῖς προσμένουσιν μοι<sup>aa</sup> ἐν τῷ ὄχλῳ, καὶ οὐκ ἔχουσιν τί φάγωσιν· 3 καὶ ἐὰν ἀπολύσω αὐτούς ἀνίσταταις<sup>ab</sup> εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινες γάρ<sup>ac</sup> αὐτῶν μακρόθεν ἦλθασιν. 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ὁπόθεν τούτους δυνησεται τις ὥδε χορτάσαι πλὴν<sup>ad</sup> ἡμῶν; 5 Καὶ ἐπερωτᾷ αὐτούς, Πόσους ἔχετε ἄρτων ἐν τῇ ἐρημίᾳ; 6 Καὶ ἀπεκρίθησαν αὐτοῖς, ἑπτὰ ἄρτους· οἱ δὲ ἔλεγον, ἑπτὰ. 7 Καὶ παρήγγειλεν τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, ἐυχαριστήσας ἐκλάσεν καὶ εἰδὼν τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν<sup>ae</sup> καὶ παρέθηκαν<sup>af</sup> τῷ ὄχλῳ. 7 καὶ εἰχον<sup>ag</sup> ἰχθύδια ὀλίγα· καὶ εὐλογήσας<sup>ah</sup> ἑλίπεν<sup>ai</sup> παρα-

<sup>p</sup> — αὐτοῦ (read [his] fingers) T.

<sup>q</sup> — εὐθέως [L] TTRa.

<sup>r</sup> ἠνοίγησαν LTTra.

<sup>s</sup> — εὐθὺς immediately T.

<sup>t</sup> λέγωσιν TTRa.

<sup>v</sup> — αὐτὸς (read he charged) LTTraW.

<sup>w</sup> — αὐτοὶ they LTTra.

<sup>x</sup> — τοὺς TTRa.

<sup>y</sup> πάλιν πολλοῦ again GLTTra.

<sup>z</sup> — ὁ Ἰησοῦς GLTTraW.

<sup>aa</sup> — αὐτοῦ (read the disciples) TTR.

<sup>ab</sup> ἡμέραι GLTTraW.

<sup>ac</sup> — μοι LTTra.

<sup>ad</sup> ἡγίστις T.

<sup>ae</sup> καὶ τινες and some LTTra.

<sup>af</sup> — ἀπὸ from (afar) TTRa.

<sup>ag</sup> ἔηκουσι EW; εἰσὶν are A.

<sup>ah</sup> — ὅτι TTRa.

<sup>ai</sup> ἡρώτα TTRa.

<sup>aj</sup> ἔλεπεν TTRa.

<sup>ak</sup> παραγέλλει he orders LTTra.

<sup>al</sup> — [καὶ] and L.

<sup>am</sup> — [καὶ] and L.

<sup>an</sup> παρατιθέσιν TTRa.

<sup>ao</sup> εἶχαν LTTra.

<sup>ap</sup> — ταῦτα these L <sup>aq</sup> εἶπεν παρατεθέναι καὶ αὐτὰ L; αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι Tr; αὐτὰ παρέθηκεν he set these before [them] TA.



θῆναι καὶ αὐτά. 8 ἔφαγον. δὲ καὶ ἰχορτάσθησαν. καὶ  
 'before [them] 'also 'these. And they ate and were satisfied. And  
 ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. 9 ἦσαν. δὲ  
 they took up 'over 'and 'above 'of 'fragments seven baskets. And 'were  
 οἱ φαγόντες ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτοὺς.  
 'those 'who 'had 'eaten about four thousand; and he sent 'away 'them.

10 Καὶ ἐνθῆως ἔμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν  
 And immediately having entered into the ship with 'disciples  
 αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθᾶ. 11 καὶ ἐξῆλθον οἱ  
 'his, he came into the parts of Dalmanutha. And 'went 'out 'the  
 Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'  
 'Pharisees and began to dispute with him, seeking forth  
 αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ  
 him a sign from the heaven, tempting him. And  
 ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη  
 having groaned in his spirit he says, Why 'this 'generation  
 ὁ σημεῖον ἐπιζητεῖ; ἄμην λέγω ὑμῖν, εἰδοθήσεται τῇ  
 'a 'sign 'seeks? Verily I say to you, If there shall be given  
 γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφίεις αὐτούς, ἔμβας  
 to this generation a sign. And having left them, having entered  
 πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.  
 again into the ship he went away to the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰμὴ ἓνα ἄρτον  
 And they forgot to take loaves, and except one loaf  
 οὐκ εἶχον μεθ' ἐαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο  
 they had not [any] with them in the ship. And he charged them  
 αὐτοῖς, λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων  
 them, saying, See, take heed of the leaven of the Pharisees  
 καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους,  
 and of the leaven of Herod. And they reasoned with one another,  
 λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γινούς  
 saying, Because loaves 'not 'we 'have. And, knowing [it]  
 ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ  
 Jesus says to them, Why reason ye because loaves 'not  
 ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην  
 'ye 'have? Do ye not yet perceive nor understand? Yet hardened  
 ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε;  
 have ye your heart? Eyes having, do ye not see?  
 καὶ ὤτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 ὅτε  
 and ears having, do ye not hear? and do ye not remember? When  
 τοὺς πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακισχίλους, πόσους  
 the five loaves I broke to the five thousand, how many  
 κοφίνους πληρεῖς κλασμάτων ἤρατε; Λέγουσιν αὐτῷ,  
 hand-baskets full of fragments took ye up? They say to him,  
 δώδεκα. 20 Ὅτε καὶ οὗτοι ἑπτὰ εἰς τοὺς τετρακισχίλους,  
 'Twelve. And when the seven to the four thousand,  
 πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ  
 of how many baskets [the] fillings of fragments took ye up? And they  
 εἶπον, Ἑπτὰ. 21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;  
 said, Seven. And he said to them, How 'not 'do ye understand?

them also before them. 8 So they did eat, and were filled; and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand; and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?

ἔ καὶ ἔφαγον LITr. σφυρίδας L. — οἱ φαγόντες (read and they were) T[Tr]A.  
 εὐθὺς LITrA. w + [αὐτοῖς] he L. συζητεῖν LITrA. ἡ ζητεῖ σημεῖον LITrA. ὑμῖν A.  
 πάλιν ἐμβας LITrA. — τὸ LTrw; [εἰς πλοῖον] Tr; — εἰς τὸ πλοῖον (read ἐμβας having  
 embarked) TA. + [καὶ] and L. — λέγοντες LITrA. ἔχουσιν they have LTrA.  
 — ὁ Ἰησοῦς (read he says) T[Tr]A. — ἔτι LITrA. h + καὶ T. κλασμάτων πληρεῖς  
 LITrA. w. [δὲ] TrA; καὶ T. + [ἄρτους] loaves L. καὶ λέγουσιν T; καὶ λέγουσιν  
 αὐτῷ and they say to him A. — Πῶς TA. οὐπω not yet LITrA.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town: and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking: 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell to any in the town.

22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν,  
And he comes to Bethsaida; and they bring to him a blind  
καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψῃται. 23 καὶ  
[man], and beseech him that him he might touch. And  
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἔξηγαγεν αὐτὸν  
taking hold of the hand of the blind [man], he led forth him  
ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὕματα αὐτοῦ, ἐπιθείς  
out of the village, and having spit upon his eyes, having laid  
τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἰ τι βλέπει. 24 καὶ  
[his] hands upon him he asked him if anything he beholds. And  
ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα  
having looked up he said, I behold the men, for as trees  
ὁρῶ περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκεν τὰς  
I see [them] walking. Then again he laid [his]  
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἔποίησεν αὐτὸν ἀνα-  
hands upon his eyes, and made him look  
βλέψαι. καὶ ἀποκατεστάθη, καὶ ἐνέβλεψεν τὴν λαυγῶν.  
up. And he was restored, and looked on clearly  
πάντας. 26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ,  
all [men]. And he sent him to his house,  
λέγων, Μὴ δὲ εἰς τὴν κώμην εἰσελθῆς. ἢ μή τι εἰπῇς  
saying, Neither into the village mayest thou enter, nor mayest tell [it]  
τινὶ ἐν τῇ κώμῃ.  
to any one in the village.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ-  
And went forth Jesus and his disciples into the vil-  
μας Καισαρείας τῆς Φιλιππῶν· καὶ ἐν τῇ ὁδῷ ἐπηρώτα  
lages of Cæsarea Philippi. And by the way he was questioning  
τοὺς μαθητάς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ  
his disciples, saying to them, Whom me do pronounce  
ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, ὡς Ἰωάννην τὸν βαπ-  
men to be? And they answered, John the Bap-  
τιστὴν· καὶ ἄλλοι ἢ Ἠλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν.  
tist; and others, Elias; but others, one of the prophets.  
29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε  
And he says to them, But ye, whom me do ye pronounce  
εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.  
to be? Answering and Peter says to him, Thou art the Christ.  
30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ ἡγοῦσιν περὶ  
And he strictly charged them that no one they should tell concerning  
αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν  
him. And he began to teach them that it is necessary for the  
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
Son of man many things to suffer, and to be rejected  
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ  
of the elders and chief priests and scribes, and  
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ  
to be killed, and after three days to rise [again]. And  
παρήρσι τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν  
openly the word he spoke. And having taken to [him] him

ἔρχονται they come LTTA.

ἑώρα δένδρα G.

ἀπεκατεστάθη L; ἀπεκατεστή TTTA.

πάντα LTTAW.

εἶπεν spake TA.

ὅτι εἰς LTTA.

εἰπῶν L.

ὁ ὑπὸ by LTTAW.

ἔξῃγαγεν he brought forth TTTA.

ἐθηκεν TRA.

διέβλεψεν he saw distinctly TTTA.

ἐνέβλεπεν TTTA.

ἐν λαυγῶν T.

πάντα LTTAW.

καὶ αὐτῷ λέγοντες to him saying LTTA.

καὶ ὅτι TA.

ἡλεῖαν T.

δὲ LTTA.

ὁ Πέτρος αὐτὸν LTTA.

ὁ Πέτρος<sup>1</sup> ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ, ἐπιτίμησεν τῷ<sup>2</sup> Πέτρῳ, λέγων,<sup>3</sup> Ὑπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς

34 And when he had called the people unto

αὐτοῦ εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἔλθειν,<sup>4</sup> ἀπαρ-

him his disciples also, he said unto them,

νησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ

Whoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever

σώσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ

will save his life shall lose it; but whosoever shall lose his life for

ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

my sake and the gospel, the same shall save it. 36 For what

36 τί γὰρ ὠφελήσει<sup>5</sup> ὁ ἄνθρωπον ἂν κερδήσῃ τὸν κόσμον

shall it profit a man if he gain the whole world, and lose

ὅλον καὶ ζημιωθῇ<sup>6</sup> τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει

his own soul, and lose his own soul? 37 Or what shall a man give

ἀνθρώπος<sup>7</sup> ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἂν

in exchange for his soul? 38 Whosoever therefore shall be

ἐπαισχυθῇ<sup>8</sup> με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ

ashamed of me and my words in this adulterous and sinful

τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαί-

generation; of him also shall the Son of man be ashamed, when

χυ· ἐήσεται αὐτόν. ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ

he cometh in the glory of his Father with the holy angels. IX. And

μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9 Καὶ εἶπεν αὐτοῖς, Ἀμήν.

he said unto them, Verily I say unto you,

λέγω ὑμῖν, ὅτι εἰσὶν τινεὶ τῶν ὧδε ἑστηκότων, οἵτινες

That there be some of them that stand here, which shall not taste

οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ

of death, till they have seen the kingdom of God come with power.

θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

of God having come in power.

2 Καὶ ἡμεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν

2 And after six days Jesus taketh with him

Πέτρον καὶ τὸν<sup>1</sup> Ἰάκωβον καὶ τὸν<sup>2</sup> Ἰωάννην, καὶ ἀναφέρει

Peter, and James, and John, and leads them up into an high

αὐτοὺς εἰς ὄρος ὕψηλόν κατ' ἰδίαν μόνους· καὶ μετεμορ-

mountain apart by themselves; and he was transfigured before

φώτῃ ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο<sup>3</sup>

his raiment became shining, exceeding white as snow; so as no fuller on earth can white

στιλβοντα, λευκὰ λίαν ὥς χιών,<sup>4</sup> οἷα γναφεὺς ἐπὶ τῆς

shining, white exceedingly as snow, such as a fuller on the

shining, white exceedingly as snow, such as a fuller on the

shining, white exceedingly as snow, such as a fuller on the

<sup>1</sup> — τῷ LTTA. <sup>2</sup> — τὸν GLTAW.

<sup>3</sup> καὶ λέγει and says TTA. <sup>4</sup> ὥς χιών TTA.

<sup>5</sup> Εἰ τις If any one LTr. <sup>6</sup> ἀκολουθεῖν to follow GLTAW.

<sup>7</sup> ἐαυτοῦ ψυχὴν GLTAW.

<sup>8</sup> — οὗτος GLTAW. <sup>9</sup> ὠφελεῖ does it profit TA.

<sup>10</sup> ἐάν τις If any one LTr. <sup>11</sup> ἐάν τις If any one LTr.

<sup>12</sup> ἐάν τις If any one LTr. <sup>13</sup> ἐάν τις If any one LTr.

<sup>14</sup> ἐάν τις If any one LTr. <sup>15</sup> ἐάν τις If any one LTr.

<sup>16</sup> — τὸν GLTAW. <sup>17</sup> ἐγένετο LTTAW.

<sup>18</sup> — ὡς χιών TTA. <sup>19</sup> — ὡς χιών TTA.

<sup>20</sup> — ὡς χιών TTA. <sup>21</sup> — ὡς χιών TTA.

<sup>22</sup> — ὡς χιών TTA. <sup>23</sup> — ὡς χιών TTA.





προστρέχοντες ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν τοὺς  
 running to [him] saluted him. And he asked the  
 γραμματεῖς, "Τί σου ζητεῖτε" πρὸς αὐτούς;" 17 Καὶ βάπο-  
 scribes, What discuss ye with them? And an-  
 κριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπεν, "Διδάσκαλε, ἤνεγκα τὸν υἱόν  
 answering one out of the crowd said, Teacher, I brought son  
 μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἂν αὐτὸν  
 my to thee, having a spirit dumb; and wheresoever him  
 καταλάβῃ ῥήσσει αὐτόν" καὶ ἀφρίζει, καὶ τρίζει τοὺς  
 it seizes it dashes down him; and he foams, and gnashes  
 δόντας αὐτοῦ, καὶ ξηραίνεται καὶ εἶπον τοῖς μαθηταῖς  
 his teeth, and is withering away. And I spoke to disciples  
 σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀπο-  
 thy that it they might cast out, and they had not power. But he an-  
 κριθεὶς αὐτῷ λέγει, Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ἡμᾶς  
 answering him says, O generation unbelieving! until when with you  
 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.  
 shall I be? until when shall I bear with you? Bring him to me.  
 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτὸν ἐεθέως  
 And they brought him to him. And seeing him immediately  
 τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς  
 the spirit threw into convulsions him, and having fallen upon the  
 γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,  
 earth he rolled foaming. And he asked his father,  
 Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν,  
 How long a time is it that this has been with him? And he said,  
 Παιδίθεν. 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλεν καὶ  
 From childhood. And often him both into fire it cast and  
 εἰς ὕδατα, ἵνα ἀπολῇ αὐτόν ἅλλ' εἰ τι ὀδύνασαι  
 into waters, that it might destroy him: but if anything thou art able  
 βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰη-  
 us, being moved with pity on us. And Je-  
 σοῦς εἶπεν αὐτῷ, Τὸ εἰ ὀδύνασαι πιστεῦσαι, πάντα δυνατό  
 sus said to him, If thou art able to believe, all things are possible  
 τῷ πιστεῖν. 24 καὶ ἐεθέως κράζας ὁ πατὴρ τοῦ  
 to him that believes. And immediately crying out the father of the  
 παιδίου μετὰ δακρῶν λέγει, Πιστεύω, Κύριε, βοήθει  
 little child with tears said, I believe, Lord, help  
 μου. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὁ  
 mine unbelief. But seeing Jesus that was running together  
 ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ,  
 a crowd, rebuked the spirit the unclean, saying to it,  
 Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξελθε  
 Spirit dumb and deaf, I thee command, come  
 ἔξω αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 Καὶ ἔκρά-  
 out of him, and no more mayest thou enter into him. And having  
 ξαν καὶ πολλὰ ἀσπαράζων αὐτόν, ἐξῆλθεν καὶ  
 cried out, and much thrown into convulsions him, it came out; and  
 ἐγένετο ὥστε νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.  
 he became as if dead, so that many said that he was dead.

to him saluted him, 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answered him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead.

γ αὐτοὺς them GLTTR. α συνζητεῖτε LTTA. α αὐτοὺς E. β ἀπεκρίθη αὐτῷ answered him LTTA. γ — εἶπεν LTTA. δ ἐάν LTTA. ε — αὐτόν (read [him]) T. f — αὐτοῦ (read [his] teeth) [L]TTA. g εἶπα TTTA. h αὐτοὺς them GLTTAW. i τὸ πνεῦμα ἐνθὺς LTTA. k συνεσπάραξεν LT. l + ἐκ since LTTAW. m καὶ εἰς πῦρ αὐτόν TA. n ἀλλὰ T. o δύνῃ LTTA. p — πιστεῦσαι TT[A]. q — καὶ [L]TT[T]A. r ἐνθὺς TTTA. s — μετὰ δακρῶν LTTA. t — Κύριε GLTTAW. v + ὁ the (crowd) T. w ἄλαλον καὶ κωφὸν πνεῦμα LTTA. x ἐπιτάσσω σοι TTTA. y ἀπ' from L. z κράζας GLTTAW. aa σπαράζας GLTTAW. ba — αὐτόν G[L]TTA. ca + τοὺς the LTTA.

27 But Jesus took him by the hand, and lifted him up; and he arose.

27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, But Jesus, having taken him by the hand, raised up him, καὶ ἀνέστη. and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκόν οἱ μαθηταὶ αὐτοῦ And when he was entered into a house his disciples ἐπηρώτων αὐτὸν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἔδυνάμεθα ἐκβαλεῖν αὐτόν; 29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος θιγνὸν οὐ δύναται ἐξελεῖν ἐμὴ ἐν προσευχῇ καὶ νηστείᾳ. asked him apart, Because [of what] we were not able to cast out it? And he said to them, This kind by nothing can go out except by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.

30 Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τις ἴσῃ. 31 Ἐδίδασκεν γὰρ τοὺς μαθητάς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἤγνων τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν. And from thence having gone forth they went through Galilee; and he would not that anyone should know [it]; he was teaching for his disciples, and said to them, The Son of man is delivered into [the] hands of men, and they will kill him; and having been killed, on the third day he will arise. But they understood not the saying, and were afraid

αὐτὸν ἐπερωτῆσαι.

him to ask.

33 And he came to Capernaum; and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and we followed not us: and

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ ὁδῷ ἠρώτεσθε; 34 Οἱ δὲ ἠσώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. 35 Καὶ καθίσας ἐφώνησεν τοῖς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. 36 Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό εἶπεν αὐτοῖς, 37 Ὃς ἐάν τις τούτων παιδίων λαβὼν ἐδέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐάν τις ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. 38 Ὁ ἀπεκρίθη δὲ ἰωάννης λέγων, Διδάσκαλε, εἶδομέν τινα τῶν ὀνομάτων σου ἐκβάλλοντα δαιμόνια, οὓς οὐκ ἀκολουθεῖ. And he came to Capernaum; and in the house being asked them, What in the way among yourselves were ye discussing? But they were silent; with one another for they had been discussing by the way, [who] was greater. And sitting down he called the twelve, and he said to them, If anyone desires first to be, he shall be of all last and of all servant. And having taken a little child he set it in their midst; and having taken [in] his arms αὐτό εἶπεν αὐτοῖς, 37 Ὃς ἐάν τις τούτων παιδίων λαβὼν ἐδέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐάν τις ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. 38 Ὁ ἀπεκρίθη δὲ ἰωάννης λέγων, Διδάσκαλε, εἶδομέν τινα τῶν ὀνομάτων σου ἐκβάλλοντα δαιμόνια, οὓς οὐκ ἀκολουθεῖ. And answered him John saying, Teacher, we saw some one in thy name casting out demons, who follows not

<sup>a</sup> τῆς χειρὸς αὐτοῦ his hand LTr. <sup>b</sup> εἰσελθόντος αὐτοῦ LTr. <sup>c</sup> κατ' ἰδίαν ἐπηρώτων αὐτόν LTr. <sup>d</sup> ὅτι τὴν ὁδὸν Lw. <sup>e</sup> — καὶ νηστεία T[A]. <sup>f</sup> Κάκειθεν LTr. <sup>g</sup> ἐπορεύοντο LTr. <sup>h</sup> ἰσχυρὸν LTr. <sup>i</sup> μετὰ τρεῖς ἡμέρας after three days LTr. <sup>j</sup> ἦλθον they came LTr. <sup>k</sup> Καπερναοὺμ LTr. <sup>l</sup> — πρὸς ἐαυτούς LTr. <sup>m</sup> [ἐν τῇ ὁδῷ] L. <sup>n</sup> ἂν LTr. <sup>o</sup> παιδίων τούτων of these little children T. <sup>p</sup> δέχεται should receive TTr. <sup>q</sup> ἀπεκρίθη [δὲ] L; ἐφ' spoke (to him) TTr. <sup>r</sup> — ὁ GLW. <sup>s</sup> — λέγων T. <sup>t</sup> + ἐν ELTr. <sup>u</sup> — ὃς οὐκ ἀκολουθεῖ ἡμῖν G.



ἡμῖν<sup>1</sup> καὶ ἐκωλύσαμεν<sup>2</sup> αὐτόν, ὅτι οὐκ ἄκολουθεῖ ἡμῖν.<sup>3</sup>  
 39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἔστιν  
 But Jesus said, Forbid not him; for no one there is  
 ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δύνησεται  
 who shall do a work of power in my name, and be able  
 ταχὺ κακολογησαί με. 40 ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ  
 readily to speak evil of me; for he who is not against you, for  
 ὑμῶν<sup>4</sup> ἔστιν. 41 ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον  
 you is. For whoever may give to drink you a cup  
 ὕδατος ἐν τῷ ὀνόματί μου, ὅτι χριστοῦ ἔστε, ἀμὴν λέγω  
 o. water in my name, because Christ's ye are, verily I say  
 ὑμῖν, οὐ μὴ ἰαπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν  
 to you, in no wise should he lose his reward. And whoever  
 σκανδαλίσῃ ἓνα τῶν μικρῶν ἢ τῶν πιστευόντων εἰς  
 m. y. cause to offend one of the little ones who believe in  
 ἐμέ, καλὸν ἔστιν αὐτῷ μᾶλλον εἰ περικείται λίθος· μυλῆκος<sup>5</sup>  
 me, good it is for him rather if is put a millstone  
 περὶ τὸν τράχηλόν αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.  
 about his neck, and he has been cast into the sea.  
 43 Καὶ ἐὰν σκανδαλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν.  
 And if should cause to offend thee thy hand, cut off it:  
 καλὸν ἵσοι ἔστιν<sup>6</sup> κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν,<sup>7</sup>  
 good for thee it is maimed into life to enter, [rather]  
 ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ  
 than the two hands having to go away into the Gehenna, into the  
 πῦρ τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ  
 fire the unquenchable, where their worm dies not, and  
 τὸ πῦρ οὐ σβέννυται. 45 καὶ ἐὰν ὁ ποὺς σου σκανδαλίζῃ  
 the fire is not quenched. And if thy foot should cause to offend  
 σε, ἀπόκοψον αὐτόν· καλὸν ὅτι ἔστιν σοι<sup>8</sup> εἰσελθεῖν εἰς τὴν  
 thee, cut off it: good it is for thee to enter into  
 ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς  
 life lame, [rather] than the two feet having to be cast into  
 τὴν γέενναν, 46 ὅπου τὸ πῦρ τὸ ἄσβεστον, 46 ὅπου ὁ σκώληξ  
 the Gehenna, into the fire the unquenchable, where worm  
 αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 47 καὶ ἐὰν ὁ  
 their dies not, and the fire is not quenched. And if  
 ὀφθαλμός σου σκανδαλίζῃ σε, ἐκβαλε αὐτόν· καλὸν  
 thine eye should cause to offend thee, cast out it: good  
 ὅτι ἔστιν<sup>9</sup> μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ  
 for thee it is with one eye to enter into the kingdom  
 θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-  
 of God, [rather] than two eyes having to be cast into the Gehenna  
 ναν τοῦ πυρός, 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ  
 of fire, where their worm dies not, and the  
 πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πῦρὶ ἀλισθήσεται, καὶ  
 fire is not quenched. For everyone with fire shall be salted, and  
 πᾶσα θυσία ἀλὶ ἀλισθήσεται. 50 καλὸν τὸ ἡλάς,<sup>10</sup>  
 every sacrifice with salt shall be salted. Good [is] the salt,

we forbid him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good:

<sup>1</sup> ἐκωλύομεν TtrA. <sup>2</sup> [ὅτι οὐκ ἄκολουθεῖ ἡμῖν] Tr; ὅτι οὐκ ἄκολουθεῖ ἡμῖν because he was not following us T. <sup>3</sup> ἡμῶν US BTTAW. <sup>4</sup> — τῷ GLTTAW. <sup>5</sup> — μου (read [my]) GLTrA. <sup>6</sup> + ὅτι that [L] TTrA. <sup>7</sup> ἀπολέσει shall he lose LTr. <sup>8</sup> + τούτων (read of these little ones) LTTJA. <sup>9</sup> ἡ πίστιν ἔχοντων have faith A; — εἰς ἐμέ T. <sup>10</sup> μύλος ὀνικός, millstone turned by an ass LTTAW. <sup>11</sup> σκανδαλίσῃ T. <sup>12</sup> ἔστιν σε LTTAW. <sup>13</sup> ἔστιν σε LTTAW. <sup>14</sup> — εἰς τὸ πῦρ τὸ ἄσβεστον [L] TTTJA. <sup>15</sup> — verse 46 TTTJA. <sup>16</sup> σέ εἰστιν TTrA. <sup>17</sup> — τοῦ πυρός LTTAW. <sup>18</sup> — καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται TTTJA. <sup>19</sup> ἅλα T.

but if the salt have lost his saltiness, where-with will ye season it? Have salt in yourselves, and have peace one with another.

ἐάν·δὲ τὸ ὕαλας<sup>1</sup> ἀναλογὴ γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; but if the salt saltless is become, with what it will ye season? ἔχετε ἐν ἑαυτοῖς ὕαλας,<sup>2</sup> καὶ εἰρηνεύετε ἐν ἀλλήλοις. Have in yourselves salt,<sup>3</sup> and be at peace with one another.

X. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 and they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

10 Ὑψακείθεν<sup>1</sup> ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, And thence rising up he comes into the borders of Judæa, <sup>2</sup>διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ <sup>3</sup>συμπεριφέρονται<sup>4</sup> πάλιν by the other side of the Jordan. And come together again ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν crowds to him, and as he had been accustomed again he taught αὐτούς. 2 Καὶ προσελθόντες<sup>5</sup>·οἱ<sup>6</sup> Φαρισαῖοι ἐπηρώτων<sup>7</sup> αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο him. But he answering said to them, What <sup>8</sup>you<sup>9</sup> did <sup>10</sup>command <sup>11</sup>Μωσῆς; 4 Οἱ δὲ ἐεῖπον, <sup>12</sup>Μωσῆς ἐπέτρεψεν<sup>13</sup> βιβλίον ἀπο- <sup>14</sup>Μωσῆς? <sup>15</sup>And they said, Moses allowed a bill of di- <sup>16</sup>στασίον γράψαι, καὶ ἀπολύσαι. 5 <sup>17</sup>Καὶ ἀποκριθεὶς ὁ<sup>18</sup> Ἰησοῦς voice to write, and to put away. And answering Jesus εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν said to them, In view of your hardheartedness he wrote for you τὴν ἐντολὴν ταύτην· 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ this commandment; but from [the] beginning of creation male and θήλυ ἐποίησεν αὐτούς ὁ θεός.<sup>19</sup> 7 Ἐνεκεν τούτου καταλείψει female, <sup>20</sup>made <sup>21</sup>them <sup>22</sup>God. On account of this shall <sup>23</sup>leave ἀνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, <sup>24</sup>καὶ προσκο- <sup>25</sup>a man his father and mother, and shall be <sup>26</sup>the <sup>27</sup>two ληθήσεται<sup>28</sup>· <sup>29</sup>ἑπρὸς τὴν γυναῖκα<sup>30</sup> αὐτοῦ, 8 καὶ ἔσονται οἱ δύο joined to his wife, and <sup>31</sup>shall be <sup>32</sup>the <sup>33</sup>two εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. 9 ὁ <sup>34</sup>for <sup>35</sup>flesh <sup>36</sup>one; so that no longer are they two, but one flesh. What οὖν ὁ θεὸς συνέζευξεν, ἀνθρωπος μὴ χωρίζτω. 10 Καὶ ἐν therefore God united together, <sup>37</sup>man <sup>38</sup>let <sup>39</sup>not separate. And <sup>40</sup>in τῇ οἰκίᾳ<sup>41</sup> πάλιν οἱ μαθηταὶ<sup>42</sup> αὐτοῦ<sup>43</sup> περὶ <sup>44</sup>τοῦ αὐτοῦ<sup>45</sup> ἐπη- the house again his disciples concerning the same thing ρώτησαν<sup>46</sup> αὐτόν. 11 καὶ λέγει αὐτοῖς, <sup>47</sup>Ὅς· <sup>48</sup>Ἐάν<sup>49</sup> ἀπολύσῃ asked him. And he says to them, Whoever should put away τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' his wife and should marry another, commits adultery against αὐτήν. 12 καὶ ἐάν <sup>50</sup>γυνὴ ἀπολύσῃ<sup>51</sup> τὸν ἄνδρα αὐτῆς <sup>52</sup>καὶ<sup>53</sup> her. And if a woman should put away her husband and

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me,

<sup>54</sup>γαμηθῇ ἄλλω, <sup>55</sup>μοιχᾶται. be married to another, she commits adultery. 13 Καὶ προσέφερον αὐτῷ<sup>56</sup> παιδιά, ἵνα ἅψῃται αὐτῶν· And they brought to him little children, that he might touch them, οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ But the disciples rebuked those who brought them. But having seen [it] ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἀφετε τὰ παιδιά Jesus was indignant, and said to them, Suffer the little children

<sup>1</sup> ὕαλα T. <sup>2</sup> ὕαλα LITTA. <sup>3</sup> καὶ ἐκείθεν LITTAW. <sup>4</sup> καὶ and LITTA. <sup>5</sup> συμπεριφέρονται TA. <sup>6</sup> οἱ GLTAAW. <sup>7</sup> ἐπρωτων were asking LITTA. <sup>8</sup> Μωσῆς LITTAW. <sup>9</sup> εἶπαν LITTA. <sup>10</sup> ἐπέτρεψεν Μωσῆς LITTA; Μωσῆς ἐπέτ. W. <sup>11</sup> ὁ δὲ but TTA. <sup>12</sup> — ὁ θεός (read he made them) [LITTA]. <sup>13</sup> — καὶ προσκολληθήσεται T. <sup>14</sup> τῇ γυναικί L; — πρὸς τὴν γυναῖκα T. <sup>15</sup> εἰς τὴν οἰκίαν LITTA. <sup>16</sup> — αὐτοῦ (read the disciples) [LITTA]. <sup>17</sup> τούτου this LITTA. <sup>18</sup> ἐπρωτων were asking TA. <sup>19</sup> ἄν LITTA. <sup>20</sup> αὐτὴ ἀπολύσασα she putting away TTA. <sup>21</sup> — καὶ TTA. <sup>22</sup> γαμήσῃ ἄλλον should marry another LITTA.

ἔρχεσθαι πρὸς με, <sup>1</sup>καὶ <sup>2</sup>μὴ κωλύετε αὐτὰ τῶν γὰρ τοιούτων  
to come to me, and do not hinder them; for of such

ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>15</sup> Ἀμὴν λέγω ὑμῖν, ὅς ἐστιν  
is the kingdom of God. Verily I say to you, Whoever

μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ  
shall not receive the kingdom of God as a little child, in no wise

εἰσελεύθῃ εἰς αὐτήν. <sup>16</sup> Καὶ ἱναγκαλισάμενός αὐτά, <sup>17</sup>  
shall enter into it. And having taken <sup>17</sup>in [his] arms <sup>17</sup>them,

τιθεὶς τὰς χεῖρας ἐπ' αὐτά <sup>18</sup>ὑψόγει αὐτά.  
having laid [his] hands on them he blessed them.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ  
And as he went forth into [the] way, <sup>17</sup>running <sup>17</sup>up <sup>17</sup>one and

γονυπετήσας αὐτὸν ἐπὶ ῥώτῃ αὐτόν, διδάσκαλε ἀγαθέ, τί  
kneeling down to him a knee him, <sup>18</sup>Teacher <sup>18</sup>good, what

ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; <sup>18</sup> Ὁ δὲ Ἰησοῦς  
shall I do that life eternal I may inherit? But Jesus

εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ  
said to him, Why me callest thou good? No one [is] good except

εἷς, ὁ θεός. <sup>19</sup> τὰς ἐντολάς οἶδας, <sup>20</sup> Μὴ μοιχεύσῃς  
one, God. The commandments thou knowest: Thou shouldst not commit

μὴ φονεύσῃς <sup>21</sup> μὴ κλέψῃς  
adultery; thou shouldst not commit murder; thou shouldst not steal; thou

μὴ ψευδομαρτυρήσῃς <sup>22</sup> μὴ ἀποστερήσῃς <sup>23</sup> τίμα τὸν  
shouldst not bear false witness; thou shouldst not defraud; honour

πατέρα σου καὶ τὴν μητέρα. <sup>20</sup> Ὁ δὲ ἀποκριθεὶς <sup>21</sup> βεῖπεν  
thy father and mother. And he answering said

αὐτῷ, Διδάσκαλε, ταῦτα πάντα <sup>22</sup> διέφυλαξα ἡμῖν <sup>23</sup> ἐκ νεότητός  
to him, Teacher, these <sup>23</sup>all <sup>23</sup>have I kept from <sup>23</sup>youth

μου. <sup>21</sup> Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ  
my. And Jesus looking upon him loved him, and

εἶπεν αὐτῷ, Ἐν <sup>24</sup> σοι <sup>25</sup> ὑστερεῖ ὕπαγε, ὅσα <sup>26</sup> ἔχεις πώλη-  
said to him, One thing to thee is lacking: go, as much as thou hast sell

σον καὶ δός <sup>27</sup> τοῖς <sup>28</sup> πτωχοῖς, καὶ <sup>29</sup> ἔξεις <sup>30</sup> θησαυρὸν ἐν  
and give to the poor, and thou shalt have treasure in

οὐρανῷ; καὶ δεῦρο, ἀκολούθει μοι, ἅρας τὸν σταυρόν. <sup>22</sup> Ὁ δὲ  
heaven; and come, follow me, taking up the cross. But he,

στυγνάσας ἐπὶ τῷ λόγῳ ἀπήλθεν λυπούμενος. <sup>23</sup> ἦν γὰρ <sup>24</sup> ἔχων  
being sad at the word, went away grieved, for he had

κτῆματα πολλά. <sup>23</sup> Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς  
possessions many. And looking around Jesus says

μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς  
his disciples, How difficultly those <sup>24</sup>riches <sup>24</sup>having into

τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. <sup>24</sup> Οἱ δὲ μαθηταὶ ἐθαμ-  
the kingdom of God shall enter! And the disciples were as-  
tonished at his words. But Jesus again answering

λεγει αὐτοῖς, <sup>25</sup> Ἔκνα, <sup>26</sup> πῶς δυσκόλόν ἐστιν <sup>27</sup> τοὺς πεποιθότας  
says to them, Children, how difficult it is [for] those who trust

ἐπὶ <sup>28</sup> τοῖς <sup>29</sup> χρήμασιν <sup>30</sup> εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.  
in riches into the kingdom of God to enter!

<sup>25</sup> εὐκοπώτερόν ἐστιν <sup>26</sup> κάμηλον διὰ <sup>27</sup> τῆς <sup>28</sup> τρυμαλιᾶς <sup>29</sup> τῆς  
Easier it is [for] a camel through the eye of the

αὐτὰ he blesses them LW; - ὑψόγει αὐτά TTa. <sup>17</sup> Μὴ φονεύσῃς, μὴ μοιχεύσῃς L.  
εἰ - σου thy (mother) LT. <sup>18</sup> α - ἀποκριθεὶς T. <sup>19</sup> εἶπεν TTa. <sup>20</sup> πάντα ταῦτα L.

δ ἐφύλαξα L. ε σε thee TA. <sup>21</sup> f - τοῖς LTrAW. <sup>22</sup> g - ἅρας τὸν σταυρόν [L]Tr. <sup>23</sup> h τεκνία L.  
i - τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν T. <sup>24</sup> k - τοῖς LTrAW. <sup>25</sup> l - τῆς (read αὐ εἰς οὐρανόν) LTrW.

and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle,





υἱοὶ Ζεβεδαίου, λέγοντες<sup>h</sup>, Διδάσκαλε, θέλομεν ἵνα ὁἱ ἄν  
sons of Zebedee, saying, Teacher, we desire that whatever

αἰτήσωμεν<sup>i</sup> ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε  
we may ask thou wouldst do for us. And he said to them, What do ye desire

ποιησαί με<sup>i</sup> ὑμῖν; 37 Οἱ δὲ εἶπον<sup>h</sup> αὐτῷ, Δός ἡμῖν, ἵνα εἰς  
"to do me for you? And they said to him, Give to us, that one

ἐκ δεξιῶν σου<sup>h</sup> καὶ εἰς<sup>n</sup> ἐξ εὐωνύμων σου<sup>h</sup> καθίσωμεν. ἐν  
at thy right hand and one at thy left hand we may sit in

τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί  
thy glory. But Jesus said to them, Ye know not what

αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον<sup>h</sup> ὃ ἐγὼ πίνω, ἡ καὶ<sup>h</sup> τὸ  
ye ask. Are ye able to drink the cup which I drink, and the

βάπτισμα<sup>h</sup> ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;  
"baptism which I am baptized [with], to be baptized [with]?"

39 Οἱ δὲ εἶπον<sup>h</sup> αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,  
And they said to him, We are able. But Jesus said to them,

Τὸ μὲν<sup>h</sup> ποτήριον ὃ ἐγὼ πίνω, πίεσθε<sup>h</sup> καὶ τὸ βάπτισμα  
The indeed cup which I drink, ye shall drink; and the baptism

ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε<sup>h</sup> 40 τὸ δὲ καθί-  
which I am baptized [with], ye shall be baptized [with]; but to sit

σαι ἐκ δεξιῶν μου. ἡ καὶ<sup>h</sup> ἐξ εὐωνύμων μου<sup>h</sup> οὐκ ἔστιν ἐμὸν  
at my right hand and at my left hand is not mine

δοῦναι, ἀλλ' οἷς ἡτοίμασται. 41 Καὶ ἀκούσαν-  
to give, but [to those] for whom it has been prepared. And having

τες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ  
heard [this] the ten began to be indignant about James and

Ἰωάννου. 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς<sup>h</sup> λέγει  
John. But Jesus having called to [him] them says

αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχοντες τῶν ἐθνῶν  
to them, Ye know that those who are accounted to rule over the nations

κατακυριεύουσιν αὐτῶν<sup>h</sup> καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-  
exercise lordship over them and their great ones exercise authority

σιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται<sup>h</sup> ἐν ὑμῖν<sup>h</sup> ἀλλ'  
over them; not thus however shall it be among you; but

ὅς ἐάν<sup>h</sup> θέλῃ γενέσθαι μέγας<sup>h</sup> ἐν ὑμῖν, ἔσται διάκονος  
whoever desires to become great among you, shall be servant

ὑμῶν. 44 καὶ ὅς ἐάν<sup>h</sup> θέλῃ ὑμῶν<sup>h</sup> γενέσθαι<sup>h</sup> πρῶτος, ἔσται  
your; and whoever desires of you to become first, shall be

πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν  
of all bondman. For even the Son of man came not

διακοινηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ  
to be served, but to serve, and to give his life

λύτρον ἀντὶ πολλῶν.  
a ransom for many.

46 Καὶ ἔρχονται<sup>h</sup> εἰς Ἱερικό<sup>h</sup> καὶ ἐκπορευομένου αὐτοῦ  
And they come to Jericho; and as he was going out

ἀπὸ Ἱερικού<sup>h</sup> καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ,  
from Jericho, and his disciples, and a crowd large,

υἱὸς Τιμαίου Βαρτιμαῖος εὖ<sup>h</sup> τυφλὸς ἐκάθητο παρὰ τὴν  
a son of Timaeus, Bartimaeus the blind [man], was sitting beside the

saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism which I am baptized withal shall ye be baptized: 40 but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when

<sup>h</sup> + αὐτῷ to him [L] TTR A. <sup>i</sup> + σέ thee LTT A W. <sup>k</sup> ποιήσω I should do LTR; με ποιήσω T. <sup>l</sup> εἶπαν LTT A. <sup>m</sup> σου ἐκ δεξιῶν TTR A. <sup>n</sup> + σου thy T. <sup>o</sup> ἀριστερῶν TTR A. <sup>p</sup> — σου (read [thy] left hand) [L] TTR A. <sup>q</sup> ἢ or LTT A. <sup>r</sup> εἶπαν LTT A. <sup>s</sup> — μὲν TTR A. <sup>t</sup> — μου (read [my] left hand) GLTT A W. <sup>v</sup> καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς LTT A. <sup>w</sup> ἔστιν it is LTT A. <sup>x</sup> ἂν LTT A. <sup>y</sup> μέγας γενέσθαι TTR. <sup>z</sup> ὑμῶν διάκονος GLTT A W. <sup>a</sup> ἐάν OT A. <sup>b</sup> ἐν ὑμῖν among you L. <sup>c</sup> εἶναι to be LTR. <sup>d</sup> ἔρχεται he comes L. <sup>e</sup> Ἱερικό T. <sup>f</sup> + ὁ the (son) LTT A W. <sup>g</sup> — ὁ (read a blind [man]) LTT A. <sup>h</sup> + προσαίτης a beggar TTR A.

he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou Son of David, have mercy on me.* 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

ὁδὸν προσαιτῶν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ ἡ Ναζωραῖος<sup>1</sup> way, begging. And having heard that Jesus the Nazarean ἔστιν, ἤρξατο κρᾶζειν καὶ λέγειν, ἽΟ υἱὸς ὁ Δαβίδ. Ἰησοῦ, it was, he began to cry out, and say, Son of David, have pity on me. (lit. it is) ἐλεῶσόν με. 48 Καὶ ἐπιτίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ<sup>2</sup> have pity on me. And rebuked him many that he should be silent; ὁ δὲ πολλῶν μᾶλλον ἐκραζεν, γιῖε Δαβίδ, ἐλεῶσόν με. but he much more cried out, Son of David, have pity on me. 49 Καὶ στάς ὁ Ἰησοῦς ἐλεῖν αὐτὸν φωνηθῆναι<sup>3</sup> καὶ And having stopped Jesus asked for him to be called. And φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, θάρσει<sup>4</sup> they call the blind [man], saying to him, Be of good courage; οἷ γειραι, φωνεῖ σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, rise up, he calls thee. And he casting away his garment, ἤλυσεν αὐτῷ, ἤλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς λέγει having risen up he came to Jesus. And answering says αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιῶσω σοί; Ὁ δὲ τυφλὸς to him Jesus, What dost thou desire I should do to thee? And the blind εἶπεν αὐτῷ, ῥαββονί, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰη- [man] said to him, Rabboni, that I may receive sight. And Je- σὺς εἶπεν αὐτῷ, Ὑπαγε· ἡ πίστις σου σέσωκέν σε. Καὶ sus said to him, Go, thy faith has healed thee. And εὐθέως ἀνέβλεψεν, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ. immediately he received sight, and followed Jesus in the way.

XI. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, καὶ Βηθφαγή And when they drew near to Jerusalem, to Bethphage καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἡ ἀποστέλλει δύο and Bethany, towards the mount of Olives, he sends two τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν of his disciples, and says to them, Go into the κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς village, that opposite you, and immediately entering into αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων<sup>b</sup> it ye will find a colt tied, upon which no one of men κεκάθικεν· ἄλυσαντες αὐτὸν ἀγάγετε. 3 καὶ ἂν τις ὑμῖν has sat: having loosed it lead [it]. And if anyone to you εἴπῃ, Τί ποιεῖτε τοῦτο; εἰπατε, ὅτι ὁ κύριος αὐτοῦ χρειαν say, Why do ye this? say, The Lord of it need ἔχει· καὶ εὐθέως αὐτὸν ἀποστείλει ὡς δέ. 4 Ἀπῆλθον δέ, ἡ has, and immediately it he will send hither. And they departed, καὶ εἰδὼν τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ and found the colt tied at the door without, by τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. 5 καὶ τινες τῶν ἐκεῖ ἐστη- the cross way, and they loose it. And some of those there stand- κῶτων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; 6 Οἱ δὲ ing said to them, What are ye doing loosing the colt? And they μαεῖπον αὐτοῖς καθώς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν said to them as commanded Jesus. And they allowed

i — προσαιτῶν TTrA. k Ναζαρηνός LTrA. l γιῖε LTr. m Δαυεὶδ LTrA; Δαυὶδ GW.  
 n εἶπεν, φωνήσατε αὐτόν said, call ye him TTrA. o ἐγειρε GLTTAW. p ἀναπηδήσας having  
 leaped up LTrAW. q αὐτῷ ὁ Ἰησοῦς εἶπεν Jesus said to him TTrA. r σοὶ θέλεις ποιῶσω; T.  
 s ῥαββονί GLTTAW. t εὐθὺς TTrA. v αὐτῷ him GLTTAW. w Ἱεροσόλυμα LTrAW.  
 x καὶ εἰς Βηθανίαν LT. y ἀπέστειλε he sent L. z εὐθὺς TTrA. a + οὐπω not yet (read  
 no one yet) LTr. b + οὐπω T. c λύσατε αὐτόν καὶ λύετε it and LTrA. d φέρετε  
 bring TTrA. e — ὅτι LTrA. f εὐθὺς LTrA. g ἀποστέλλει he sends GLTTAW.  
 h + πάλιν back TTr. iα καὶ ἀπῆλθον LTrA. kα — τὸν (read a colt) GLTTAW. lα — τὴν  
 (read a door) TrA. ma εἶπαν T. na εἶπεν said LTrA.



αυτοὺς. 7 και ἤγαγον<sup>1</sup> τὸν πῶλον πρὸς τὸν Ἰησοῦν· και  
 them. And they led the colt to Jesus. And  
 ῥέπεβαλον<sup>2</sup> αὐτῷ τὰ ἱμάτια αὐτῶν, και ἐκάθισεν ἐπ' αὐτῷ·<sup>3</sup>  
 they cast upon it their garments, and he sat upon it;  
 8 πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἑστρώσαν εἰς τὴν ὁδόν· ἄλλοι δὲ  
 and many their garments strowed on the way, and others  
 ῥστοιβάδας<sup>4</sup> ἔκοπτον<sup>5</sup> ἐκ τῶν δένδρων, και ἐστρώννουν  
 branches were cutting down from the trees, and were strewing  
 εἰς τὴν ὁδόν.<sup>6</sup> 9 και οἱ προάγοντες και οἱ ἀκολουθοῦν-  
 [them] on the way. And those going before and those follow-  
 τες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ  
 ing were crying out, saying, Hosanna! blessed [be] he who  
 ἐρχόμενος ἐν ὀνόματι κυρίου. 10 εὐλογημένη ἡ ἐρχο-  
 comes in [the] name of [the] Lord. Blessed [be] the com-  
 μένη βασιλεία τῶν ὀνομάτων κυρίου· τοῦ πατρὸς ἡμῶν  
 ing kingdom in [the] name of [the] Lord. 'of our father  
 11 Δαβὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις. 11 Και εἰσῆλθεν εἰς  
 David. Hosanna in the highest! And entered into  
 Ἱεροσόλυμα ὁ Ἰησοῦς και εἰς τὸ ἱερόν και περιβλεψάμενος  
 Jerusalem Jesus and into the temple; and having looked round on  
 πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν  
 all things, late already being the hour, he went out unto Bethany  
 μετὰ τῶν δώδεκα.  
 with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξεθόντων αὐτῶν ἀπὸ Βηθανίας,  
 And on the morrow having gone out they from Bethany,  
 ἐπείνασεν· 13 και ἰδὼν συκὴν μακρόθεν ἔχουσιν φύλλα,  
 he hungered. And seeing a fig-tree afar off having leaves,  
 ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· και ἔλθων ἐπ'  
 he went if perhaps he will find anything on it. And having come to  
 αὐτήν, οὐδὲν εἶδεν εἰ μὴ φύλλα· οὐ γάρ ἦν καιρὸς σύκων.  
 it, nothing he found except leaves, for it was not [the] season of figs.  
 14 και ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς  
 And answering Jesus said to it, No more of thee for  
 τὸν αἰῶνα· ἡμεῖς καρπὸν φάγοι. Και ἤκουον οἱ μαθηταὶ  
 ever any one fruit let eat. And heard disciples  
 αὐτοῦ. 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· και εἰσελθὼν  
 his. And they come to Jerusalem; and having entered  
 εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας  
 Jesus into the temple he began to cast out those selling  
 και ἀγοράζοντας ἐν τῷ ἱερῷ· και τὰς τραπέζας τῶν κολλυ-  
 and buying in the temple, and the tables of the money  
 βιστῶν και τὰς καθέδρας τῶν πωλούντων τὰς περιστρεφά-  
 changers and the seats of those selling the doves  
 κατέστρεψεν· 16 και οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος  
 he overthrew, and suffered not that anyone should carry a vessel  
 διὰ τοῦ ἱεροῦ. 17 και ἐδίδασκεν, λέγων αὐτοῖς, Οὐ  
 through the temple. And he taught, saying to them, Not

let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way: and others out down branches off the trees, and strowed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry: 13 and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; 16 and would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto

ο φέρουσιν they bring TTRA. ρ ἐπιβάλλουσιν they cast upon GLTTAW. 9 αὐτὸν LTTA.  
 7 και πολλοὶ TTRA. σ τιβάδας LTTA: κόψαντες having cut [them] down TTRA.  
 8 ἀγρῶν fields TTRA. και ἐστρώννουν εἰς τὴν ὁδόν TTRA. 2 λέγοντες [L] TTRA.  
 9 — ἐν ὀνόματι κυρίου GLTTAW. Δαυὶδ LTTA; Δαυὶδ GW. — ὁ Ἰησοῦς και (read he entered) LTTA. ὁψίς T. α + ἀπὸ τοῦ ἱεροῦ LTTAW. α + [μόνα] only L. οὐ γάρ ἦν ὁ καιρὸς L; ὁ γάρ καιρὸς οὐκ ἦν TTRA. 8 — ὁ Ἰησοῦς (read he said) GLTTAW. εἰς τὸν αἰῶνα ἐκ σοῦ LTTA. οὐδὲς E. 11 — ὁ Ἰησοῦς GLTTAW; 1 + τοὺς these LTTAW. 12 και ἐλεγεν and said TTRA. α — αὐτοῖς [L].

them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine. 19 And when even was come, he went out of the city.

ἔγραπται, ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται ἡσὺν τοῖς ἔθνεσιν· ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ἁρσῶν. 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδασκῇ αὐτοῦ.

19 Καὶ ὥστε ὅψε ἐγένετο ἔξεπορεύετο ἔξω τῆς πόλεως.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou curdest is withered away. 22 And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

20 Καὶ ἡπρωτὶ παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ ἀναμνηθεὶς ὁ Πέτρος λέγει αὐτῷ, ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξηράνται.

22 Καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς, ἔχετε πίστιν θεοῦ. 23 ἀμὴν· γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τοῦτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διὰ κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἔσται ἐλεγεῖν αὐτῷ, ἔσται αὐτῷ ὅ ἂν εἴπῃ.

24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν ᾠκεύητε καὶ ἐκτείνετε, αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 25 καὶ ὅταν στήκητε, ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 26 καὶ ὅταν στήκητε, ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.

27 καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτόν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταῦτα ἐδωκεν, ἵνα ταῦτα ποιεῖς; 29 Ὁ δὲ Ἰησοῦς

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27 And they come again to Jerusalem: and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus

27 Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτόν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταῦτα ἐδωκεν, ἵνα ταῦτα ποιεῖς; 29 Ὁ δὲ Ἰησοῦς

ο — ὅτι L. P πεποιήκατε have made TTRa. q ἀρχιερεῖς καὶ οἱ γραμματεῖς LTRaW.  
 r ἀπολέσωσιν they might destroy LTRaW. s [αὐτόν] L. t πᾶς γὰρ for all TTRa. v ἐξεπλήσ-  
 σοντο T. w ὅταν TTR. x ἐξεπορεύετο they went forth LTR. y παραπορευόμενοι πρὶν LTRa.  
 z ῥαββί TA. a + ὁ GLTRaW. b — γὰρ for L[TR]a. c πιστεύῃ TA. d ὁ what TTRa.  
 e λαλεῖ LTRa. f — ὁ ἂν εἴπῃ TTRa. g — ἂν LTRaW. h προσεύχεσθε καὶ ye pray and  
 LTRa. i ἄλαβετε ye received LTRa. k στήκετε ye stand LTRa. l — verse 26 TTRa.  
 m — τοῖς LA. n ἐλέγον they said TTRa. o ἡ of TA. p ἔδωκεν τὴν ἐξουσίαν ταύτην LTR.

<sup>1</sup>ἀποκριθεὶς<sup>11</sup> εἶπεν αὐτοῖς, <sup>2</sup>Ἐπερωτήσω<sup>2</sup> ὑμᾶς κἀγὼ<sup>3</sup> ἕνα λόγον, answering said to them <sup>3</sup>Will ask<sup>3</sup> you<sup>3</sup> I also; one thing, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα and answer me, and I will tell you by what authority these things ποιῶ. 30 Το βάπτισμα<sup>4</sup> Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ I do: The baptism of John from heaven was it or from ἀνθρώπων; ἀποκριθῆτέ μοι. 31 Καὶ ἔλογίζοντο<sup>5</sup> πρὸς ἑαυ- men? answer me. And they reasoned with them- τοὺς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, <sup>6</sup>Διατί<sup>6</sup> selves, saying, If we should say, From heaven, he will say, Why <sup>7</sup>οὐκ ἐπιστεύσατε αὐτῷ; 32 Ἄλλ' ἂν<sup>7</sup> εἴπωμεν, Ἐξ then did ye not believe him? but if we should say, From ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· <sup>8</sup>ἅπαντες<sup>8</sup> γὰρ εἶχον τὸν men,— they feared the people; for all held <sup>9</sup>Ἰωάννην· οὐτι ὄντως<sup>9</sup> προφήτης ἦν. 33 καὶ ἀποκριθέντες<sup>10</sup> βλέ- John that indeed a prophet he was. And answering they γουσιν τῷ Ἰησοῦ, Οὐκ αἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς<sup>11</sup> λέγει say to Jesus, We know not. And Jesus answering says αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. to them, Neither I tell you by what authority these things I do.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς<sup>12</sup> λέγειν.<sup>13</sup> Ἀμπελῶνα And he began to them in parables to say, <sup>14</sup>Ἀμπελῶνα <sup>15</sup>ἐφύτευεν<sup>15</sup> ἀνθρώπος,<sup>16</sup> καὶ περιέθηκεν<sup>17</sup> φραγμόν, καὶ ὥρυξεν<sup>18</sup> planted. <sup>19</sup>ἄνθρωπον<sup>19</sup>, and placed about [it] a fence, and dug ὑπόληνον, καὶ φκοδόμησεν<sup>20</sup> πύργον, καὶ ἐξέδοτο<sup>21</sup> αὐτὸν a vine-vat, and built a tower, and let out it. γεωργοῖς, καὶ ἀπέδημυσεν.<sup>22</sup> 2 καὶ ἀπέστειλεν<sup>23</sup> πρὸς τοὺς to husbandmen, and left the country. And he sent to the γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν husbandmen at the season a bondman, that from the husbandmen λάβῃ ἀπὸ τοῦ καρποῦ<sup>24</sup> τοῦ ἀμπελῶνος 3 <sup>25</sup>οἱ δὲ<sup>25</sup> λα- he might receive from the fruit of the vineyard. But they having βόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν<sup>26</sup> κενόν.<sup>27</sup> 4 καὶ πάλιν taken<sup>28</sup> him<sup>28</sup>, beat, and sent [him] away empty. And again ἀπέστειλεν<sup>29</sup> πρὸς αὐτοὺς ἄλλον δούλον· <sup>30</sup>κάκεινον<sup>30</sup> λιθοβολή- he sent to them another bondman, and him having σάντες<sup>31</sup>. <sup>32</sup>ἔκεφαλῶσαν<sup>32</sup>, καὶ <sup>33</sup>ἀπέστειλαν<sup>33</sup> ἡτμωμένον.<sup>34</sup> stoned they struck on the head, and sent [him] away having insulted [him]. 5 καὶ <sup>35</sup>πάλιν<sup>35</sup> ἄλλον ἀπέστειλεν<sup>36</sup> <sup>37</sup>κάκεινον<sup>37</sup> ἀπέκτειναν<sup>38</sup> καὶ And again another he sent, and him they killed; also πολλοὺς ἄλλους, <sup>39</sup>ἑτέρους<sup>39</sup> μὲν δέροντες, <sup>40</sup>ἑτέροις<sup>40</sup> δὲ ἀποκτείνον- many others, <sup>41</sup>ἑτέροις<sup>41</sup> μὲν δέροντες, <sup>42</sup>ἑτέροις<sup>42</sup> δὲ ἀποκτείνον- tes.<sup>43</sup> 6 ἔτι <sup>44</sup>οὗν<sup>44</sup> ἕνα υἱόν<sup>45</sup> ἔχων<sup>46</sup> ἀγαπητὸν<sup>47</sup> ἑαυτοῦ,<sup>48</sup> Yet therefore one son <sup>49</sup>ἔχων<sup>49</sup> ἀγαπητὸν<sup>49</sup> ἑαυτοῦ,<sup>50</sup> ἀπέστειλεν<sup>51</sup> καὶ<sup>52</sup> αὐτὸν<sup>53</sup> πρὸς αὐτοὺς ἔσχατον,<sup>54</sup> λέγων, <sup>55</sup>Ὅτι he sent also him to them last, saying, <sup>56</sup>ἐντραπήσονται<sup>56</sup> τὸν υἱόν μου. 7 <sup>57</sup>ἐκείνοι δὲ οἱ γεωργοὶ<sup>57</sup> εἶπον They will have respect for my son. But those husbandmen said

answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for they all counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among them-

<sup>1</sup> — ἀποκριθεὶς TTrA. <sup>2</sup> κἀγὼ ὑμᾶς L; — κἀγὼ (read ἐπερ. I will ask) TTrA. <sup>3</sup> \* + τὸ LTrAw. <sup>4</sup> διελογίζοντο LITrAw. <sup>5</sup> Διὰ τί LTrA. <sup>6</sup> — οὐν LTrAw. <sup>7</sup> ἄλλα (read but should we say) LITrAw. <sup>8</sup> πάντες L. <sup>9</sup> ὄντως ὅτι TTrA. <sup>10</sup> τῷ Ἰησοῦ λέγονσιν TTrA. <sup>11</sup> ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς TTrA. <sup>12</sup> λαλεῖν LITrA. <sup>13</sup> ἀνθρώπος ἐφύτευεν T, <sup>14</sup> ἐξέδοτο T. <sup>15</sup> τῶν καρπῶν the fruits TTrA. <sup>16</sup> καὶ and LITrA. <sup>17</sup> — λιθοβολήσαντες LITrA. <sup>18</sup> ἐκεφαλῶσαν T. <sup>19</sup> ἡτμῶσαν insulted LTr; ἡτμῶσαν T. <sup>20</sup> — πάλιν GLITrA. <sup>21</sup> ἀποκτείνοντες GLITrA. <sup>22</sup> — οὐν [L]TTrA. <sup>23</sup> ἔχων υἱόν L; εἶχεν υἱόν TTrA. <sup>24</sup> — αὐτοῦ LITrA; αὐτοῦ W. <sup>25</sup> — καὶ [L]TTrA. <sup>26</sup> ἔσχατον πρὸς αὐτοὺς LITrA. <sup>27</sup> πρὸς αὐτοὺς εἶπα TTrA; εἶπαν πρὸς αὐτοὺς L.



seives, This is the heir: come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 this was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 And he brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. 17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

πρὸς ἑαυτούς, ἥ "Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 καὶ λαβόντες, ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. 9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. 11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν. 12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. 14 οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν δόξαν τοῦ θεοῦ διδάσκεις· ζήξισιν κῆνσον Καίσαρι δοῦναι; ἢ οὐ; 15 δῶμεν ἢ μὴ δῶμεν; Ὁ δὲ βεβίωσεν αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ, Καίσαρος. 17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες;

† ἀπέκτειναν αὐτόν TTr. \* + αὐτόν him LTTfAW. \* — οὖν TA. † καὶ and (read they say) LTTfA. † + εἰπε οὖν ἡμῖν tell us therefore L. † δοῦναι κῆνσον Καίσαρι LTr. † ἴδων having known T. † οἱ δὲ L. † εἶπαν LTTfA. † οὐ δὲ and (Jesus) LTTfA. † — αὐτοῖς A. † τὰ Καίσαρος ἀπόδοτε TTrA. † ἐθαύμαζον LTr; † ἐξεθαύμαζον greatly wondered, T. † ἐπηρώτων LTTfA.

19 Διδάσκαλε, <sup>k</sup>Μωσῆς <sup>l</sup>ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελ-  
 Teacher, Moses wrote for us, that if of anyone a bro-  
 φος ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ,<sup>l</sup>  
 ther should die and leave behind a wife and children leave not,  
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα <sup>m</sup>αὐτοῦ<sup>l</sup> καὶ  
 that <sup>n</sup>should <sup>o</sup>take <sup>p</sup>his <sup>q</sup>brother the wife of him and  
 ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ <sup>r</sup>ἀδελφοί  
 raise up seed to his brother, Seven brethren

ἦσαν<sup>l</sup> καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων  
 there were; and the first took a wife, and dying  
 οὐκ ἀφῆκεν σπέρμα. 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ  
 left no seed; and the second took her, and  
 ἀπέθανεν, <sup>s</sup>καὶ οὐδὲ αὐτὸς ἀφῆκεν<sup>l</sup> σπέρμα; καὶ ὁ τρίτος  
 died, and neither he left seed; and the third  
 ὡσαύτως. 22 καὶ <sup>t</sup>ἔλαβον αὐτήν<sup>l</sup> οἱ ἑπτὰ, <sup>u</sup>καὶ<sup>l</sup> οὐκ ἀφῆκαν  
 likewise, And <sup>v</sup>took <sup>w</sup>her <sup>x</sup>the <sup>y</sup>seven, and left no  
 σπέρμα. <sup>z</sup>Ἐσχάτη<sup>l</sup> πάντων <sup>aa</sup>ἀπέθανεν καὶ ἡ γυνή.<sup>l</sup> 23 ἐν τῇ  
 seed, Last of all died also the woman. In the

<sup>ab</sup>οὐν<sup>l</sup> ἀναστήσει, <sup>ac</sup>ὅταν ἀναστήσωσιν<sup>l</sup>, <sup>ad</sup>τίνος αὐτῶν ἔσται  
<sup>ae</sup>therefore <sup>af</sup>resurrection, when they shall arise, of which of them shall she be  
 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 <sup>ag</sup>Καὶ ἀποκριθεὶς  
 wife? for the seven had her as wife. And <sup>ah</sup>answering  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, <sup>ai</sup>Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες  
<sup>aj</sup>Jesus said to them, <sup>ak</sup>Not <sup>al</sup>therefore <sup>am</sup>do <sup>an</sup>ye err, not knowing

τὰς γραφάς μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ  
 the scriptures nor the power of God? For when from among

νεκρῶν ἀναστήσωσιν, οὔτε γαμοῦσιν οὔτε <sup>ao</sup>γαμίσκονται,<sup>l</sup>  
 [the] dead they rise, neither do they marry nor are given in marriage,  
 ἀλλ' εἰσὶν ὡς ἄγγελοι ὡς οἱ<sup>l</sup> ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ  
 but <sup>ap</sup>are as angels who [are] in the heavens. But concerning  
 τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ  
 the dead, that they rise, have ye not read in the book

<sup>aq</sup>Μωσέως,<sup>l</sup> ἐπὶ <sup>ar</sup>τῆς <sup>as</sup>βύσσου, <sup>at</sup>ὡς <sup>au</sup>εἶπεν αὐτῷ ὁ θεός,  
 of Moses, [in the part] on, the bush, how <sup>av</sup>spoke <sup>aw</sup>to <sup>ax</sup>him <sup>ay</sup>God,  
 λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ<sup>l</sup> θεὸς Ἰσαὰκ καὶ ὁ<sup>l</sup>  
 saying, I [am] the God of Abraham and the God of Isaac and the  
 θεὸς Ἰακώβ; 27 Οὐκ ἔστιν ὁ<sup>l</sup> θεὸς νεκρῶν, ἀλλὰ <sup>az</sup>θεὸς<sup>l</sup>  
 God of Jacob? He is not the God of [the] dead, but God

ζώντων. <sup>ba</sup>Ὑμεῖς οὖν<sup>l</sup> πολὺ πλανᾶσθε. 28 Καὶ προσελθὼν  
 of [the] living. Ye therefore greatly err. And <sup>bb</sup>having <sup>bc</sup>come <sup>bd</sup>up

εἰς τῶν γραμματέων, ἀκούσας αὐτῶν <sup>be</sup>συζητούντων,<sup>l</sup> <sup>bf</sup>εἰδὼς<sup>l</sup>  
<sup>bg</sup>one <sup>bh</sup>of <sup>bi</sup>the <sup>bj</sup>scribes, having heard them <sup>bk</sup>reasoning together, perceiving  
 ὅτι καλῶς <sup>bl</sup>αὐτοῖς ἀπεκρίθη,<sup>l</sup> <sup>bm</sup>ἐπηρώτησεν αὐτόν, Ποία ἐστὶν  
 that well <sup>bn</sup>them he answered, questioned him, Which is

<sup>bo</sup>πρώτη πασῶν ἐντολή;<sup>l</sup> 29 <sup>bp</sup>Ὁ δὲ Ἰησοῦς ἀπεκρίθη<sup>l</sup>  
 [the] first <sup>bq</sup>of <sup>br</sup>all <sup>bs</sup>commandment? And Jesus <sup>bt</sup>answered

<sup>bu</sup>αὐτῷ,<sup>l</sup> <sup>bv</sup>Ὅτι <sup>bw</sup>πρώτη <sup>bx</sup>πασῶν τῶν ἐντολῶν,<sup>l</sup> <sup>by</sup>Ἄκουε,  
 him, [The] first of all the commandments [is], Hear,

<sup>k</sup> Μωσῆς LITRAW. <sup>l</sup> μὴ ἀφῇ τέκνον leave no child TA. <sup>m</sup> — αὐτοῦ TTA. <sup>n</sup> + οὖν  
 therefore EW. <sup>o</sup> μὴ καταλίπῃν having left behind no TTA. <sup>p</sup> — ἔλαβον αὐτήν [L]ITRA.  
<sup>q</sup> — καὶ TTA. <sup>r</sup> ἐσχάτον LITRA. <sup>s</sup> καὶ ἡ γυνὴ ἀπέθανεν LITRA. <sup>t</sup> — οὖν TTA.  
<sup>v</sup> — ὅταν ἀναστήσωσιν [L]ITRA. <sup>w</sup> ἔφη αὐτοῖς ὁ Ἰησοῦς Jesus said to them TTA. <sup>x</sup> γαμίσκονται  
 LITRAW. <sup>y</sup> — οἱ GLT[IT]W. <sup>z</sup> Μωσέως LITRAW. <sup>aa</sup> τοῦ GLTITRAW. <sup>ab</sup> πῶς TTA.  
<sup>c</sup> — ὁ LITRAW. <sup>d</sup> — θεὸς GLTITRAW. <sup>e</sup> — ὑμεῖς οὖν (read πλαν. ye err) T[IT]A.  
<sup>f</sup> συζητούντων LITRA. <sup>g</sup> ἰδὼν having seen LITRA. <sup>h</sup> ἀπεκρίθη αὐτοῖς TTA. <sup>i</sup> πρώτη  
 ἐντολή GLW; ἐντολὴ πρώτη πάντων TTA. <sup>ja</sup> ἀπεκρίθη ὁ Ἰησοῦς TTA. <sup>la</sup> — αὐτῷ  
 T[IT]A. <sup>ma</sup> πάντων ἐντολῇ GW; πάντων [ἐντολὴ ἐστίν] commandment of all is L; ἐστίν  
 (read [The] first is) TTA.

Lord our God is one Lord: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these, 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 and to love him with all the heart, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

<sup>1</sup>Ισραήλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν. 30 καὶ ἡμεῖς· [the] Lord our God <sup>2</sup>Lord <sup>3</sup>one <sup>4</sup>is. And ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου thou shalt love [the] Lord thy God with all thy heart καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου and with all thy soul and with all thy mind καὶ ἐξ ὅλης τῆς ἰσχύος σου. <sup>5</sup>αὕτη πρώτη ἐντολή. and with all thy strength. This [is the] first commandment. 31 <sup>6</sup>οὐαί <sup>7</sup>δεύτερα ὅμοια <sup>8</sup>ἴαυτη, <sup>9</sup>ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. Meίζων τούτων ἄλλη ἐντολή bour, <sup>10</sup>thy as thyself. Greater than these another commandment οὐκ ἔστιν. 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας <sup>11</sup>εἶπας <sup>12</sup>ὅτι εἷς ἐστὶν θεός, <sup>13</sup>καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως <sup>14</sup>καὶ ἐξ ὅλης τῆς ψυχῆς <sup>15</sup>καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς εαυτὸν, <sup>16</sup>πλείον <sup>17</sup>ἐστὶν πάντων τῶν ὀλοκαυτωμάτων καὶ <sup>18</sup>τῶν θυσιῶν. 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν <sup>19</sup>ὅτι νονηχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

<sup>20</sup>to question.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? 36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ, And <sup>1</sup>answering <sup>2</sup>Jesus said, teaching in the temple, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαβὶδ <sup>3</sup>ἔστιν; How say the scribes that the Christ <sup>4</sup>son <sup>5</sup>is of David? 36 αὐτὸς γὰρ <sup>6</sup>Δαβὶδ <sup>7</sup>εἶπεν <sup>8</sup>ἐν <sup>9</sup>τῷ πνεύματι <sup>10</sup>τῷ ἁγίῳ, <sup>11</sup>εἶπεν <sup>12</sup>ὁ κύριος τῷ κυρίῳ μου, <sup>13</sup>Κάθου <sup>14</sup>ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου <sup>15</sup>ὑποπόδιον τῶν ποδῶν σου. 37 Αὐτὸς ἑαυτὸν <sup>16</sup>Δαβὶδ <sup>17</sup>λέγει αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ <sup>18</sup>ἐστίν; <sup>19</sup>καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκῇ αὐτοῦ, <sup>1</sup>Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ

<sup>n</sup> — αὕτη πρώτη ἐντολή TA. <sup>o</sup> — καὶ [L]TTA. <sup>p</sup> — ὅμοια TA. <sup>q</sup> αὕτη (read [is] like) LT. <sup>r</sup> εἶπες T. <sup>s</sup> — θεός (read he is one) GLTTAW. <sup>t</sup> — καὶ ἐξ ὅλης τῆς ψυχῆς [L]T. <sup>v</sup> περισηπτότερον abundantly more TTr. <sup>w</sup> — τῶν GLTTAW. <sup>x</sup> [αὐτὸν] Tr. <sup>y</sup> Δαυεὶδ ἔστιν TTr; ἔστιν Δαυεὶδ L; ἔστιν Δαυὶδ GW. <sup>z</sup> — γὰρ [L][T]TrA. <sup>a</sup> Δαυεὶδ LTTA; Δαυὶδ GW. <sup>b</sup> λέγει says W. <sup>c</sup> — τῷ GW. <sup>d</sup> λέγει says Tr. <sup>e</sup> — ὁ (read [the]) LT. <sup>f</sup> κάθισον TA. <sup>g</sup> ὑποκάτω (read beneath thy feet) A. <sup>h</sup> — οὐν [L]TTA. <sup>i</sup> αὐτοῦ ἐστὶν υἱὸς TTrA. <sup>k</sup> ἐν τῇ διδασκῇ αὐτοῦ ἔλεγεν TTrA.



ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς  
salutations in the market-places and first seats in the  
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ ἑκατε-  
synagogues and first places at the suppers; who de-  
θιόντες<sup>u</sup> τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει<sup>v</sup> μακρὰ  
tour the houses of widows, and as a pretext <sup>at</sup> great length  
προσευχόμενοι· οὗτοι ᾠλήφονται<sup>w</sup> περισσότερον κρίμα.  
<sup>pray.</sup> These shall receive more abundant judgment.

41 Καὶ καθίσας<sup>x</sup> ὁ Ἰησοῦς<sup>y</sup> ὁκατέναντι<sup>z</sup> τοῦ γαζοφυλά-  
And <sup>having</sup> <sup>sat</sup> <sup>down</sup> <sup>Jesus</sup> opposite the treasury,  
κίον ἐθ' ὥρκει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλά-  
he saw how the crowd cast money into the treasury;  
κιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. 42 καὶ ἐλθοῦσα  
and many rich were casting [in] much. And <sup>having</sup> <sup>come</sup>  
μία χήρα πτωχή ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.  
<sup>one</sup> <sup>widow</sup> <sup>poor</sup> cast [in] <sup>lepta</sup> <sup>two</sup>, which is a kodrantes.  
43 καὶ προσκαλεσάμενος<sup>a</sup> τοὺς μαθητάς αὐτοῦ<sup>b</sup> ῥέγει<sup>c</sup> αὐτοῖς,  
And <sup>having</sup> <sup>called</sup> <sup>unto</sup> [him] his disciples he says to them,  
Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχή<sup>d</sup> πλείον πάντων<sup>e</sup>  
Verily I say to you, that this <sup>widow</sup> <sup>poor</sup> more than all  
ῥέβεληκεν<sup>f</sup> τῶν ῥαβδάντων<sup>g</sup> εἰς τὸ γαζοφυλάκιον. 44 πάν-  
has cast [in] of those casting into the treasury. <sup>All</sup>  
τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ  
for out of that which was abounding to them cast [in], but she  
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν,  
out of her destitution <sup>all</sup> <sup>as</sup> <sup>much</sup> <sup>as</sup> <sup>she</sup> <sup>had</sup> <sup>cast</sup> [in],  
ὅλον τὸν βίον αὐτῆς.  
<sup>whole</sup> <sup>her</sup> <sup>livelihood</sup>.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ<sup>h</sup>  
And as he was going forth out of the temple <sup>says</sup> <sup>to</sup> <sup>him</sup>  
εἰς<sup>i</sup> τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ  
<sup>one</sup> <sup>of</sup> <sup>this</sup> <sup>disciples</sup>, Teacher, see, what stones and  
ποταπαὶ οἰκοδομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς<sup>j</sup> εἶπεν αὐτῷ,  
what buildings! And Jesus answering said to him,  
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ<sup>k</sup>  
Seest thou these great buildings? not at all shall be left  
λίθος ἐπὶ λίθῳ<sup>l</sup> ὃς οὐ μὴ καταλυθῇ. 3 Καὶ καθημένου  
stone upon stone which shall not be thrown down. And as <sup>was</sup> <sup>sitting</sup>  
αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἔπηρώ-  
<sup>he</sup> <sup>upon</sup> <sup>the</sup> <sup>mount</sup> of Olives opposite the temple, <sup>ask-</sup>  
των<sup>m</sup> αὐτὸν κατ' ἰδίαν· Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ  
ed <sup>him</sup> <sup>apart</sup> <sup>Peter</sup> <sup>and</sup> <sup>James</sup> <sup>and</sup> <sup>John</sup> <sup>and</sup>  
Ἀνδρέας, 4 Εἰπέ<sup>n</sup> ἡμῖν πότε ταῦτα ἔσται; καὶ τί τὸ  
<sup>Andrew</sup>, Tell us when <sup>these</sup> <sup>things</sup> <sup>shall</sup> <sup>be</sup>? and what the  
σημεῖον ὅταν μέλλῃ<sup>o</sup> πάντα ταῦτα συντελεῖσθαι;<sup>p</sup>  
sign when <sup>should</sup> <sup>be</sup> <sup>about</sup> <sup>all</sup> <sup>these</sup> <sup>things</sup> <sup>to</sup> <sup>be</sup> <sup>accomplished</sup>?  
5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς<sup>q</sup> αὐτοῖς ἤρξατο λέγειν, Βλέπετε  
And Jesus answering to them began to say, Take heed  
μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ γὰρ<sup>r</sup> ἐλεύσονται ἐπὶ τῷ  
lest anyone <sup>you</sup> <sup>mislead</sup>. For many will come in  
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανή-  
my name, saying, I am [he], and many they will

salutations in the market-places, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts: 40 which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

XIII. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 for many shall come in my name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars

<sup>1</sup> κατέσθοντες TrA. <sup>m</sup> ᾠλήφονται LITRA. <sup>n</sup> — ὁ Ἰησοῦς [L]ITRA. <sup>o</sup> ἀπέναντι Tr.  
p εἶπεν he said GLTR. <sup>q</sup> ῥέβελον did cast [in] LTR. <sup>r</sup> βαλλόντων LITRAW. <sup>s</sup> + ἐκ of Tr[A].  
<sup>t</sup> ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς LITRA. <sup>u</sup> + ὥδε here LTR. <sup>v</sup> λίθον Tr. <sup>w</sup> ἐπηρώ-  
TTrA. <sup>x</sup> + ὁ T. <sup>y</sup> εἶπον LITRA. <sup>z</sup> ταῦτα πάντα συντελεῖσθαι L; ταῦτα συντελεῖσθαι πάντα  
TTrA. <sup>a</sup> — ἀποκριθεὶς TTrA. <sup>b</sup> ἤρξατο λέγειν αὐτοῖς LITRA. <sup>c</sup> — γὰρ for TA.



ἡμέραις. 18 προσεΐχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν<sup>a</sup>  
 days! And pray that may not be your flight  
 χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα  
 in winter; for shall be [th] those days tribulation, such as  
 οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως<sup>b</sup> ἕκτισεν ὁ  
 has not been the like from [the] beginning of creation which created  
 θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ κύριος  
 God until now, and not at all shall be; and unless [the] Lord  
 ἐκολόβωσεν<sup>c</sup> τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.  
 had shortened the days, there would not have been saved any flesh;  
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσεν τὰς  
 but on account of the elect whom he chose, he has shortened the  
 ἡμέρας. 21 Καὶ τότε ἰάν τις ὑμῖν εἴπῃ, <sup>d</sup>ἰδοὺ, ὦδε ὁ  
 days. And then if anyone to you say, Behold, here [is] the  
 χριστός, <sup>e</sup>ἢ ἰδοὺ, ἕκεί, <sup>f</sup>μὴ πιστεύετε. 22 ἡ ἐρεθίσονται  
 Christ, or Behold, there, ye shall not believe [it] There will arise  
 γὰρ<sup>g</sup> ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ ἰδούσουσιν<sup>h</sup> σημεῖα  
 for false Christs and false prophets, and will give signs  
 καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν <sup>k</sup>καὶ τοὺς ἐκλεκ-  
 and wonders, to deceive if possible even the elect.  
 τούς. 23 ὑμεῖς δὲ βλέπετε ἰδοὺ, <sup>l</sup>προεῖρηκα ὑμῖν πάντα.  
 But ye take heed: lo, I have foretold to you all things.  
 24 <sup>m</sup>Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετ' τὴν θλίψιν ἐκείνην,  
 But in those days, after that tribulation,  
 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φῶγος  
 the sun shall be darkened, and the moon shall not give light  
 αὐτῆς, 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,<sup>n</sup>  
 her; and the stars of the heaven shall be falling out,  
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.  
 and the powers which [are] in the heavens shall be shaken;  
 26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
 and then shall they see the Son of man coming in  
 νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 27 καὶ τότε  
 clouds with power great and glory; and then  
 ἀποστελεῖ τοὺς ἀγγέλους. <sup>o</sup>Ραυτοῦ, καὶ ἐπισυνάξει τοὺς  
 he will send his angels, and will gather together  
 ἐκλεκτοὺς αὐτοῦ<sup>p</sup> ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου  
 his elect from the four winds, from [the] extremity  
 γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε  
 of earth to [the] extremity of heaven. But from the fig-tree learn  
 τὴν παραβολὴν ὅταν αὐτῆς ᾗδῃ ὁ κλάδος ἁπαλὸς γένη-  
 the parable: when of it already the branch tender is be-  
 ται, καὶ ἐκφυῖ<sup>q</sup> τὰ φύλλα, ἰνῶσκετε<sup>r</sup> ὅτι ἐγγὺς τὸ θέρος  
 come, and it puts forth the leaves, ye know that near the summer  
 ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε<sup>s</sup> γινόμενα,  
 is. So also ye, when these things ye see coming to pass,  
 γινῶσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύρας. 30 Ἀμὴν λέγω ὑμῖν,  
 know that near it is, at [the] doors. Verily I say to you,  
 ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα  
 that in no wise will have passed away this generation, until all

with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be

<sup>a</sup> — ἡ φυγὴ ὑμῶν (read it may not be) LTTA. <sup>b</sup> ἢν LTT. <sup>c</sup> ἐκολόβωσεν κύριος T.  
<sup>d</sup> ὦδε TTA. <sup>e</sup> — ἡ ΤΑ. <sup>f</sup> ὦδε LTTA. <sup>g</sup> μὴ πιστεύετε believe [it] not GLTTAAW.  
<sup>h</sup> δὲ and T. <sup>i</sup> — ψευδόχριστοι καὶ α. <sup>j</sup> ποιήσουσι will work TA. <sup>k</sup> — καὶ TTTA.  
<sup>l</sup> — ἰδοὺ [LTTA. <sup>m</sup> Ἄλλα LTTA. <sup>n</sup> ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες LTTA. <sup>o</sup> καὶ  
<sup>p</sup> δόξης πολλῆς L. <sup>q</sup> — αὐτοῦ (read the angels) [LTTA. <sup>r</sup> — αὐτοῦ (read the elect) TT A.  
<sup>s</sup> ᾗδῃ ὁ κλάδος αὐτῆς LTT. <sup>t</sup> ἐκφυῖ EGT. <sup>u</sup> γινώσκειται it is known A. <sup>v</sup> ἰδῇτε  
 ταῦτα LTT. <sup>w</sup> ταῦτα πάντα TTA.



done, 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

ταῦτα<sup>α</sup> γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ<sup>β</sup> παρελεύσονται· οἱ δὲ λόγοι μου οὐ<sup>γ</sup> μὴ<sup>δ</sup> παρελεύσονται. 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης<sup>ε</sup> καὶ<sup>ς</sup> τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ<sup>ς</sup> ἄγγελος<sup>α</sup> οὐδὲ<sup>ς</sup> υἱὸς, εἰ μὴ ὁ πατήρ. 33 Βλέπετε, γέλοι<sup>β</sup> οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. 33 Βλέπετε, ἀγρυπνεῖτε<sup>β</sup> καὶ προσεύχεσθε<sup>γ</sup> οὐκ οἴδατε γὰρ πότε ὁ καιρὸς<sup>δ</sup> ἔσται<sup>ε</sup> 34 ὡς ἄνθρωπος<sup>β</sup> ἀπόδημος<sup>γ</sup> ἀφείλεται τὴν οἰκίαν<sup>δ</sup> αὐτοῦ, καὶ δούς<sup>ε</sup> τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ<sup>ς</sup> ἐκίστησι<sup>δ</sup> τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ<sup>ε</sup> ἐνετείλατο ἵνα γρηγορῇ<sup>ς</sup>. 35 Ἀγρυπνεῖτε οὖν<sup>β</sup> οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας<sup>γ</sup> ἔρχεται. Ὁψέ, ἡ ἡμερονυκτίον<sup>δ</sup>, ἡ ἀλεκτοροφωνίας, ἡ πρωΐ<sup>ε</sup>· 36 μὴ ἔλθων ἐξαίφνης<sup>β</sup> εὕρῃ<sup>γ</sup> ὑμᾶς καθεύδοντας. 37 Ἐὰν<sup>δ</sup> λέγω, πᾶσιν λέγω, Γρηγορεῖτε. 37 Ἐὰν<sup>δ</sup> λέγω, πᾶσιν λέγω, Γρηγορεῖτε.

XIV. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 2 Ἐλεγον ἡ δέ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἰθὺρῦος ἔσται<sup>α</sup> τοῦ λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακείμενου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ<sup>ς</sup> συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ<sup>δ</sup> τῆς κεφαλῆς. 4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῆ τοῦ μύρου γέγονεν; 5 ἢ ὀδύνατο γὰρ τοῦτο ὅτι πρᾶθῃναι ἐπάνω τριακοσίων<sup>α</sup> δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς; καὶ ἔνεβριμῶντο<sup>β</sup> αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπους<sup>γ</sup> ἀτέρει;

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακείμενου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ<sup>ς</sup> συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ<sup>δ</sup> τῆς κεφαλῆς. 4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῆ τοῦ μύρου γέγονεν; 5 ἢ ὀδύνατο γὰρ τοῦτο ὅτι πρᾶθῃναι ἐπάνω τριακοσίων<sup>α</sup> δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς; καὶ ἔνεβριμῶντο<sup>β</sup> αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπους<sup>γ</sup> ἀτέρει;

<sup>α</sup> παρελεύσεται GW. <sup>β</sup> — μὴ TrA. <sup>γ</sup> παρελεύσονται TTrA. <sup>δ</sup> ἢ OF GLTTrAW. <sup>ε</sup> ἄγγελος an angel A. <sup>ς</sup> — οἱ TTrA. <sup>δ</sup> — καὶ προσεύχεσθε LT[Tr]A. <sup>ε</sup> — καὶ LTTTrA. <sup>ς</sup> + ἢ either TrA. <sup>δ</sup> — καὶ TTrA. <sup>ε</sup> δ LTTTrA. <sup>β</sup> γὰρ for LTTTrA. <sup>γ</sup> ἔσται θόρυβος TTrA. <sup>δ</sup> — καὶ TTrA. <sup>ε</sup> τὸν LTW; τὴν TrA. <sup>ς</sup> — κατὰ (read αὐτὸν on his) LTTTrA. <sup>α</sup> — καὶ λέγοντες T[Tr]A. <sup>β</sup> + τὸ μύρον ointment GLTTrAW. <sup>γ</sup> ἐνεβριμῶντο T, τριακοσίων LTTTrAW.

παρέχετε; καλὸν ἔργον <sup>τ</sup>εἰργάσατο" <sup>ε</sup>εἰς ἐμέ." 7 πάντοτε· γὰρ  
do ye cause? a good work she wrought towards me. For always

τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε  
the poor ye have with you, and whenever ye desire ye are able

<sup>ε</sup>αὐτοὺς" <sup>ε</sup>εὐ· ποίησαν· ἐμέ· δὲ οὐ πάντοτε ἔχετε. 8 ὃ <sup>ε</sup>εἶχεν"  
<sup>ε</sup>them <sup>ε</sup>to do good; but me not always ye have. What <sup>ε</sup>could

<sup>ε</sup>αὐτῇ," <sup>ε</sup>εποίησεν· προέλαβεν μυρίσαι <sup>ε</sup>μου· τὸ· σῶμα" <sup>ε</sup>εἰς  
<sup>ε</sup>she, she did. She came beforehand to anoint my body for

τὸν ἐνταφιασμόν. 9 ἀμὴν" λέγω ὑμῖν, ὅπου· <sup>ε</sup>αν" κηρυχθῇ  
the burial. Verily I say to you, Wheresoever shall be proclaimed

τὸ· εὐαγγέλιον· τοῦτο" <sup>ε</sup>εἰς ὅλον τὸν κόσμον, καὶ ὃ <sup>ε</sup>εποίησεν  
this glad tidings in <sup>ε</sup>whole <sup>ε</sup>the world, also what <sup>ε</sup>has <sup>ε</sup>done

αὐτῇ λαληθήσεται εἰς μνημόσυνον αὐτῆς.  
<sup>ε</sup>this [<sup>ε</sup>woman] shall be spoken of for a memorial of her.

10 Καὶ <sup>ε</sup>β' <sup>ε</sup>Ιουδάς <sup>ε</sup>β' <sup>ε</sup>Ἰσκαριώτης," <sup>ε</sup>εἰς τῶν δώδεκα,  
<sup>ε</sup>And Judas the Iscariote, one of the twelve,

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα <sup>ε</sup>επαρῶ αὐτὸν"  
went away to the chief priests, that he might deliver up him

αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ <sup>ε</sup>ἐπηγγέλλαντο  
to them. And they having heard rejoiced, and promised

αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς <sup>ε</sup>εὐκαίρως αὐτὸν  
<sup>ε</sup>him money <sup>ε</sup>to give. And he sought how <sup>ε</sup>conveniently <sup>ε</sup>him

παρῶ."  
<sup>ε</sup>he might <sup>ε</sup>deliver <sup>ε</sup>up.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα  
And on the first day of unleavened [bread], when the passover

ἔθουν, λέγουσιν αὐτῷ οἱ· μαθηταὶ αὐτοῦ, Ποῦ θέλεις  
they killed, <sup>ε</sup>say <sup>ε</sup>to him <sup>ε</sup>his <sup>ε</sup>disciples, Where desirest thou [that]

ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ  
going we should prepare that thou mayest eat the passover? And

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε  
he sends forth two of his disciples, and says to them, Go

εἰς τὴν πόλιν· καὶ ἀπαντήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος  
into the city, and <sup>ε</sup>will <sup>ε</sup>meet <sup>ε</sup>you <sup>ε</sup>a man a pitcher of water

βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου· <sup>ε</sup>εἰάν" εἰσέλθῃ,  
carrying; follow him; and wherever <sup>ε</sup>he may enter,

εἵπατε τῷ οἰκοδεσπότη, "Ὅτι ὁ διδάσκαλος λέγει, Ποῦ  
say to the master of the house, The teacher says, Where

ἔστιν τὸ κατάλυμα <sup>ε</sup>ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν· μου  
is the guest-chamber <sup>ε</sup>where the passover with my disciples

φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει <sup>ε</sup>ἀνώγειον" μέγα ἐστρω-  
I may eat? and he <sup>ε</sup>you <sup>ε</sup>will <sup>ε</sup>shew an upper room large, fur-

μένον <sup>ε</sup>ἐτοιμον." <sup>ε</sup>ἴκει" <sup>ε</sup>ἐτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον <sup>ε</sup>εἰς  
nished ready. There prepare for us. And went away

μαθηταὶ <sup>ε</sup>αὐτοῦ," καὶ ἦλθον εἰς τὴν πόλιν, καὶ εἶρον καθὼς  
his disciples, and came into the city, and found as

εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 17 Καὶ ὀψίας  
he had said to them, and they prepared the passover. And evening

γενομένης ἔρχεται μετὰ τῶν δώδεκα· 18 καὶ ἀνακειμένων  
being come he comes with the twelve. And as <sup>ε</sup>were <sup>ε</sup>reclining

wrought a good work on me. 7 For ye have the poor with you always, and whensoev-  
er ye will ye may do them good; but me ye have not always. 8 She hath done what she could; she is come aforehand to anoint my body to the bury-  
ing. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And Judas Isca- riot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might con-  
veniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the pass-  
over? 13 And he send- eth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoev-  
er he shall go in, say ye to the Goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the pas-  
sover with my disciples? 15 And he will shew you a large upper room furnished and pre-  
pared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he com-  
eth with the twelve. 18 And as they sat and did eat, Jesus said,

<sup>ε</sup>εργάσατο T. <sup>ε</sup>ἐν ἐμοὶ to me GLTTAW. <sup>ε</sup>αὐτοῖς LTrA; — αὐτοῦς T. <sup>ε</sup>ἔσχεν GLTTAW. <sup>ε</sup>— αὐτῇ (read εἶχεν she could) [L]TTrA. <sup>ε</sup>τὸ σῶμά μου LTr. <sup>ε</sup>y + δέ and (verily) [L]TTrA. <sup>ε</sup>εἰάν TA. <sup>ε</sup>— τοῦτο (read the glad tidings) [L]TTrA. <sup>ε</sup>— ὁ LTTAW. <sup>ε</sup>Ἰσκαριώ TA. <sup>ε</sup>d + ὁ the TTrA. <sup>ε</sup>παρῶ αὐτὸν L; αὐτὸν παρῶ αὐτῷ TTrA. <sup>ε</sup>αὐτὸν εὐκαίρως παρῶ αὐτῷ LTTA; αὐτὸν εὐκ. παρῶ W. <sup>ε</sup>εἰάν LTrA. <sup>ε</sup>h + μου (read my guest-chamber) [L]TTrA. <sup>ε</sup>ἀνάγειον GLTTAW. <sup>ε</sup>ἔτοιμον] L. <sup>ε</sup>καὶ ἐκεῖ and there TTrA; <sup>ε</sup>καὶ ἐκεῖ T. <sup>ε</sup>— αὐτοῦ (read the disciples) TTrA.





ὅτι<sup>1</sup> σήμερον<sup>2</sup> ἐν τῇ νυκτί ταύτῃ, πρὶν ἢ δις ἀλέκτορα  
that to-day in this night, before that twice [the] cock  
φωνῆσαι, τρίς ἂπαρήσῃ με.<sup>3</sup> 31 Ὁ δὲ ἐκπερισσὸν ἔλεγεν  
crow, thrice thou wilt deny me. But he vehemently said  
μᾶλλον, Ἐάν με δέῃ<sup>4</sup> συναποθανεῖν σοι, οὐ μὴ σε  
the more, If it were needful for me to die with thee, in no wise thee  
ἂπαρήσομαι.<sup>5</sup> Ὡσαύτως δὲ καὶ πάντες ἔλεγον.  
will I deny. And in like manner also all they spake.

32 Καὶ ἔρχονται εἰς χωρίον<sup>6</sup> οὗ τὸ ὄνομα Γεθσημανῆ.<sup>7</sup>  
And they come to a place of which the name [is] Gethsemane;

καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξω-  
and he says to his disciples, Sit here, while I shall

μαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον  
pray. And he takes Peter and James

καὶ Ἰωάννην μεθ' αὐτοῦ.<sup>8</sup> Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ  
and John with him; and he began to be greatly amazed and

ἀδμονεῖν. 34 καὶ λέγει αὐτοῖς, Περιλυπὸς ἐστιν ἡ ψυχή μου  
deeply depressed. And he says to them, Very sorrowful is my soul

ἕως θανάτου· μένετε ὧδε καὶ γρηγορεῖτε. 35 Καὶ προελ-  
even to death; remain here and watch. And having gone

θὼν<sup>9</sup> μικρὸν ἔπεσεν<sup>10</sup> ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ  
forward a little he fell upon the earth, and prayed that, if

δυνατὸν ἐστίν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36 καὶ ἔλεγεν,  
possible it is, might pass from him the hour. And he said,

Ἀββᾶ, ὁ πατήρ, πάντα δυνατὰ σοι· παρένεγκε τὸ ποτή-  
Abba, Father, all things [are] possible to thee; take away

ριον ἀπ' ἐμοῦ τούτο.<sup>11</sup> ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.  
from me this; but not what I will, but what thou.

37 Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ  
And he comes and finds them sleeping. And he says

Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρη-  
to Peter, Simon, sleepest thou? wast thou not able one hour to

γοῖσθαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃ<sup>12</sup>  
watch? Watch and pray, that ye enter not

εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ  
into temptation. The indeed spirit [is] ready, but the flesh

ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν  
weak. And again having gone away he prayed, the same

λόγον εἰπὼν. 40 καὶ ὑποστρέψας<sup>13</sup> εἶδεν αὐτοὺς ἑπάλιν<sup>14</sup>  
thing saying. And having returned he found them again

καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν<sup>15</sup> βεβαρημένοι,<sup>16</sup>  
sleeping, for were their eyes heavy;

καὶ οὐκ ᾔδεισαν τί ἀντῷ ἀποκριθῶσιν.<sup>17</sup> 41 Καὶ ἔρχεται  
and they knew not what him they should answer. And he comes

τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ  
the third time, and says to them, Sleep on now and

ἀναπαύεσθε. ἀπείχεν ἡλθεν ἡ ὥρα ἰδοῦ, παραδίδοται  
take your rest. It is enough; has come the hour; lo, is delivered up

ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 Ἐγεί-  
the Son of man into the hands of sinners. Rise,

ρεσθε, ἄγωμεν<sup>18</sup> ἰδοῦ, ὁ παραδιδούς με ἀγγικεν.<sup>19</sup>  
let us go; behold, he who is delivering up me has drawn near.

day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise, also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his

disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James

and John, and began to be sore amazed, and to be very heavy;

34 and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he

went forward a little, and fell on the ground, and prayed that, if it were possible, the hour

might pass from him. 36 And he said, Abba, Father, all things are possible unto thee;

take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping,

and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep a-

gain, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

<sup>1</sup> + σὺ τοῦ GLTFAW. <sup>2</sup> αὐτῇ τῇ νυκτί LTTA. <sup>3</sup> με ἀπαρήσῃ LTTFAW. <sup>4</sup> ἐκπερισσὸς ἔλεγει LTTFAW. <sup>5</sup> μετ' αὐτοῦ LTTA. <sup>6</sup> ἀπαρήσῃμαι T. <sup>7</sup> οὗ τοῦ Γεθσημανῆ LTTFAW. <sup>8</sup> — τὸν Πέτρον καὶ τὸν Ἰάκωβον LTTFAW. <sup>9</sup> μετ' αὐτοῦ LTTA. <sup>10</sup> προσελθὼν Tr. <sup>11</sup> ἐπιπτεν TA. <sup>12</sup> τοῦτο ἀπ' ἐμοῦ LTTFAW. <sup>13</sup> ἐλθῃ TA. <sup>14</sup> πάλιν ἐλθὼν again coming LA; ἐλθὼν Tr. <sup>15</sup> — πάλιν LTTA. <sup>16</sup> αὐτῶν οἱ ὀφθαλμοὶ T. <sup>17</sup> καταβαρυνόμενοι LTTFAW. <sup>18</sup> ἀποκριθῶσιν αὐτῷ LTTFAW. <sup>19</sup> — σὺ LTTFAW. <sup>20</sup> ἀγγικεν T.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, muster; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 and he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for wit-

43 Καὶ ἐυθέως<sup>ε</sup> ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας<sup>δ</sup>, εἰς<sup>ε</sup> ἑὸν<sup>δ</sup> τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος<sup>ε</sup> πολὺς<sup>δ</sup> das, "one being of the twelve, and with him a crowd great, μετὰ<sup>ε</sup> μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἑταῶν<sup>δ</sup> πρεσβυτέρων. 44 δεδώκει δὲ ὁ παραδιδούς αὐτὸν<sup>ε</sup> σύσσημον<sup>δ</sup> αὐτοῖς, λέγων, "Ὅν ἂν φιλήσω αὐτὸς ἔστιν κρατήσατε αὐτόν, καὶ ἀπαγάγετε<sup>ε</sup> φιλῶν<sup>δ</sup> I shall kiss<sup>ε</sup> is; seize him, and lead him away safely. 45 Καὶ ἔλθων, ἐυθέως<sup>ε</sup> προσελθὼν αὐτῷ λέγει, ἀσφαλῶς. 46 Καὶ κατεφίλησεν αὐτόν. 46 Οἱ δὲ ἐπέβαλον<sup>ε</sup> ῥαββί, ῥαββί; καὶ ἀρδεντῶς ἔκτισαν αὐτόν. 47 Εἷς δὲ ἐπέ<sup>ε</sup> αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησεν αὐτόν. 47 Εἷς δὲ ἐπὶ<sup>ε</sup> αὐτὸν ἱστάμενος τὴν μάχαιραν ἔκτισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ<sup>ε</sup> ἀρτήν<sup>δ</sup> ἐξήλθετε<sup>ε</sup> μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; λῃστὴν<sup>δ</sup> I was with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. 51 Καὶ εἷς τις νεανίσκος<sup>ε</sup> ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ<sup>ε</sup> γυμνοῦ<sup>δ</sup> καὶ κρατοῦσιν αὐτόν<sup>ε</sup> οἱ νεανίσκοι<sup>δ</sup> 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα καὶ οἱ συνέρχονται<sup>ε</sup> αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν ἀσυγκαθήμενος<sup>ε</sup> μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ<sup>ε</sup> φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν<sup>ε</sup> αὐτὸν<sup>δ</sup> (lit. light).

<sup>ε</sup> εὐθὺς LITRA. <sup>δ</sup> + ὁ LITRAW. <sup>ε</sup> + ὁ Ἰσκαριώτης Iscariote LITRA. <sup>δ</sup> ὦν LITRA. <sup>ε</sup> πολὺς [L]ITRA. <sup>δ</sup> τῶν T. <sup>ε</sup> σύσσημον T. <sup>δ</sup> ἀπάγετε LITRA. <sup>ε</sup> ῥαββί T; ῥαββί [ραββί] A. <sup>δ</sup> ἐπέβαλον T. <sup>ε</sup> τὰς χεῖρας ἐπ' αὐτόν L; τὰς χεῖρας αὐτῷ TITRA. <sup>δ</sup> τὴν LITRAW. <sup>ε</sup> ὠτίον LITRA. <sup>δ</sup> ἐφύγον πάντες TITRA. <sup>ε</sup> νεανίσκος τις LITRA. <sup>δ</sup> συγκαθόλουθαι was following with LITRA; ἠκολούθησεν followed W. <sup>ε</sup> οἱ νεανίσκοι (read they seize) LITRA. <sup>δ</sup> ἀπ' αὐτῶν [L]ITRA. <sup>ε</sup> αὐτῷ T. <sup>δ</sup> γραμματεῖς καὶ οἱ πρεσβύτεροι L. <sup>ε</sup> συγκαθήμενος T. <sup>δ</sup> τὸ E.

κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ  
against Jesus testimony, to put to death him, and not  
εἵρισκον." 56 πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ,  
did find [any]. For many bore false testimony against him,

καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες  
and alike their testimonies were not. And some having risen up

ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 "Ὅτι ἡμεῖς ἠκούσα-  
bore false testimony against him, saying, We heard

μεν αὐτοῦ λέγοντος, "Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν  
him saying, I will destroy this temple the

χειροποιήτον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον  
[one] made with hands, and in three days another not made with hands

οικοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.  
I will build. And neither thus alike was their testimony.

60 Καὶ ἄναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπρωτότησεν  
And having stood up the high priest in the midst questioned

τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου  
Jesus, saying, Answerest thou nothing? What these thee

καταμαρτυροῦσιν; 61 'Ο.δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο."  
testify against? But he was silent, and nothing answered.

Πάλιν ὁ ἀρχιερεὺς ἐπρωτὰ αὐτόν, καὶ λέγει αὐτῷ, Σὺ  
Again the high priest was questioning him, and says to him, Thou

εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 'Ο.δὲ Ἰησοὺς εἶπεν,  
art the Christ, the Son of the blessed? And Jesus said,

'Εγὼ εἰμι. καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον  
I am. And ye shall see the Son of man sitting

ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν  
at [the] right hand of power, and coming with the clouds

τοῦ οὐρανοῦ. 63 'Ο.δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ  
of the heaven. And the high priest having rent his garments

λέγει, Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς  
says, What any more need have we of witnesses? Ye heard the

βλασφημίας; τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν  
blasphemy: what to you appears? And they all condemned

αὐτὸν εἶναι ἐνοχόν θανάτου. 65 Καὶ ἤρξαντο τινες ἐμπτύειν  
him to be deserving of death. And began some to spit upon

αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολα-  
him, and to cover up his face, and to buffet

φίξειν αὐτόν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρέται  
fet him, and to say to him, Prophesy; and the officers

ῥαπίσμασιν αὐτὸν ἐξέβαλλον."  
with the palm of the hand him struck.

66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία  
And being Peter in the court below, comes one

τῶν παιδισκῶν τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον  
of the maids of the high priest, and seeing Peter

θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ  
warming himself, having looked at him says, And thou with the

Ναζαρηνοῦ ὁ Ἰησοῦ ἦσθα. 68 'Ο.δὲ ἠρνήσατο, λέγων, Ροῦκ"  
Nazarene Jesus wast. But he denied, saying, Not

οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω  
I know noreven understand what thou sayest. And he went forth out

ness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and said, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the

<sup>d</sup> ἤρρισκον LTR. \* — τὸ (read [the]) GLTTRAW.

δεξιῶν καθήμενον GLTTRAW. ἡ τὴν βλασφημίαν L.

πρόσωπον TTR. ὁ ἐλαβον (read received him with buffets) LTRTA.

ἐν τῇ αὐλῇ TTR. ὁ ἦσθα τοῦ Ἰησοῦ LTRTA.

ΠΟΡ LTRTA. \* σὺ τί LTRTA.

<sup>f</sup> οὐκ ἀπεκρίνατο οὐδέν TTR.

<sup>g</sup> ἐρχεται μία TTR.

<sup>h</sup> αὐτοῦ τὸ

<sup>i</sup> κάτω

<sup>j</sup> οὔτε



porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth *thereof*. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

εἰς τὸ προαύλιον· <sup>5</sup>καὶ ἀλέκτωρ ἐφώνησεν. 69 Καὶ ἡ παιδίσκη into the porch, and a cock crew. And the maid ἰδοῦσα αὐτὸν ἔτι ἄλλην ἥρξατο <sup>1</sup>λέγειν τοῖς <sup>2</sup>παρεστηκόσιν, "Ὅτι seeing him again began to say to those standing by, οὗτος ἐξ αὐτῶν ἐστίν. 70 Ὁ δὲ πάλιν ἠρνήετο. Καὶ μετὰ This [one] of them is, And he again denied. And after μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς a little again those standing by said to Peter, Truly ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, <sup>3</sup>καὶ ἡ λαλιά from among them thou art, for both a Galilean thou art, and <sup>4</sup>speech σου ὁμοιάζει. 71 Ὁ δὲ ἥρξατο ἀναθεματίζειν καὶ ὀμνύνειν, <sup>4</sup>thy agrees, But he began to curse and to swear, "Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 72 Καὶ ὁ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ the second time a cock crew. And remembered <sup>5</sup>Peter the ῥήματος οὗ· εἶπεν αὐτῷ ὁ Ἰησοῦς, "Ὅτι πρὶν ἀλέκτορα word that said to him <sup>6</sup>Jesus, Before [the] cock φωνῆσαι δις <sup>7</sup>ἂ παρνήσῃ με τρίς· καὶ ἐπιβαλὼν crow twice thou wilt deny me thrice; and having thought thereon ἔκλαιεν. he wept.

XV. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things; but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

15 Καὶ εὐθέως <sup>1</sup>δι' ἐπὶ τὸ πρωτὶ συμβούλιον <sup>2</sup>εποίησαντες· And immediately in the morning <sup>3</sup>a counsel <sup>4</sup>having <sup>5</sup>formed οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ ὁ γραμματεὺν καὶ the chief priests with the elders and scribes and ὅλον τὸ συνέδριον, ἔχοντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ whole the sanhedrim, having bound Jesus carried [him] away and παρέδωκαν <sup>6</sup>εἰς τὸν Πιλάτῳ. 2 Καὶ ἐπηρώτησεν αὐτὸν ὁ delivered up [him] to Pilate. And questioned <sup>7</sup>him Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπο- Pilate, Thou art the King of the Jews? And he answered εἶπεν αὐτῷ, Σὺ λέγεις. 3 Καὶ κατηγοροῦν αὐτοῦ οἱ swerung said to him, Thou sayest. And were <sup>8</sup>accusing <sup>9</sup>him the ἀρχιερεῖς πολλὰ. 4 Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτόν, chief priests urgently. And Pilate again questioned him, λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου saying, Answerest thou nothing? See, of how many things <sup>10</sup>thees καταμαρτυροῦσιν. 5 Ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη, they witness against. But Jesus not any more any thing answered, ὥστε θαυμάζειν τὸν Πιλάτον. 6 Κατὰ δὲ ἑορτὴν ἀπέλυνεν so that <sup>11</sup>wondered Pilate. Now at [the] feast he released αὐτοῖς ἓνα δέσμιον, ὃν περ ᾔτησαν. 7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν ρυστασιαστῶν δεδεμένος, to them one prisoner, whomsoever they asked. And there was the [one] called Barabbas with the associates in insurrection bound, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβοήσας· who in the insurrection murder had committed. And crying out ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ᾗει· ἐπειὶ αὐτοῖς the crowd began to beg [him to do] as always he did to them.

[καὶ ἀλέκτωρ ἐφώνησεν] L. ἥρξατο πάλιν T; — πάλιν A. παρεστῶσιν TTrA.  
 5 — καὶ ἡ λαλιά σου ὁμοιάζει LTrA. ὀμνύνει GLTrA·W. 7 + εὐθέως immediately LTrA.  
 6 τὸ ῥήμα ὡς LTrA; τὸ ῥήμα δὲ W. 8 δις φωνῆσαι LTrA. 9 τρίς με ἀπαρνήσῃ LTrA.  
 10 εὐθέως TTrA. 11 ἐπὶ τὸ (yeat πρωτὶ early) LTrA[A]. 12 εἰδομάσαντες T. 13 + τῶν τ. T.  
 14 — τῷ LTrA. 15 Πιλάτῳ T. 16 Πιλάτος T. 17 αὐτῷ λέγει to him says TTrA.  
 18 ἐπηρώτα TTrA. 19 — λέγων T. 20 κατηγοροῦσιν they accuse LTrA. 21 Πιλάτον T.  
 22 ὃν παρρητύντο T. 23 στασιαστῶν LTrA. 24 ἀναβάς coming up LTrA. 25 — αἰε T.

9 ὁ δὲ Πιλάτος<sup>a</sup> ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω  
But Pilate answered them, saying, . Will ye I should release  
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνωσκεν γὰρ ὅτι διὰ  
to you the King of the Jews?

φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχ-  
envy <sup>a</sup>had <sup>a</sup>delivered <sup>up</sup> <sup>him</sup> <sup>the</sup> <sup>chief</sup> <sup>priests</sup>. But the chief  
ιερεῖς ἀνέσταναν τὸν ὄχλον ἵνα μάλλον τὸν Βαραββᾶν  
priests stirred up the crowd that rather Barabbas

ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος<sup>a</sup> ἀποκριθεὶς πάλιν<sup>b</sup>  
he might release to them. And Pilate answering again

εἶπεν<sup>c</sup> αὐτοῖς, Τί οὖν θέλετε<sup>d</sup> ποιήσω<sup>e</sup> ᾧ<sup>f</sup> λέγετε<sup>g</sup>  
said to them, What then will ye I should do [to him] whom ye call

ἡ βασιλεῖα τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἔκραζαν,<sup>h</sup> Σταυρώ-  
King of the Jews? But they again cried out, Crucify

σον αὐτόν. 14 Ὁ δὲ Πιλάτος<sup>a</sup> ἔλεγεν αὐτοῖς, Τί γὰρ<sup>b</sup> κακὸν  
ty <sup>him</sup>. And Pilate said to them, What <sup>then</sup> <sup>evil</sup>

ἐποίησεν<sup>c</sup>; Οἱ δὲ περισσοτέρως<sup>d</sup> ἔκραζαν,<sup>e</sup> Σταυρώσον αὐ-  
did he commit? But they much more cried out, Crucify him.

τόν. 15 Ὁ δὲ Πιλάτος<sup>a</sup> βουλόμενος<sup>b</sup> τῷ ὄχλῳ<sup>c</sup> τὸ  
And Pilate, desiring <sup>to</sup> <sup>the</sup> <sup>crowd</sup> <sup>that</sup> <sup>was</sup>

ἰκανὸν ποιῆσαι,<sup>d</sup> ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν<sup>e</sup> καὶ παρέ-  
<sup>satisfactory</sup> <sup>to</sup> <sup>do</sup>, released to them Barabbas, and de-

δωκεν τὸν Ἰησοῦν, φραγελλώσας,<sup>f</sup> ἵνα σταυρωθῇ.<sup>g</sup>  
livered up Jesus, having scourged [him], that he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ  
And the soldiers led away him within the court, which

ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν<sup>a</sup> ὅλην τὴν σκείραν<sup>b</sup>  
is [the] praetorium, and they call together <sup>whole</sup> <sup>the</sup> band.

17 καὶ ἐνδύουσιν<sup>c</sup> αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ<sup>d</sup>  
And they put on him purple, and placed on him

πλέξαντες<sup>e</sup> ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζε-  
having platted [it] <sup>thorny</sup> <sup>a</sup> crown, and they began to sa-

σθαι αὐτόν, Χαῖρε, βασιλεῦ<sup>f</sup> τῶν Ἰουδαίων. 19 καὶ ἔτυπον  
lute him, Hail, King of the Jews! And they struck

αὐτοῦ τὴν κεφαλὴν καλὰμψ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες<sup>g</sup>  
his head with a reed, and spat on him, and bending

τὰ γόνατα προσεκύνουν αὐτῷ. 20 Καὶ ὅτε ἐνέπαιξαν σὺν<sup>h</sup>  
the knees did homage to him. And when they had mocked him,

ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ  
they took off him the purple, and put on him

ἡμάτια. τὰ ἴδια<sup>i</sup> καὶ ἱξάγουσιν<sup>j</sup> αὐτὸν ἵνα σταυρώσωσιν<sup>k</sup>  
his own garments; and they lead out <sup>him</sup> that they may crucify

αὐτόν. 21 καὶ ἀγχαρεύουσιν παράγοντά τινα Σίμωνα Κυ-  
him. And they compel <sup>passing</sup> <sup>by</sup> <sup>one</sup>, Simon a Cy-

ρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ  
renian, coming from a field, the father of Alexander and

Ῥούφον, ἵνα ἄρῃ<sup>l</sup> τὸν σταυρὸν αὐτοῦ.  
Rufus, that he might carry his cross.

22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶ<sup>m</sup> τόπον, ὃ ἐστίν<sup>n</sup>  
And they bring him to <sup>the</sup> <sup>Golgotha</sup> <sup>a</sup> place, which is

μεθερμηνεόμενον, κρανίον τόπος. 23 Καὶ ἰδοὺσιν αὐτῷ<sup>o</sup>  
being interpreted, <sup>of</sup> <sup>a</sup> <sup>skull</sup> <sup>place</sup>. And they gave him

<sup>a</sup> Πιλάτος T. <sup>b</sup> πάλιν ἀποκριθεὶς LITTA. <sup>c</sup> ἔλεγεν TT.A. <sup>d</sup> [θέλετε] Tt. <sup>e</sup> ὃν  
λέγετε Ltr. <sup>f</sup> + τὸν τὴν LITTA.W. <sup>g</sup> + λέγοντες saying L. <sup>h</sup> ἐποίησεν κακὸν TT.A.

<sup>i</sup> ἐνδιδύσκουσιν LITTA. <sup>j</sup> ἔκραζον L. <sup>k</sup> ποιῆσαι τὸ ἰκανὸν τῷ ὄχλῳ T. <sup>l</sup> συγκαλοῦσιν T.  
<sup>m</sup> ἄγουσιν they lead L. <sup>n</sup> ὁ βασιλεὺς GAW. <sup>o</sup> ἡμάτια αὐτοῦ L; ἴδια ἡμάτια αὐτοῦ T. <sup>p</sup> — αὐτόν T.

<sup>q</sup> ἀπὸ Ltr. <sup>r</sup> τὸν Γολγοθᾶν T; Γολγοθᾶν Δ; [τὸν] Γολγοθᾶ Tt.

9 But Pilate answered them, saying, Will ye I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 and began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine

mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled; which saith, And he was numbered with the transgressors. 29 And they that passed by, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI; which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

ο πιεῖν<sup>1</sup> ἑσμυρνισμένον οἶνον· ῥό. δὲ<sup>2</sup> οὐκ ἔλαβεν. 24 Καὶ τοῦ ποιεῖν<sup>3</sup> μεθ' αὐτῶν τὸν σταυρῶσαν αὐτόν<sup>4</sup>· διεμερίζον<sup>5</sup> τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τίς ἀρῇ. 25 ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26 Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. 28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Ὁυά, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σώσον σεαυτόν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 Ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὤνειδίζον αὐτόν. 33 Ὁ γένοντος δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης. 34 Καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ, Ἐλωὶ, ἑλαμᾶ σαβαχθανί; ὅ ἐστιν μεθερμηνευόμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες; 35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, ἡμεῖς ἑλίου φωνεῖ. 36 Δραμὼν δὲ εἷς καὶ γεμίσας σπόγγον ὄξους, περιθεὶς αὐτῷ καλάμῳ ἐπότιζεν αὐτόν, λέγων, Ἀφετε, ἵδωμεν εἰ ἔρχεται ἡ Elias καθελεῖν αὐτόν.

ο — πιεῖν TTR. ρ ὅς δὲ who however TTR. 9 σταυροῦσιν αὐτόν, καὶ they crucify him and TTR. 1 διαμερίζονται they divide GLTTRAW. 2 — verse 28 TTRJA. 3 Ουά T. 4 οἰκοδομῶν τρισὶν ἡμέραις LTRa. 5 καταβάς descending LTRa. 6 — δὲ and GLTTRAW. 7 — τοῦ LTR. 8 + αὐτῷ him L. 9 + σὺν with (read crucified along with) LT. 10 καὶ γενοντός LTRa. 11 ἐνάτης LTRa. 12 ἐνάτῃ ὥρᾳ LTRa. 13 — λέγων TTRa. 14 Ἐλωὶ ἐλωὶ LTA. 15 λεμά LT; λαμά TTRAW. 16 σαβαχθανεὶ LT. 17 ἐγκατέλιπες με LTRa. 18 παρεστῶτων T. 19 Ἰδε TTRa. 20 Ἡλείαν T. 21 τις TTRa. 22 — καὶ LTRJA. 23 — τε LTRa. 24 Ἡλείας T.



37 Ὁ δὲ Ἰησοῦς ἀφίει φωνὴν μεγάλην· ἐξέπνευσεν. 37 And Jesus with a loud voice, and gave up the ghost.

38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἰσχίσθη εἰς δύο, ἀπὸ τοῦ ἄνωθεν ἕως κάτω. 39 Ἰδὼν δὲ οἱ κεντυρίων οὗ παρεστηκώς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἠγόραζεν· ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἐσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ ἡ Ὑλῶς· μήτηρ, καὶ Σαλώμη, αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διεκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

And the veil of the temple was rent into two, from the top to the bottom. 39 And when the centurion, who stood by in front of him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome; who also when he was in Galilee followed him, and ministered to him; and many other women which came up with him unto Jerusalem.

42 Καὶ ἡδὴ ὄψιας γενομένης, ἐπεὶ ἦν παρασκευή,  
And already evening being come, since it was [the] preparation,  
ὅ ἐστιν ἡ προσάββατον, 43 ἦλθεν ἰωσήφ ὁ ἀπὸ  
that is [the day] before sabbath, came Joseph who [was] from  
Αριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσ-  
Arimathæa, [an] honourable counsellor, who also himself was wait-  
δεχόμενος τὴν βασιλείαν τοῦ θεοῦ· τολμήσας εἰσῆλθεν πρὸς  
for the kingdom of God, having boldness he went in to  
Πιλάτου καὶ ᾔησαστο τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος  
Pilate and begged the body of Jesus. And Pilate  
ἐθαύμασεν εἰ ἡδὴ τέθνηκεν καὶ πρόσκαλεσάμενος τὸν  
wondered if already he were dead; and having called to [him] the  
κεντηρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλα ἄπεθανεν. 45 καὶ  
centurion he questioned him if long he had died. And  
γνοὺς ἀπὸ τοῦ κεντηρίωνος ἰδωρήσατο τὸ σῶμα τῷ  
having known [it] from the centurion he granted the body  
ἰωσήφ. 46 καὶ ἀγοράσας συνδόνα, καὶ κάθειλὼν  
to Joseph. And having bought a linen cloth, and having taken down  
αὐτὸν ἐνείλησεν τῇ συνδόνι, καὶ κατέθηκεν αὐτὸν ἐν  
him he wrapped [him] in the linen cloth, and laid him in  
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσ-  
a tomb, which was cut out of a rock, and roll-  
ἐκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ  
ed a stone to the door of the tomb. And Mary the  
Μαγδαληνὴ καὶ Μαρία ἡ ἰωσήφ ἑτέρου πού τῆ γίνεται.  
Magdalene and Mary [mother] of Jesus saw where he is laid.  
16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ  
And being past the sabbath, Mary the Magdalene  
καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμης ἡγόρασαν  
and Mary the [mother] of James and Salome bought  
ἀρώματα, ἃ ἐλθοῦσαι ἀλείψουσιν αὐτόν. 2 καὶ λίαν πρῶτῃ  
aromatics, that having come they might anoint him. And very early

ὁ ἀπ' LTrA. \* — κράξας T[Tr]A. \* οὗτος ὁ ἄνθρωπος LTrA. ▽ — ἦν (read [was]) T[Tr]A.  
 ἦ [Tr]. \* — τοῦ LTrA. ▽ Ἰωσήφτος LTrA. \* — καὶ L[Tr] \* πρὸς σάββατον LTr.  
 ἐλθὼν having come LITRAW. \* + τὸν TTr. \* Πειλάτων T. \* Πειλάτος ἐθαύμαζεν T.  
 ἦδ' already LTr. \* πτώμα corpse LTrA. \* — καὶ LITRAW. \* ἐθρῆκεν LTr. \* μνημάτων T.  
 ἡ ἰωσήφτος LTrA. \* τέθειται he has been laid LITRA. \* — τοῦ T[Tr].

came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples, and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

οἷς μᾶς<sup>α</sup> σαββάτων ἔρχονται ἐπὶ τὸ ῥηνημεῖον,<sup>β</sup> ἀνατεί-  
on the first [day] of the week they come to the tomb, <sup>γ</sup>having  
λαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς. Τίς ἀποκυλίσει  
risen <sup>δ</sup>the <sup>ε</sup>sun. And they said among themselves, Who will roll away  
ἡμῖν τὸν λίθον <sup>ς</sup>ἐκ<sup>ζ</sup> τῆς θύρας τοῦ μνημεῖου; 4 Καὶ ἀνα-  
for us the stone out of the door of the tomb? <sup>η</sup>And having  
βλέψασαι θεωροῦσιν ὅτι ἁποκεκλύσται<sup>θ</sup> ὁ λίθος· ἦν γὰρ  
looked up they see that has been rolled away the stone: for it was  
μέγας σφόδρα. 5 καὶ ἑισέλθοῦσαι<sup>ι</sup> εἰς τὸ μνημεῖον, εἶδον  
great very. And having entered into the tomb, they saw  
νεανίσκον καθήμενον ἐν τοῖς δεξιόις, περιβεβλημένον στολὴν  
a young man sitting on the right, clothed with a robe  
λευκὴν<sup>κ</sup> καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ  
white, and they were greatly amazed. But he says to them, Not  
ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἑσταν-  
be amazed. Jesus ye seek the Nazarene, who has been  
ρωμένον<sup>λ</sup>· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν  
crucified. He is risen, he is not here; behold the place where they laid  
αὐτόν<sup>μ</sup>. 7 ἄλλ<sup>ν</sup> ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ  
him. But go, say to his disciples and  
Πέτρῳ, ὅτι προᾶγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν  
to Peter, that he goes before you into Galilee; there him  
ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθούσαι<sup>ξ</sup> ταχὺ<sup>ο</sup>  
shall ye see, as he said to you. And having gone out quickly  
ἔφυγον ἀπὸ τοῦ μνημεῖου· εἶχεν<sup>π</sup> δὲ αὐτάς τρόμος καὶ  
they fled from the tomb. And possessed them trembling and  
ἔκστασις<sup>ρ</sup>· καὶ οὐδενὶ<sup>ς</sup> οὐδενὶ<sup>τ</sup> εἶπον, φόβουντο γάρ.<sup>θ</sup>  
amazement, and to no one anything they spoke, for they were afraid.  
(lit. nothing)

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not him which had seen him after he was risen. 15 And he

9 Ἀναστὰς δὲ πρῶτῃ σαββάτῳ ἐφάνη πρῶ-  
Now having risen early [the] first [day] of the week he appeared first  
τον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκρεβλήκει ἑπτὰ δαιμό-  
to Mary the Magdalene, from whom he had cast out seven demons.  
νια. 10 ἐκείνη<sup>α</sup> πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γε-  
She having gone told [it] to those who with him had  
νομένοις, πενθοῦσιν καὶ κλαίουσιν. 11 κἀκεῖνοι ἀκούσαντες  
been, [who were] grieving and weeping. And they having heard  
ὅτι ζῇ καὶ ἰθεάθη ὑπ' αὐτῆς ἡπίστησαν. 12 Μετὰ δὲ  
that he is alive and has been seen by her disbelieved [it]. And after  
ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ  
these things to two of them as they walked he was manifested in another  
μορφῇ, πορευομένοις εἰς ἀγρόν. 13 κἀκεῖνοι ἀπεθρόντες ἀπ-  
form, going into [the] country; and they having gone  
ἡγγείλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοι ἐπίστευσαν. 14 Ὑστερον<sup>ο</sup>  
told [it] to the rest; neither did they believe. Afterwards  
ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνεί-  
as reclined [at table] they to the eleven he was manifested and re-  
δισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς  
proached their unbelief and hardness of heart, because those who  
θεασάμενοι αὐτὸν ἐγηγερίμενον<sup>α</sup> οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν  
as had seen him arisen they believed not. And he said  
αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγ-  
to them, Having gone into the world all proclaim the glad

<sup>α</sup> μᾶς τῶν LTr; τῇ μᾶ τῶν T

<sup>β</sup> ἑλθούσαι having gone A.

<sup>γ</sup> — οὐδεν L.

<sup>δ</sup> + κατὰ Μάρκον according to Mark tr;

<sup>ε</sup> tidings according to Mark A.

<sup>ς</sup> + δὲ and (afterwards) LTr.

<sup>ζ</sup> μῆμα T.

<sup>η</sup> ἄλλα LTrA.

<sup>θ</sup> — ταχὺ GLTTAW.

<sup>ι</sup> — verses 9 to 20 T[A].

<sup>κ</sup> + ἐκ νεκρῶν from among [the] dead L.

<sup>λ</sup> ἀπὸ from LTr.

<sup>μ</sup> ἀνακεκλύσται LTrA.

<sup>ν</sup> γὰρ for LTr.

<sup>ξ</sup> παρ LTr.

<sup>ο</sup> + δὲ and (she) L.

<sup>π</sup> ἀνακεκλύσται LTrA.

<sup>ρ</sup> γὰρ for LTr.

<sup>ς</sup> — verses 9 to 20 T[A].

<sup>τ</sup> παρ LTr.

<sup>θ</sup> + δὲ and (she) L.

γέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν· ταῦτα παρακολουθήσει. ἐν τῷ ὀνόματί μου δαίμονια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν· καινὰς· 18 ὅφεις ἀροῦσιν· κἂν θανάσιμόν τι πῖωσιν οὐ μὴ αὐτοὺς ἂβλάψῃ· ἐπὶ ἄρρώστοις χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.

19 Ὁ μὲν οὖν κύριος<sup>1</sup> μετὰ τὸ λαλήσαι αὐτοῖς ἠνέλη-  
The indeed<sup>2</sup> therefore<sup>3</sup> Lord<sup>4</sup> after speaking to them was taken  
φθῇ<sup>5</sup> εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.  
up into the heaven, and sat at [the] right hand of God.  
20 ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνερ-  
And they having gone forth preached everywhere, the Lord working  
γούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούν-  
with [them], and the word confirming by the following<sup>2</sup> upon  
των· σημείων. 1· Ἀμήν.  
[it] signs. Amen.

ἢ τὸ κατὰ Μάρκον εὐαγγέλιον.  
The according to Mark glad tidings.

said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And those signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

ἜΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.  
THE ACCORDING TO LUKE HOLY GLAD TIDINGS.

ΕΠΙΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν  
FORASMUCH AS many took in hand to draw up a narration  
περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμά-  
concerning the which have been fully believed among us mat-  
των, 2 καὶ ὡς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς  
ters, as they delivered [them] to us, they from [the] beginning  
αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου, 3 ἔδοξεν  
eye-witnesses and attendants having been of the Word, it seemed good  
καί μοι, παρηκολουθηκότε ἀνωθεν πᾶσιν ἀκριβῶς, κα-  
also to me, having been acquainted from the first with all things accurately, with  
θεῆξῃ σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῷς  
method to thee to write, most excellent Theophilus, that thou mightest know  
περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.  
concerning which thou wast instructed of [the] things the certainty.  
5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς  
There was in the days of Herod the king  
Ἰουδαίας ἱερεὺς τῆς ὀνόματι Ζαχαρίας, ἐξ ἡφημερίας  
of Judaea a priest certain, by name Zacharias, of [the] course  
'Αβιά· καὶ ἡ-γυνή-αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ  
of Abia, and his wife of the daughters of Aaron, and

FORASMUCH AS many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 it seemed good to me, also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed. 5 THERE WAS in the days of Herod, the king of Judaea, a certain priest named

\* παρακολουθήσει ταῦτα L; ἀκολουθήσει ταῦτα Tr. f — καινὰς Tr. g + καὶ ἐν ταῖς χερσὶν and in the hands Tr. h βλάβῃ should it injure GLTAW. i + Ἰησοῦς Jesus LTr.; ἀνελήμφθῃ LTrA. l — Ἀμήν EGLTAW. m — Τὸ κατὰ Μάρκον εὐαγγέλιον EGLTW; Κατὰ Μάρκον Tr; Εὐαγγέλιον κατὰ Μάρκον [A].  
n Εὐαγγέλιον [Evang.] A κατὰ Λουκᾶν GLTAW; κατὰ Λουκᾶν Tr.  
o γυνὴ αὐτοῦ LTrA. b — τοῦ τῆς [A].



Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now wellstricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him,

ὄνομα αὐτῆς Ἑλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώ-  
her name Elisabeth. And they were <sup>2</sup>just <sup>3</sup>both <sup>4</sup>be-  
πιοῦ<sup>1</sup> τοῦ θεοῦ. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ  
fore God, walking in all the commandments and  
δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς  
ordinances of the Lord blameless. And there was not to them  
τέκνον, καθότι ἡ Ἑλισάβετ ἦν<sup>2</sup> στείρα, καὶ ἀμφότεροι προ-  
a child, inasmuch as Elisabeth <sup>3</sup>was barren, and both <sup>4</sup>ad-  
βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν  
vanced in their days were. And it came to pass in  
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἡμερίας αὐτοῦ ἐναντί,  
fulfilling his priestly service in the order <sup>2</sup>of his course <sup>3</sup>before  
τοῦ θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν  
God, according to the custom of the priestly service, it fell to him by lot  
τοῦ θυμιάσαι· εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου· 10 καὶ  
to burn incense, having entered into the temple of the Lord. And  
πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν<sup>2</sup> προσευχόμενον ἔξω τῇ ὥρᾳ  
all the multitude of the people were praying without at the hour  
τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐ-  
of incense. And <sup>2</sup>appeared <sup>3</sup>to him <sup>4</sup>an <sup>5</sup>angel <sup>6</sup>of [the] <sup>7</sup>Lord, stand-  
στώς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· 12 καὶ  
ing at [the] right of the altar of incense. and  
ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.  
<sup>4</sup>was <sup>5</sup>troubled <sup>6</sup>Zacharias <sup>7</sup>seeing <sup>8</sup>him, and fear fell upon him.  
13 Ἐἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία·  
But <sup>2</sup>said <sup>3</sup>to him <sup>4</sup>the <sup>5</sup>angel, Fear not, Zacharias,  
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεν-  
because has been heard thy supplication, and thy wife Elisabeth shall  
νήσει υἱὸν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.  
bear a son to thee, and thou shalt call his name John.  
14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ  
And he shall be joy to thee and exultation, and many <sup>2</sup>at  
γεννήσει<sup>1</sup> αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον  
his birth shall rejoice. For he shall be great before  
τοῦ<sup>2</sup> κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν, καὶ  
the Lord; and wine and strong drink in no wise shall he drink, and  
πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς  
with [the] <sup>2</sup>Spirit <sup>3</sup>Holy. he shall be filled even from [the] womb <sup>4</sup>mother  
αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ  
<sup>5</sup>of this. And many of the sons of Israel shall he turn to [the]  
κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται ἐνώπιον  
Lord their God. And he <sup>2</sup>shall go forth before  
αὐτοῦ ἐν πνεύματι καὶ δυνάμει<sup>1</sup> ἁλίου, <sup>2</sup>ἐπιστρέψαι καρδίας  
him in [the] spirit and, power of Elias, to turn hearts  
πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι-  
of fathers to children, and [the] disobedient to [the] wisdom of [the]  
καῖν, ἐτοιμάσαι κύριῳ λαὸν κατεσκευασμένον. 18 καὶ  
righteous, to make ready for [the] Lord a people prepared. And  
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο;  
<sup>2</sup>said <sup>3</sup>Zacharias to the angel, By what shall I know this?  
ἐγὼ γὰρ εἰμι πρεσβύτερος, καὶ ἡ γυνή μου προβεβηκῦα ἐν ταῖς  
for I am an old man, and my wife advanced in  
ἡμέραις αὐτῆς. 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,  
her days. And <sup>2</sup>answering <sup>3</sup>the <sup>4</sup>angel said to him,

<sup>d</sup> ἐναντίον TTrA.  
<sup>e</sup> Ἰωάννη Tr.

<sup>e</sup> ἦν ἡ (— ἡ L[Tr]) Ἑλισάβετ LTrA.  
<sup>f</sup> γενέσει GLTTrAW.

<sup>1</sup> — τοῦ (read [the]) αἱ TrJw.

<sup>f</sup> ἦν τοῦ λαοῦ GLTTrAW.  
<sup>k</sup> Ἑλέια Tr.

Εγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· καὶ  
 I am Gabriel, who stand before God, and  
 ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι  
 I was sent to speak to thee, and to announce glad tidings to thee  
 ταῦτα. 20 καὶ ἰδοὺ, ἔσθ' σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι  
 these; and lo, thou shalt be silent and not able to speak  
 ἄχρι ἡς-ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας  
 till the day in which shall take place these things, because thou didst not believe  
 τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.  
 my words, which shall be fulfilled in their season.  
 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν  
 And were the people expecting Zacharias, and they wondered at  
 τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἔξελθὼν δὲ οὐκ ἠδύνατο  
 his delaying in the temple. But having come out he was not able  
 λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὅπτασίαν ἑώρακεν ἐν  
 to speak to them, and they recognized that a vision he has seen - in  
 τῷ ναῷ· καὶ αὐτοὶ ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.  
 the temple. And he was making signs to them, and continued dumb.  
 23 καὶ ἐγένετο ὥς ἐπληρώθησαν αἱ ἡμέραι τῆς λειτουργίας  
 And it came to pass, when were fulfilled the days service  
 αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.  
 of his he departed to his house.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ  
 Now after these days conceived Elizabeth  
 γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,  
 his wife, and hid herself months five, saying,  
 25 Ὅτι οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς  
 Thus, to me has done the Lord in [the] days in which  
 ἐπέειδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.  
 he looked upon [me] to take away my reproach among men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ  
 And in the month the sixth was sent the angel Gabriel.  
 οὐπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Πνα-  
 by God to a city of Galilee, whose name [was] Na-  
 ζαρεθ, 27 πρὸς παρθένον ἁμεινωστευμένην ἄνδρὶ ᾧ ὄνομα  
 zareth, to a virgin betrothed to a man whose name

Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου  
 [was] Joseph, of [the] house of David, and the name of the virgin

Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν,  
 [was] Mary. And coming the angel to her said,

Χαῖρε, κεχαριτωμένη ὁ κύριος μετὰ σοῦ, εὐλογημένη  
 Hail, [thou] favoured one! the Lord [is] with thee, blessed [art]  
 σὺ ἐν γυναικίν. 29 Ἡ δὲ ἰδούσα διεταράχθη ἐπὶ  
 thou amongst women. But she seeing [him] was troubled at  
 τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς  
 his word, and was reasoning of what kind might be salutation

οὗτος. 30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ·  
 this. And said the angel to her, Fear not, Mary,

εἶρες γὰρ χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ, συλλήψῃ  
 for thou hast found favour with God; and lo, thou shalt conceive  
 ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
 in [thy] womb and bring forth a son, and thou shalt call his name

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and shalt call his name

1 εὐδύνατο LITra.

m — ὁ (read [the]) LITra.

n — τὸ TEJa.

o ἀπὸ from TTrA.

p Nazareth LTW.

q ἁμεινωστευμένην LITra.

r Δαβὶδ LITra; David GW.

s — ὁ ἄγγελος

t TrJa.

u ἐπὶ ἐν γυναικὶν TrJa.

v — ἰδούσα

GTTra

x εἰ τῷ λόγῳ διεταράχθη GTTTrA.

y συλλήψῃ LITra.





46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
And said Mary, <sup>3</sup>Magnifies <sup>1</sup>my soul the Lord,  
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου.  
and <sup>2</sup>exulted <sup>1</sup>my spirit in God my Saviour.  
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ  
For he looked upon the humiliation of his bondmaid; <sup>2</sup>lo  
γάρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. 49 ὅτι  
for, from henceforth <sup>2</sup>will <sup>1</sup>count <sup>2</sup>me <sup>3</sup>blessed <sup>4</sup>all <sup>5</sup>generations. For  
ἐποίησέν μοι <sup>1</sup>μεγάλα <sup>2</sup>ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα  
<sup>3</sup>has <sup>4</sup>done <sup>5</sup>to <sup>6</sup>me <sup>7</sup>great <sup>8</sup>things <sup>9</sup>the <sup>10</sup>mighty <sup>11</sup>one, and holy <sup>12</sup>is <sup>13</sup>the name  
αὐτοῦ· 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς <sup>1</sup>γενεῶν <sup>2</sup>τοῖς  
<sup>3</sup>his; and his mercy <sup>4</sup>is to generations of generations to those  
φοβούμενοι αὐτόν. 51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·  
fearing him. He wrought strength with his arm,  
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.  
he scattered [the] haughty in [the] thought of their heart.  
52 καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινοὺς.  
He put down rulers from thrones, and exalted [the] lowly:  
53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας  
[the] hungry he filled with good things, and [the] rich  
ἐξαπέστειλεν κενούς. 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,  
he sent away empty. He helped Israel <sup>2</sup>servant <sup>3</sup>his,  
μνησθῆναι ἔλεους, 55 καθὼς ἐλάλησεν πρὸς τοὺς  
[in order] to remember mercy, according as he spoke to  
πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ <sup>1</sup>εἰς τὸν  
our fathers, to Abraham and to his seed for  
αἰῶνα. 56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὥσει <sup>1</sup>μῆνας τρεῖς,  
ever, And <sup>2</sup>abode <sup>3</sup>Mary with her about <sup>4</sup>months <sup>5</sup>three,  
καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.  
and returned to her house.  
57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,  
Now to Elizabeth was fulfilled the time that she should bring forth,  
καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-  
and she bore a son. And <sup>2</sup>heard <sup>3</sup>the neighbours and <sup>4</sup>kins-  
γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ'  
folk <sup>2</sup>her that <sup>3</sup>was <sup>4</sup>magnifying [<sup>5</sup>the] <sup>6</sup>Lord his mercy with  
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ  
her, and they rejoiced with her. And it came to pass on the eighth  
ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ  
day they came to circumcise the little child, and were calling it  
ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀπο-  
after the name of his father Zacharias. And <sup>2</sup>an-  
κριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-  
swering <sup>3</sup>his mother said, No; but he shall be called John.  
νης. 61 Καὶ εἶπον <sup>1</sup>πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ  
And they said to her, No one is among the  
συγγενεῖά σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένεον  
kindred of thee who is called by this name. <sup>2</sup>They made signs  
δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἀνθέλοι καλεῖσθαι αὐτόν.  
and to his father [as to] what he might wish to be called <sup>2</sup>him.  
63 καὶ αἰτήσας <sup>1</sup>πινακίδιον ἔγραψεν, λέγων, Ἰωάννης  
And having asked for a writing tablet he wrote, saying, John  
ἐστὶν τὸ ὄνομα αὐτοῦ καὶ ἐθαύμασαν πάντες. 64 Ἀνεψύχθη δὲ  
is his name. And they wondered <sup>2</sup>all. And was opened

46 And Mary said,  
My soul doth magnify  
the Lord, 47 and my  
spirit hath rejoiced in  
God my Saviour. 48 For  
he hath regarded the  
low estate of his hand-  
maiden: for, behold,  
from henceforth all  
generations shall call  
me blessed. 49 For he  
that is mighty hath  
done to me great  
things; and holy is his  
name. 50 And his  
mercy is on them that  
fear him from genera-  
tion to generation. 51  
He hath shewed  
strength with his arm;  
he hath scattered the  
proud in the imagina-  
tion of their hearts. 52  
He hath put down the  
mighty from their  
seats, and exalted them  
of low degree. 53 He  
hath filled the hungry  
with good things; and  
the rich he hath sent  
empty away. 54 He  
hath holpen his serv-  
ant Israel in remem-  
brance of his mercy; 55  
as he has spake to our  
fathers, to Abraham,  
and to his seed for  
ever. 56 And Mary a-  
bode with her about  
three months, and re-  
turned to her own  
house.

57 Now Elisabeth's  
full time came that she  
should be delivered; and  
she brought forth a son.  
58 And her neighbours  
and her cousins heard how  
the Lord had shewed great  
mercy upon her; and  
they rejoiced with her.  
59 And it came to pass,  
that on the eighth day  
they came to circum-  
cise the child; and they  
called him Zacharias,  
after the name of his  
father. 60 And his  
mother answered and  
said, Not so; but he  
shall be called John.  
61 And they said unto  
her, There is none of  
thy kindred that is  
called by this name.  
62 And they made signs  
to his father, how he  
would have him called.  
63 And he asked for a  
writing table, and  
wrote, saying, His  
name is John. And  
they marvelled all.  
64 And his mouth was  
opened immediately,

ο μεγάλη LTT. 1 καὶ γενεὰς and generations TTr. 2 ἕως αἰῶνος G. 3 ὥς LTT.  
ο ἡμέρα τῇ ὀγδόῃ LTTA. 4 Ἰωάννης Tr. 5 εἶπαν TTr. 6 ἐκ τῆς συγγενείας from among  
the kinsfolk LTTA. 7 αὐτό τί LTTA. 8 — τὸ Tr[A].

and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwell round about them: and all these sayings were noised abroad throughout all the hill country of Judea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἰμέλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος ἡ τοῦ περιουκοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαεῖτο πάντα τὰ ῥήματα ταῦτα· 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ ἡ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

of [the] Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 and hath raised up an horn of salvation for us in the house of his servant David; 70 as he spake by the mouth of his holy prophets, which have been since the world began: 71 that we should be saved from our enemies, and from the hand of all that hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant; 73 the oath which he swore to our father Abraham, 74 that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 to give knowledge of salvation unto his people by the remission of their sins, 78 through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 to give light to them that sit in darkness and in the shadow of death, to guide our feet

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων, 68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ· 69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν ἱστῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, ὅτι σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ· 73 ὅρκον δὲ ὅμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν· 74 ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυθέντας, λατρεῖν αὐτῷ· 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ· 76 πᾶσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· 76 Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ· 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένους· τοῦ κατευθῆναι τοὺς

\* + γὰρ (read For also) LITRA.

\* ἐπροφῆτευσεν LITRA.

γ — τῷ (read [the]) LITRA.

\* Δαυεὶδ LITRA; Δαυὶδ GW.

\* — τοῦ LITRA.

b — τῶν TITRA.

c — τῶν LITRA.

\* — ἡμῶν (read of [our] enemies) [LITRA.

\* — τῆς ζωῆς (read all our days) GLITRAW.

f + δὲ also TITRA.

πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἤξανε  
our feet into [the] way of peace. And the little child grow  
καὶ ἐκραταιώθη πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως  
and was strengthened in spirit; and he was in the deserts until [the]  
ἡμέρας ἀναδείξαι αὐτοῦ πρὸς τὸν Ἰσραήλ.  
days of his shewing to Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα  
And it came to pass in those days went out a decree

παρὰ Καίσαρος Αἰγούστου, ἀπογράφεσθαι πᾶσαν τὴν  
from Caesar Augustus, that should be registered all the  
οἰκουμένην. 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγε-  
habitable world; this registration first took place when

μονεύοντος τῆς Συρίας Ἰκρινίου. 3 καὶ ἐπορεύοντο πάντες  
was governor of Syria Cyrenius. And went all

ἀπογραφέσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. 4 Ἀνέβη δὲ καὶ  
to be registered, each to his own city: and went up also

Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν  
Joseph from Galilee out of [the] city Nazareth into the

Ἰουδαίαν, εἰς πόλιν Δαβὶδ ἧτις καλεῖται Βηθλεὲμ, διὰ  
Judaea, to a city of David which is called Bethlehem, because

τοῦ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρὸς Δαβὶδ. 5 Ἀπο-  
of his being of [the] house and family of David. 5 to re-

γράψασθαι σὺν Μαρίας τῇ μενηστευμένῃ αὐτῷ γυναικί,  
register himself with Mary who was betrothed to him as wife,

οὗσα ἐγκύβη. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦς  
she being great with child. And it came to pass in the [time] they were

ἐκεῖ ἐπλήρθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 7 καὶ ἔτε-  
there were fulfilled the days for her bringing forth, and she brought

κεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν  
forth her son the first-born, and wrapped in swaddling clothes

αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν  
him, and laid him in the manger, because there was not

αὐτοῖς τόπος ἐν τῇ καταλύματι.  
for them a place in the inn.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραλοῦντες  
And shepherds were in the country same, lodging in the fields

καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμήνην αὐτῶν.  
and keeping watch by night over their flock;

9 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα  
and behold, an angel of [the] Lord stood by them, and [the] glory

κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον  
of [the] Lord shone around them, and they feared [with] fear

μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ  
great. And said to them the angel, Fear not: for, behold,

γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἧτις ἐστὶ  
for, I announce glad tidings to you of joy great, which shall be

παντὶ τῷ λαῷ. 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν  
to all the people; for was born to you to-day a Saviour, who is

χριστὸς κύριος, ἐν πόλει Δαβὶδ. 12 καὶ τοῦτο ὑμῖν  
Christ [the] Lord, in [the] city of David. And this [is] to you

τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, ἵκει-  
the sign: ye shall find a babe wrapped in swaddling clothes, ly-

into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) 5 to be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

ε — ἡ LITTA. h ἐγένετο πρώτη T. i Κυρίνου Cyrenus L. k ἐαυτοῦ (read his city) LTA.  
l Ναζαράθ L; Ναζαρέθ TW. m Δαβὶδ LITTA; Δαβὶδ GW. n ἀπογράφεσθαι L.  
o ἐμνηστευμένη LITTA. p — γυναῖκί LITTA. q — τῇ (read a manger) LITTA. r — ἰδοὺ  
TITTA. s Δαβὶδ LITTA; Δαβὶδ GW. t + καὶ and [LITTA. v — κείμενον T.



13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

μενον<sup>1</sup> ἐν τῇ<sup>2</sup> φάτνῃ. 13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ<sup>3</sup> ἄγγέλῳ πλῆθος στρατιᾶς<sup>4</sup> οὐρανοῦ,<sup>5</sup> αἰνούντων τὸν θεόν, καὶ λεγόντων, 14 Δόξα ἐν<sup>6</sup> ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις<sup>7</sup> νεύδοκία.<sup>8</sup> 15 Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,<sup>9</sup> καὶ οἱ ἄνθρωποι<sup>10</sup> οἱ ποιμένες εἶπον<sup>11</sup> πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς δὲ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἦλθον<sup>12</sup> σπεύσαντες καὶ εὗρον<sup>13</sup> τὴν τε Μαρίας καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κεῖ-  
 ing in the manger. And suddenly there was with the angel a multitude of [the] host<sup>4</sup> heavenly, praising God, and saying, Glory in [the] highest to God, and on earth peace, in men good pleasure. And it came to pass, as <sup>9</sup>depart-  
 ed <sup>10</sup>from <sup>11</sup>them <sup>12</sup>into <sup>13</sup>the <sup>14</sup>heaven <sup>15</sup>the <sup>16</sup>angels, that the men  
 said to one another, Let us go through indeed as far as  
 Bethlehem, and let us see this thing that has come to pass which the  
 Lord made known to us. And they came having hastod and  
 found both Mary and Joseph, and the babe ly-  
 ing in the manger. And having seen, they made known abroad  
 concerning the saying which had been told them concerning  
 this little child. And all who heard wondered  
 concerning the things which had been spoken by the shepherds to  
 them. But Mary <sup>13</sup>all <sup>14</sup>kept these sayings,  
 pondering [them] in her heart. And <sup>15</sup>returned  
 the ποιμένες, glorifying and praising God for all things  
 which they had heard and seen, as it was said to them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 and to offer a sacrifice according to that

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον,<sup>1</sup> καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κλη-  
 And when were fulfilled <sup>2</sup>days <sup>3</sup>'eight for the circumcising the  
 little child, <sup>4</sup>was <sup>5</sup>called <sup>6</sup>his <sup>7</sup>name Jesus, which [he] was  
 θεν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ<sup>8</sup> συλληφθῆναι<sup>9</sup> αὐτὸν ἐν τῇ  
 called by the angel before <sup>10</sup>was <sup>11</sup>conceived <sup>12</sup>he in the  
 κοιλίᾳ.  
 womb.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ<sup>1</sup> αὐτῶν<sup>2</sup>  
 And when were fulfilled the days for their purification  
 κατὰ τὸν νόμον<sup>3</sup> Μωσέως,<sup>4</sup> ἀνήγαγον αὐτὸν εἰς Ἱεροσό-  
 according to the law of Moses, they brought him to Jerusa-  
 λυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν<sup>5</sup>  
 lem to present to the Lord, as it has been written in [the]  
 νόμῳ κυρίου, Ὅτι πᾶν ἄρσεν διανοίγον μῆτραν ἁγίου  
 law of [the] Lord, That every male opening a womb <sup>6</sup>holy  
 τῷ κυρίῳ κληθήσεται. 24 καὶ τοῦ δοῦναι θυσίαν κατὰ  
 to <sup>7</sup>the <sup>8</sup>Lord <sup>9</sup>shall <sup>10</sup>be <sup>11</sup>called; and to offer a sacrifice according to that

<sup>1</sup> — τῇ (read a manger) GLTTAW. <sup>2</sup> οὐρανοῦ of heaven TR. <sup>3</sup> εὐδοκίας of good pleasure LTTA. <sup>4</sup> — καὶ οἱ ἄνθρωποι [L]T[TRA]. <sup>5</sup> ἡλάλουν T. <sup>6</sup> ἦλθον TTTA. <sup>7</sup> αἰνούντων TTT. <sup>8</sup> ἐγνώρισαν they made known LTTA. <sup>9</sup> Μαρίας LTTA. <sup>10</sup> συνβάλ-  
 λουσα T. <sup>11</sup> ἐπέστρεψαν GLTTAW. <sup>12</sup> ἴδον T. <sup>13</sup> αὐτόν him GLTTAW. <sup>14</sup> συλληφθῆναι  
 LTTA. <sup>15</sup> αὐτῆς (read her purification) E. <sup>16</sup> Μωσέως LTTAW. <sup>17</sup> + τῷ θεῷ L.

τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεύγος τρυγόνων  
that which has been said in [the] law of [the] Lord; A pair of turtle doves  
ἢ δύο νεοσσούς<sup>ο</sup> περιστέρων.  
or two young of pigeons.

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος<sup>ο</sup> ἐν Ἱερουσαλὴμ ᾧ ὄνομα  
And behold, there was, a man in Jerusalem whose name  
Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,  
[was] Simeon; and this man [was] just and devout,  
προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα  
waiting for [the] consolation of Israel, and [the] Spirit  
ἅγιον ἦν<sup>ο</sup> ἐπ' αὐτόν. 26 καὶ ἦν αὐτῷ κεκοιμητισμένος ὑπὸ  
Holy was upon him. And it was to him divinely communicated by  
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν<sup>ο</sup> ἢ<sup>ο</sup>  
the Spirit the Holy that he should not see death before

ἰδῇ τὸν χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι  
he should see the Christ of [the] Lord. And he came in the Spirit  
εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοῦς γονεῖς τὸ παιδίον Ἰη-  
into the temple; and when brought in the parents the little child Je-  
σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον  
sus, that they might do according to what had become customary  
τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-  
ly the law for him, he also received him into arms,  
λας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 29 Νῦν ἀπολύεις  
his, and blessed God, and said, Now thou lettest go  
τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήμῃ  
thy bondman, O Master, according to thy word, in peace;

30 ὅτι εἶδον οἰόφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ  
for have seen mine eyes thy salvation, which  
ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν. 32 ὥς  
thou hast prepared before [the] face of all the peoples; a light  
εἰς ἀποκάλυψιν ἔθνων καὶ δόξαν λαοῦ σου Ἰσραὴλ.  
for revelation of [the] Gentiles and glory of thy people Israel.

33 Καὶ ἦν Ἰωσήφ<sup>ο</sup> καὶ ἡ μήτηρ αὐτοῦ<sup>ο</sup> θαυμάζοντες ἐπὶ  
And were Joseph and his mother wondering at  
τοῖς λαλομένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν  
the things which were spoken concerning him. And blessed  
αὐτοὺς Συμεὼν, καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ,  
them Simeon, and said to Mary his mother,  
Ἰδοὺ, οὗτος κείται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν  
Lo, this [child] is set for [the] fall and rising up of many  
ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. 35 καὶ σοὺ ὁ  
in Israel, and for a sign spoken against; (and of these also  
αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἀναποκαλυ-  
thy soul shall go through a sword;) so that may be re-  
φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.  
vealed of many hearts [the] reasonings.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ  
And there was Anna a prophetess, daughter of Phanuel, of [the]  
φυλῆς Ἀσήρ· αὕτη προεβιβασμένη ἐν ἡμέραις πολλαῖς, ζήσασα  
tribe of Asher, she was advanced in days many, having lived  
ἑπτὰ μετὰ ἀνδρὸς<sup>ο</sup> ἑπτὰ ἀπὸ τῆς παρθενίας<sup>ο</sup> αὐτῆς, 37 καὶ  
years with a husband seven from her virginity; and

which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things, which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; 37 and she

ο + τῷ the LTr.

ρ νεοσσούς TA.

ο ἄνθρωπος ἦν T.

ο ἦν ἅγιον GLTTrAW.

ο ἦ ἄν T; ἄν Tr. ο — αὐτοῦ (read [his] arms) [L]TrA.

ο + ὁ L.

ο ὁ πατήρ αὐτοῦ his

father GTTrA. ο — αὐτοῦ (read [his] mother) GTTrA.

ο [δὲ] LTr.

ο μετὰ ἀνδρὸς

ἐπὶ TTr. ο παρθενίας A.

was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

ἡ αὐτή ἡ χήρα ὥς ἔτων ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν· 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα ἡμῶν κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. 40 Τὸ δὲ παιδίον ἤρξανεν καὶ ἐκραταιούετο ἐν πνεύματι, πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us?

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ εορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἔτων δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς εορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν ὁ Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς. 45 καὶ μὴ εὗρόντες αὐτὸν ἐπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν. 46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εἰρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 Καὶ ἰδόντες αὐτὸν ἐξεπλήγαν καὶ ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως;

<sup>b</sup> αὐτὴ herself TTR. <sup>c</sup> ὥς up to LITR. <sup>d</sup> ἀπὸ (read left not) TTR. <sup>e</sup> αὐτὴ w; — αὐτὴ (read ἀνθωμολ. she gave praise) LITR. <sup>f</sup> θεῷ (read to God) LITR. <sup>g</sup> ἐν (read [in]) LITR[A]. <sup>h</sup> πάντα TTR. <sup>i</sup> — τὰ T. <sup>k</sup> ἐπέστρεψαν T. <sup>l</sup> — τὴν LITR. <sup>m</sup> ἐαυτῶν LITR[A.W]. <sup>n</sup> Ναζαρέθ TTRAW. <sup>o</sup> — πνεύματι LITR. <sup>p</sup> σοφία TR. <sup>q</sup> ἀναβαινόντων going up LITR. <sup>r</sup> — εἰς Ἱεροσόλυμα TTR[A]. <sup>s</sup> [Ἰησοῦς] A. <sup>t</sup> οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ his parents knew it not LITR. <sup>u</sup> εἶναι ἐν τῇ συνοδίᾳ LITR. <sup>v</sup> — ἐν GLITR[A.W]. <sup>x</sup> — αὐτὸν (read [him]) GLITR[A]. <sup>y</sup> ἀναζητῶντες LITR. <sup>z</sup> μετὰ TTR. <sup>a</sup> εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ LITR.



ἰδοὺ. ὁ πατήρ σου καὶ ἡ ἐλπίς σου 49 Καὶ  
 behold, thy father and I distressed were seeking thee. And  
 εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι  
 he said to them, Why [is it] that ye were seeking me? knew ye not that  
 ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ αὐτοὶ  
 in the [affairs] of my Father it behoves to be me? And they  
 οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη  
 understood not the word which he spoke to them. And he went down  
 μετ' αὐτῶν καὶ ἦλθεν εἰς <sup>b</sup>Ναζαρέτ· καὶ ἦν ὑποτασσόμενος  
 with them and came to Nazareth, and he was subject  
 αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα <sup>d</sup>ταῦτα  
 to them. And his mother kept all these things  
 ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν <sup>e</sup>ἐν σοφίᾳ καὶ  
 in her heart. And Jesus advanced in wisdom and  
 ἡλικίᾳ, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.  
 stature, and in favour with God and men.

3 Ἐν ἔτει δὲ πεντεκαιεκάτῃ τῆς ἡγεμονίας Τιβερίου  
 In year now [the] fifteenth of the government of Tiberius  
 Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας,  
 Caesar, being governor Pontius Pilate of Judea,  
 καὶ ἡ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ  
 and being tetrarch of Galilee Herod, and Philip  
 ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχονί-  
 his brother being tetrarch of Iturea and of Trachoni-  
 τίδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,  
 nitis [the] region, and Lysanias of Abilene being tetrarch,  
 4 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα  
 in [the] high-priesthood of Annas and Caiaphas, came [the] word  
 θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ·  
 of God upon John the son of Zacharias in the wilderness.  
 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου,  
 And he went into all the country around the Jordan,  
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν  
 proclaiming [the] baptism of repentance for remission of sins;  
 4 ὥς γεγραπταὶ ἐν βιβλῳ λόγων Ἡσαίου τοῦ  
 as it has been written in [the] book of [the] words of Esaias the  
 προφήτου, ὁ λέγωντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
 prophet, saying, [The] voice of one crying in the wilderness,  
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους  
 Prepare the way of [the] Lord; straight make paths  
 αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ  
 his. Every ravine shall be filled up, and every mountain and  
 βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς  
 hill shall be made low; and shall become the crooked [places] into  
 εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὕψεται  
 a straight [path], and the rough into ways smooth; and shall see  
 πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 7 Ἐλέγεν οὖν τοῖς  
 all flesh the salvation of God. He said therefore to the  
 ἐκπορευόμενοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα  
 coming out crowds to be baptized by him, Offspring  
 ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
 of vipers, who forewarned you to flee from the coming wrath?

behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? I must be about my Father's business? 50 And they understood not. 51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough into smooth; 6 and shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our fa-

<sup>b</sup> Ναζαρέτ TTRAW. <sup>c</sup> τὰ ῥήματα πάντα L. <sup>d</sup> — ταῦτα these [L]T[A]. <sup>e</sup> + ἐν τῇ in (wisdom) T. <sup>f</sup> ἡλικία καὶ σοφία Tr. <sup>g</sup> Πιλάτου T. <sup>h</sup> τετραρχοῦντος T. <sup>i</sup> ἐπὶ ἀρχιερέως GLTTRAW. <sup>k</sup> Καϊάφα L. <sup>l</sup> Ἰωάννην Tr. <sup>m</sup> — τοῦ GLTTRAW. <sup>n</sup> — τὴν (read every country around) LTRA. <sup>o</sup> — λέγοντος LITRA. <sup>p</sup> εὐθείας straight [paths] LITRA.

ther: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison.

8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ  
Produce therefore fruits worthy of repentance; and <sup>2</sup>not  
ἀρξέσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·  
<sup>1</sup>begin to say in yourselves, [<sup>2</sup>For] <sup>1</sup>father <sup>2</sup>we <sup>2</sup>have <sup>2</sup>Abraham,  
λέγω· γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων  
for I say to you, that <sup>2</sup>is <sup>2</sup>able <sup>2</sup>God from these stones  
ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ὁ δὲ καὶ ἡ ἀξίη πρὸς τὴν  
to raise up children to Abraham. But already also the axe to the  
ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν  
root of the trees is applied: <sup>2</sup>every <sup>2</sup>therefore tree not producing  
καρπὸν <sup>2</sup>καλὸν <sup>2</sup>ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ  
<sup>2</sup>fruit <sup>2</sup>good is cut down and into [the] fire is cast. And  
ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν;  
<sup>2</sup>asked <sup>2</sup>him <sup>2</sup>the <sup>2</sup>crowds, saying, What then shall we do?  
11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μετα-  
And answering he says to them, He that has two tunics let him  
δότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως  
impart to him that has not; and he that has victuals <sup>2</sup>likewise  
ποιεῖτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ  
And <sup>2</sup>came <sup>2</sup>also <sup>2</sup>tax-gatherers to be baptized, and  
εἶπον· πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν; 13 Ὁ δὲ εἶπεν  
they said to him, Teacher, what shall we do? And he said  
πρὸς αὐτούς, Μηδὲν πλεον παρὰ τὸ διατεταγμένον  
to them, <sup>2</sup>Nothing <sup>2</sup>more <sup>2</sup>beyond <sup>2</sup>that <sup>2</sup>which <sup>2</sup>is <sup>2</sup>appointed  
ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι,  
<sup>2</sup>to <sup>2</sup>you <sup>2</sup>exact. And asked him also those who were soldiers,  
λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπεν πρὸς αὐτούς,  
saying, And we what shall we do? And he said to them,  
Μηδὲνα διασείσητε <sup>2</sup>μηδὲ <sup>2</sup>συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς  
<sup>2</sup>No <sup>2</sup>one <sup>2</sup>oppress nor accuse falsely, and be satisfied  
ὀψωνίοις ὑμῶν.  
with your wages.

15 Προδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογομένων πάν-  
But as <sup>2</sup>were <sup>2</sup>in <sup>2</sup>expectation <sup>2</sup>the <sup>2</sup>people, and <sup>2</sup>were <sup>2</sup>reasoning <sup>2</sup>all  
τῶν ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε  
in their hearts concerning John, whether or not  
αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν,  
he might be the Christ, <sup>2</sup>answered <sup>2</sup>John all,  
λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἐρχεται δὲ ὁ  
saying, I indeed with water baptize you, but he comes who [is]  
ἰσχυρότερός μου, οὗ οὐκ εἰμι ἱκανὸς λύσαι τὸν ἱμᾶντα τῶν  
mightier than I, of whom I am not fit to loose the thong  
ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι  
of his sandals; he <sup>2</sup>you <sup>2</sup>will <sup>2</sup>baptize with [the] <sup>2</sup>Spirit  
ἀγίῳ καὶ πυρί· 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,  
<sup>2</sup>Holy and with fire; of whom the winnowing fan [is] in his hand,  
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν  
and he will thoroughly purge his floor, and will gather the  
σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει  
wheat into his granary, but the chaff he will burn  
πυρὶ ἀσβέστῳ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν  
with fire unquenchable. <sup>2</sup>Many <sup>2</sup>therefore <sup>2</sup>and other things exhorting

<sup>1</sup> [καλόν] L. <sup>2</sup> ποιήσωμεν should we do LITTAU. <sup>3</sup> ἔλεγεν he said LITTAU. <sup>4</sup> εἶπαν  
LITTAU. <sup>5</sup> τί ποιήσωμεν (ποιήσωμεν should we do TAW) καὶ ἡμεῖς LITTAU. <sup>6</sup> αὐτοῖς to them  
LITTAU. <sup>7</sup> μηδὲνα no one T. <sup>8</sup> Ἰωάννου Tr. <sup>9</sup> ὁ Ἰωάννης ἅπασιν λέγων Tr; λέγων πᾶσιν ὁ  
Ἰωάννης T. <sup>10</sup> + εἰς μετάνοιαν to repentance L. <sup>11</sup> διακαθαῖραι to thoroughly purge T.  
<sup>12</sup> συναγαγεῖν to gather T.

εὐηγγελίζετο τὸν λαόν· 19 Ὁ δὲ Ἡρώδης ὁ τε-  
 he announced the glad tidings to the people. But Herod the te-  
 τράρχης ἔλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς  
 trarch being reproved by him concerning Herodias the  
 γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων  
 wife of Philip his brother, and concerning all  
 ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ  
 \*which \*had \*done [the] \*evils \*Herod, \*added also  
 τοῦτο ἐπὶ πᾶσιν \*καὶ κατέκλεισεν τὸν Ἰωάννην ἐν κτῇ  
 this to all that he shut up John in the  
 φυλακῇ.  
 prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ  
 Now it came to pass \*having \*been \*baptized all \*the \*people, and  
 Ἰησοῦ βαπτισθέντος· καὶ προσευχομένου, ἀνεψήθηται τὸν  
 Jesus having been baptized and praying, \*was \*opened the  
 οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς  
 \*heaven, and descended the Spirit the Holy in a bodily  
 εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ  
 form as a dove upon him, and a voice out of heaven  
 γενέσθαι, λέγουσαν, Σὺ εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ  
 came, saying, Thou art my Son the beloved, in thee  
 ἡ ἡδόκησα.  
 I have found delight.

23 Καὶ αὐτὸς ἦν ὅθ' Ἰησοῦς ῥώσῃ ἐτῶν τριάκοντα  
 And \*himself \*was \*Jesus \*about \*years [old] \*thirty  
 ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλίου,  
 \*beginning [\*to \*be], being, as was supposed, son of Joseph, of Eli,  
 24 τοῦ Ματθαίου, τοῦ Λευὶ, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ  
 of Matthat, of Levi, of Melchi, of Janna,  
 Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλίου,  
 of Joseph, of Matthatias, of Amos, of Naoum, of Esli,  
 τοῦ Ναγκαί, 26 τοῦ Μαάθ, τοῦ Ματθαίου, τοῦ Σεμεί, τοῦ  
 of Naggai, of Maath, of Matthatias, of Semei,  
 Ἰωσήφ, τοῦ Ἰούδα, 27 τοῦ Ἰωαννᾶ, τοῦ Ῥησά, τοῦ Ζορο-  
 of Joseph, of Juda, of Joannes, of Rhessa, of Zoro-  
 βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, 28 τοῦ Μελχί, τοῦ Ἀδδέι,  
 babel of Salathiel, of Neri, of Melchi, of Addi,  
 τοῦ Κωσάμ, τοῦ Ἐλμωσάμ, τοῦ Ἡρ, 29 τοῦ Ἰωσή, τοῦ Ἐλι-  
 of Cosam, of Elmodam, of Er, of Joses, of Eli-  
 ἐζερ, τοῦ Ἰωρείμ, τοῦ Ματθαίου, τοῦ Λευὶ, 30 τοῦ Συμεών,  
 ezer, of Joreim, of Matthat, of Levi, of Simeon,  
 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωάν, τοῦ Ἐλιακίμ, 31 τοῦ Με-  
 of Juda, of Joseph, of Jonan, of Eliakim, of Me-  
 λεᾶ, τοῦ Μαϊνάμ, τοῦ Ματθαίου, τοῦ Ναθαν, τοῦ Δα-  
 leas, of Menna, of Matthatias, of Nathan, of Da-  
 βίδ, 32 τοῦ Ἰεσσαί, τοῦ Ὀβεδ, τοῦ Βοόζ, τοῦ Σαλμών,  
 vid, of Jesse, of Obed, of Booz, of Salmon,  
 the son of Meles, which

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 which was the son of Matthatias, which was the son of Amos, which was the son of Naumi, which was the son of Esli, which was the son of Joanna, which was the son of Rhessa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 which was the son of Melchi, which was the son of Addi, which was the son of Elmodam, which was the son of Eli, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 which was the son of Meles, which

ῥ τετραάρχης T.

φ — Φιλίππου (read of his) GUTTAU.

ε [καὶ] L.

h — καὶ T[A].

ἰ Ἰωάνην Tr.

k — τῇ LTTA.

l ὡς LTTA.

m — λέγουσαν LTTA.

n εὐδόκησα LTTA.

ο — ὁ TTA.

p ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα TT.

q ὧν υἱὸς ὡς ἐνομίζετο LTTA.

r εὐδόκησα LTTA.

ρ Ἡλίου TTA.

s Ματθαί T.

t Λευεὶ TTA.

v Μελχί TTA.

w Ἰαννὰ LTTA.

z Ματθαίου Tr.

y Ἐσλίου TTA.

z Σεμεὶν TTA.

a Ἰωσήφ Joseph TTA.

b Ἰωδὰ TTA.

c Ἰωαννᾶ LTTA.

d Νηρεί TTA.

ea Ἀδδέι TTA.

fa Ἐλμωσάμ LTTA.

ga Ἰησοῦ Jesus

TTA.

ha Ματθαί T;

Maθθά TTA.

ia Λευεὶ TTA.

ka Ἰωάνη TTA.

la Μελεά TTA.

ma τοῦ Μεννά [L]TTA.

na Ναθάμ T.

oa Δανεὶδ LTTA.

Δανιδ GW.

pa Ἰωβὴδ Joded

LTTA.

qa Βοός LTTA.

ra Σαλά T.





ἐπὶ τὸ πτερίγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ  
upon the edge of the temple, and said to him, If the Son thou art  
τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῖθεν κάτω. 10 γέγραπται γάρ,  
of God, cast thyself <sup>hence</sup> down; for it has been written,  
Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-  
That to his angels he will give charge concerning thee, to  
φυλάξαι σε. 11 καὶ ὅτι ἐπὶ χειρῶν ἀρουσίν σε, μήποτε  
keep thee; and that in [their] hands shall they bear thee, lest  
προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν  
thou strike against a stone thy foot. And answering <sup>said</sup>  
αὐτῷ ὁ Ἰησοῦς, Ὅτι εἰρηται, οὐκ ἐκπειράσεις κύριον  
<sup>to</sup> <sup>him</sup> <sup>Jesus</sup>, It has been said, Thou shalt not tempt [the] Lord  
τὸν θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-  
thy God. And having finished every temptation the de-  
βολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.  
vil departed from him for a time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος  
And <sup>returned</sup> <sup>Jesus</sup> in the power of the Spirit  
εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-  
to Galilee; and a rumour went out into <sup>whole</sup> <sup>the</sup> country  
χώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συν-  
around concerning him. and he taught in <sup>syn-</sup>  
αγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς  
agogues <sup>their</sup>, being glorified by all. And he came to  
Ναζαρέθ, ὅθεν ἦν γεγραμμένον, καὶ εἰσῆλθεν κατὰ  
Nazareth, where he was brought up; and he entered according to  
τὸ εἰθὺς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,  
his custom on the day of the sabbaths into the synagogue,  
καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον  
and stood up to read. And <sup>there</sup> was given to him [the] book  
Ἡσαίου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν  
of Esaias the prophet, and having unrolled the book he found  
τὸν τόπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα κυρίου  
the place where it was written, [The] Spirit of [the] Lord [is]  
ἐπ' ἐμέ, οὗ ἐνεκεν ἔχρισέν με. <sup>εὐαγγελίζεσθαι</sup>  
upon me, on account of which he anointed me to announce the glad tidings  
πτωχοῖς, ἀπέσταλκέν με <sup>ἰάσασθαι</sup> τοὺς συνττριμμένους  
to [the] poor, he has sent me to heal the broken  
τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς  
in heart, to proclaim to captives deliverance and to [the] blind  
ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφέσει. 19 κηρύ-  
recovery of sight, to send forth [the]  
ξαί ἐνιαυτὸν κυρίου δεκτόν. 20 Καὶ πτύξας τὸ  
claim [the] <sup>year</sup> <sup>of</sup> [the] <sup>Lord</sup> <sup>acceptable</sup>. And having rolled up the  
βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων  
book, having delivered [it] to the attendant he sat down, and <sup>of</sup> <sup>all</sup>  
ἦν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν <sup>ἀτεινίζοντες</sup> αὐτῷ.  
<sup>in</sup> <sup>the</sup> <sup>synagogue</sup> <sup>the</sup> <sup>eyes</sup> were fixed upon him.  
21 Ὁρᾷτο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται  
And he began to say to them, To-day is fulfilled  
ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν  
this scripture in your ears. And all bore witness

God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge over thee, to keep thee: 11 and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

α — ὁ GLTTRAW. γ — τὴν LITTA.  
μένος T. β τοῦ προφήτου Ἡσαίου LITTA.

ε — ἐνεκεν GLTTRAW.  
τὴν καρδίαν G[L]ITTA.  
ἦσαν TITTA.

εὐαγγελιάσασθαι GLTTRAW.

δ ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ L; οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ

ζ Ναζαρέθ w; Ναζαρά Nazara T.

α ἀναπεθραμ-  
d — τὸν T.





αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε δι' αὐτοῦ.  
<sup>him</sup> <sup>Jesus,</sup> saying, Hold thy peace, and come forth out of him.

Καὶ ῥίψαν αὐτὸν τὸ δαίμόνιον εἰς τὸ μέσον ἐξήλθεν  
 And <sup>having</sup> <sup>thrown</sup> <sup>him</sup> <sup>the</sup> <sup>demon</sup> into the midst came out  
 ἀπ' αὐτοῦ, μὴδὲν βλάβαν αὐτόν. 36 καὶ ἐγένετο θάμβος  
 from him, in nothing having hurt him. And <sup>came</sup> <sup>astonishment</sup>

ἐπὶ πάντας, καὶ συνελάονυν πρὸς ἀλλήλους, λέγοντες, Τίς  
 upon all, and they spoke to one another, saying, What  
 ὁ λόγος οὗτος, ὅτι ἐν ἰξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς  
 word [is] this, that with authority and power he commands the  
 ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο  
 unclean spirits, and they come out? And <sup>went</sup> <sup>out</sup>

ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.  
<sup>a</sup> <sup>rumour</sup> concerning him into every place of the country around.

38 Ἀναστὰς δὲ ἐκ<sup>τῆς</sup> συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν  
 And rising up out of the synagogue he entered into the house

Σίμωνος· ἣν<sup>πενθερά</sup> δὲ τοῦ Σίμωνος ἦν συνεχομένη  
 of Simon. <sup>The</sup> <sup>mother-in-law</sup> and of Simon <sup>was</sup> <sup>oppressed</sup> with

πυρετῷ μεγάλῳ· καὶ ᾠώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ  
 a <sup>fever</sup> <sup>great</sup>; and they asked him for her. And

ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·  
 standing over her he rebuked the fever, and it left her;

παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.  
 and immediately arising she served them.

40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον  
 And at the going down of the sun all as many as had [persons]

ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·  
 sick with <sup>diseases</sup> <sup>various</sup> brought them to him,

ὃ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἔπιθειε<sup>ν</sup> ἰθεράπευ-  
 and he <sup>on</sup> <sup>one</sup> <sup>each</sup> <sup>of</sup> <sup>them</sup> <sup>hands</sup> <sup>having</sup> <sup>laid</sup> <sup>healed</sup>

σεν αὐτούς· 41 ἐξήρχετο δὲ καὶ δαίμονια ἀπὸ πολλῶν,  
 them; and <sup>went</sup> <sup>out</sup> <sup>also</sup> <sup>demons</sup> from many,

κράζοντα καὶ λέγοντα, Ὅτι σὺ εἰ μὴ χριστὸς ὁ υἱὸς τοῦ  
 crying out and saying, Thou art the Christ the Son

θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ᾔδεισαν  
 of God. And rebuking he suffered not them to speak because they knew

τὸν χριστὸν αὐτὸν εἶναι.  
<sup>the</sup> <sup>Christ</sup> <sup>him</sup> <sup>to</sup> <sup>be</sup>.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον  
 And <sup>being</sup> <sup>come</sup> <sup>day</sup> <sup>having</sup> <sup>gone</sup> <sup>out</sup> <sup>he</sup> <sup>went</sup> <sup>into</sup> <sup>a</sup> <sup>desert</sup>

τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ  
 place, and the crowds sought him, and came up to him

καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ  
 and were detaining him that he might not go from them. But he

εἶπεν πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγ-  
 said to them, Also to the other cities <sup>to</sup> <sup>announce</sup>

γελίσασθαι ὡς δεῖ<sup>ται</sup> τὴν βασιλείαν τοῦ θεοῦ ὅτι  
<sup>the</sup> <sup>glad</sup> <sup>tidings</sup> <sup>it</sup> <sup>behoves</sup> <sup>me,</sup> <sup>the</sup> <sup>kingdom</sup> <sup>of</sup> <sup>God</sup>; because

ρεῖς<sup>ται</sup> τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς  
<sup>for</sup> <sup>this</sup> <sup>have</sup> <sup>I</sup> <sup>been</sup> <sup>sent</sup> <sup>forth</sup>. And he was preaching in the

συναγωγαῖς<sup>ταῖς</sup> τῆς Γαλιλαίας.  
<sup>synagogues</sup> <sup>of</sup> <sup>Galilee</sup>.

to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed

<sup>d</sup> ἀπ' from LITTA.

<sup>e</sup> — τὸ G.

<sup>f</sup> ἀπὸ from TTRA.

<sup>ε</sup> — ἡ (read [the]) GLTTAW.

<sup>h</sup> ἐπιτιθεῖς laying LITTA.

<sup>i</sup> ἰθεράπευεν TTRA.

<sup>k</sup> ἐξήρχετο T.

<sup>l</sup> κρυναγάζοντα LT.

<sup>m</sup> — ὁ χριστὸς GLTTA.

<sup>n</sup> ἐπέζητουν sought after GLTTAW.

<sup>o</sup> δεῖ μ. L.

<sup>p</sup> ἐπὶ LITTA.

<sup>q</sup> ἀπεσταλην I was sent forth LITTA.

<sup>r</sup> εἰς τὰς συναγωγὰς TTRA.

<sup>s</sup> Ἰουδαίας of Judea A.

him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. 44 And he preached in the synagogues of Galilee.

V. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes, which they had taken: 10 and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἱπικεῖσθαι αὐτῷ  
And it came to pass during the [time] the crowd pressed on him  
τοῦ ἰσκέου τὸν λόγον τοῦ θεοῦ, καὶ αὐτοὶ ἦν ἐστῶτες παρὰ  
to hear the word of God, that he was standing by  
τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδεκ' δύο πλοῖα ἐστῶτα  
the lake of Gennesaret: and he saw two ships standing  
παρὰ τὴν λίμνην οἱ δὲ ἁλίεις ἵαποβάντες ἀπ' αὐτῶν  
by the lake, but the fishermen having gone out from them  
ἵαπέπλυναν τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων  
washed the nets. And having entered into one of the ships  
δὲ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἵπαναγα-  
which was Simon's, he asked him from the land to put  
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς  
off a little; and having sat down, he taught from the ship the  
ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα,  
crowds. And when he ceased speaking he said to Simon,  
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς  
Put off into the deep and let down your nets for  
ἄγρην. 5 Καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, Ἐπιστάτα,  
a haul. And answering Simon said to him, Master,  
οὐδὲν ἔλαβον τῆς νυκτὸς κοπιῶντες οὐδὲν ἔλαβον  
throughout whole the night having laboured, nothing have we taken,  
ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυόν. 6 Καὶ τοῦτο  
but at thy word I will let down the net. And this  
ποιήσαντες συνέκλεισαν ἰχθύων πλήθος πολὺ διερρήγγυντο  
having done they enclosed of fishes a shoal great; was breaking  
δὲ τὸ δίκτυόν αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις  
and net their. And they beckoned to the partners  
καὶ τῶν ἄλλων πλοίων, τοῦ ἐλθόντος συλλαβεῖσθαι αὐτοὺς·  
those in the other ship, that coming they should help them;  
καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζε-  
and they came, and filled both the ships, so that were sink-  
σθαι αὐτά. 8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν  
ing they. And having seen Simon Peter fell at the knees  
τοῦ Ἰησοῦ λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς  
of Jesus, saying, Depart from me, for a man a sinner  
εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς  
am I, Lord. For astonishment laid hold on him and all those  
σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἥ συνέλαβον;  
with him, at the haul of the fishes which they had taken;  
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,  
and in like manner also James and John, sons of Zebedee,  
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα  
who were partners with Simon. And said to Simon  
Ὁ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἐσθ  
Jesus, Fear not; from henceforth men thou shalt be  
ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες  
capturing. And having brought the ships to land, leaving  
ἡκολούθησαν αὐτῷ.  
all they followed him.

τ καὶ also TTRA.  
ἀποβάντες TTRA.

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ἵαπέπλυναν TTRA.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,  
And it came to pass as <sup>as</sup> was <sup>he</sup> in one of the cities,  
καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν<sup>1</sup> τὸν Ἰησοῦν, πεσὼν  
that behold, a man full of leprosy, and seeing Jesus, falling  
ἐπὶ πρόσωπον ἐξέθη αὐτοῦ, λέγων, Κύριε, εἰ thou wilt  
upon [his] face he besought him, saying, Lord, if thou wilt  
δύνασαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα  
thou art able me to cleanse. And having stretched out [his] hand  
ἤψατο αὐτοῦ, <sup>εἰπὼν</sup>, Ἐθέλω, καθαρίσθῃ. Καὶ εὐθὺς ἡ  
he touched him, saying, I will; be thou cleansed. And immediately the  
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγελεν αὐτῷ  
leprosy departed from him. And he charged him  
μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ  
no one to tell; but having gone shew thyself to the priest, and  
προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Ἰω-  
offer for thy cleansing, as <sup>as</sup> <sup>ordered</sup> Mo-  
σῆς,<sup>2</sup> εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον ὁ  
ses, for a testimony to them. But was spread abroad still more the  
λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦεν,  
report concerning him; and <sup>were</sup> <sup>coming</sup> <sup>crowds</sup> great to hear,  
καὶ θεραπεύεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν  
and to be healed by him from their infirmities.  
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχό-  
But he was retiring in the deserts and pray-  
μενος.  
ing.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσ-  
And it came to pass on one of the days that he was teach-  
κων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι,  
ing, and there were sitting by Pharisees and teachers of the law,  
οἱ ἦσαν ἑλληνιστῆς<sup>3</sup> ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ  
who were come out of every village of Galilee and  
Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς  
of Judaea and of Jerusalem: and power of [the] Lord was [there] for  
τὸ ἰᾶσθαι αὐτούς. 18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνῃς  
to heal them. And behold, men carrying upon a couch  
ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενε-  
a man who was paralysed, and they sought him to bring  
κεῖν καὶθεῖναι<sup>4</sup> ἐνώπιον αὐτοῦ· 19 καὶ μὴ εὐρόντες ἀδιὰ<sup>5</sup>  
in and to place [him] before him. And not having found by  
ποίας εἰσενεγκουσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες  
what way they should bring in him on account of the crowd, going up  
ἐπὶ τὸ δάμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ  
on the housetop, through the tiles they let down him with the  
κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν  
little couch into the midst before Jesus. And seeing  
πίσιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε, ἀφένται σοι  
their faith he said to him, Man, have been forgiven thee  
αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς  
thy sins. And began to reason the scribes  
καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασ-  
and the Pharisees, saying, Who is this who speaks blas-  
φημίας; τίς δύναται ἀφίνειν ἁμαρτίας,<sup>6</sup> εἰ μὴ μόνος ὁ θεός;  
phemies? who is able to forgive sins, except alone God?  
22 But when

from henceforth thou shalt catch men.  
11 And when they had brought their ships to land, they forsook all, and followed him.  
12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.  
15 But so much the more, went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.  
16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.  
18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when

<sup>1</sup> ἰδὼν δὲ τ. <sup>2</sup> λέγων LIT. <sup>3</sup> Μωυσῆς LIT. <sup>4</sup> αὐτῷ LIT. <sup>5</sup> + οἱ the L. <sup>6</sup> συνεληλυθότες come together L. <sup>7</sup> αὐτὸν him (read was his healing) TA. <sup>8</sup> + αὐτὸν him Δ. <sup>9</sup> — διὰ GLIT. <sup>10</sup> — αὐτῷ GLIT. <sup>11</sup> ὁ ἀφένται LIT. <sup>12</sup> Δ.



Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

22 Ἐπιγνοῦς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀπο-  
But knowing Jesus their reasonings an-  
κριθεὶς<sup>1</sup> εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις  
swering said to them, Why reason ye in hearts  
ὑμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένται σοὶ  
your? which is easier, to say, Have been forgiven thee  
αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείραι<sup>2</sup> καὶ περιπάτει; 24 ἵνα δὲ  
thy sins, or to say, Arise and walk? But that  
εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς  
ye may know that authority has the Son of man on the  
γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω,  
earth to forgive sins, he said to the paralysed, To thee I say,  
ἔγειραι, καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν  
Arise, and having taken up thy little couch go to house  
σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας  
thy. And immediately having stood up before them, having taken up  
ἐφ' ᾧ<sup>3</sup> κατέκειτο, ἀπήλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων  
[that] on which he was lying, he departed to his house, glorifying  
τὸν θεόν. 26 καὶ ἐκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον  
God. And amazement seized all, and they glorified  
τὸν θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν  
God, and were filled with fear, saying, We have seen  
παράδοξα σήμερον.  
strange things to-day.

27 And after these things he went forth, and saw a tax-gatherer, and saw a publican, and saw Levi, sitting at the receipt of custom; and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance. 33 And they said unto him, Why do the disciples of John fast

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἰθεάσατο τελώνην,  
And after these things he went forth, and saw a tax-gatherer,  
ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ,  
by name Levi, sitting at the tax office, and said to him,  
Ἀκολούθει μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην<sup>1</sup> ἐν  
Follow me. And having left all, having arisen he fol-  
lowed him. And made entertainment a great  
ἡ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος<sup>2</sup> πολλῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.  
Levi for him in his house, and there was a multitude of tax-  
gatherers great and others who were with them reclining  
30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρι-  
[at table]. And murmured their scribes and the Phari-  
σαῖοι<sup>3</sup> πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Ὡς ἐμετὰ  
sees at his disciples, saying, Why with  
ἡμεῶν καὶ ἁμαρτωλῶν<sup>4</sup> ἐσθίετε καὶ πίνετε; 31 καὶ ἀπο-  
tax-gatherers and sinners do ye eat and drink? And an-  
κριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρεῖν ἔχουσιν οἱ  
swering Jesus said to them, No need have they who  
ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ  
are in health of a physician, but they who ill are. Not  
ἐλήλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. 33 Οἱ δὲ εἶπον πρὸς αὐτόν, Διὰ τί οἱ μαθηταὶ  
I have come to call righteous [ones], but sinners to repent-  
ance. And they said to him, Why the disciples

d — ἀποκριθεὶς [Tt]. e Ἐγείρε GLTTAW. f ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει TtA.  
g παραλυτικῶς paralytic L. h ἔγειρε GLTTAW. i ὁ TtA. j Λευεὶν A; Λευεὶν Tt.  
k πάντα LTtA. l ἠκολούθει LTtA. m — ὁ TtA. n Λευεὶς A; Λευεὶς Tt.  
o πολλὸν τελώνων LTtA. p Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν [αὐτῶν] Tt LTtA. q Διὰ  
τί TtA. r + τὸν the GLTTAW. s — καὶ ἁμαρτωλῶν A. t ἀλλὰ LTtA. v εἶπεν  
LTtA. w Διὰ τί [Tt]; — Διὰ τί TA.

<sup>1</sup>Ἰωάννου" νηστεύουσιν πυκνα καὶ δεήσεις ποιῶνται, ὁ-  
<sup>of</sup> John <sup>fast</sup> often and supplications make, <sup>as</sup> like  
 μοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ  
 manner also those of the Pharisees, but those of thee eat and  
 πίνουν· 34 Ὁ δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς  
 drink? And he said to them, Are ye able <sup>the</sup>  
 υἱὸς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν  
<sup>sons</sup> <sup>of</sup> <sup>the</sup> <sup>bridechamber</sup> <sup>while</sup> <sup>the</sup> <sup>bridegroom</sup> <sup>with</sup> <sup>them</sup> <sup>is</sup>  
 ποιῆσαι νηστεύειν; 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν  
<sup>to</sup> <sup>make</sup> <sup>to</sup> <sup>fast</sup> But will come days <sup>also</sup> <sup>when</sup>

often, and make prayers, and likewise the disciples of the Pharisees; but thou eat and drink? 34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new and the old are rent, and the piece that was taken out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine straightway desireth new; for he saith, The old is better.

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν  
 shall be taken away from them the bridegroom, then they will fast in  
 ἐκείναις ταῖς ἡμέραις. 36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς  
 these days. And he spake also a parable to  
 αὐτούς, ὅτι οὐδεὶς ἐπὶ βλήμα <sup>b</sup> ἱματίου καινοῦ <sup>c</sup> ἐπιβάλλει ἐπὶ  
 them, No one a piece of a garment new puts on  
 ἱμάτιον παλαιόν· εἰ δὲ μήγε καὶ τὸ καινὸν <sup>d</sup> σχίζει, καὶ  
<sup>garment</sup> <sup>an</sup> <sup>old</sup>, otherwise both the new he rends, and

τῷ παλαιῷ οὐ συμφωνεῖ. <sup>e</sup> ἐπὶ βλήμα τὸ ἀπὸ τοῦ  
 with the old does not agree [the] piece which [is] from the  
 καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·  
 new. And no one puts wine new into skins old,  
 εἰ δὲ μήγε ῥήξει <sup>δ</sup> ὁ νέος οἶνος τοὺς ἀσcoὺς, καὶ αὐτὸς  
 otherwise will burst the new wine the skins, and it  
 ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον  
 will be poured out, and the skins will be destroyed; but wine new  
 εἰς ἀσcoὺς καινοὺς βλητέον, καὶ ἀμφοτέροις συντηροῦνται.  
 into skins new is to be put, and both are preserved together.

39 καὶ οὐδεὶς πῶν παλαιὸν <sup>e</sup> ἐνθάδε θέλει νέον·  
 And no one having drunk old [wine] immediately desires new;  
 λέγει γάρ, Ὁ παλαιὸς <sup>δ</sup> χρηστότερός ἐστιν.  
 for he says, The old <sup>is</sup> better.

6 Ἐγένετο δὲ ἐν σαββάτῳ <sup>1</sup> δευτεροπρώτῳ <sup>2</sup> διαπο-  
 And it came to pass on sabbath [the] second first passed  
 ρεῖνεσθαι αὐτὸν διὰ <sup>τῶν</sup> σπορίμων καὶ ἐτίλλον οἱ  
<sup>along</sup> <sup>he</sup> through the corn fields; and were plucking  
 μαθηταὶ αὐτοῦ <sup>τῶν</sup> στάχνας, καὶ ἥσθιον, <sup>ψ</sup> ψάλλοντες  
 this disciples the ears, and were eating, rubbing [them]  
 ταῖς χερσίν. 2 Τινες δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί  
 in the hands. But some of the Pharisees said to them, Why  
 ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ  
 do ye that which it is not lawful to do on the sabbaths? And

ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε,  
 answering to them thus said Jesus, Note even this did ye read,

ὃ ἐποίησεν Δαβὶδ, ὅποτε <sup>ἐ</sup> πείνασεν αὐτὸς καὶ οἱ  
 that which did David, when he hungered, himself and those who  
 μετ' αὐτοῦ ὄντες; 4 ὥς <sup>ἡ</sup> εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ,  
 with him were? how he entered into the house of God,

καὶ τοὺς ἄρτους τῆς προθέσεως <sup>κα</sup> ἔλαβεν, καὶ <sup>κα</sup> ἔφαγεν, καὶ  
 and the loaves of the presentation took, and ate, and gave

VI. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungry, and they which were with him; 4 how he went into the house of God, and did take and eat the shewbread, and gave

<sup>1</sup> Ἰωάννου Tr. <sup>2</sup> + Ἰησοῦς (And) Jesus Tr. <sup>3</sup> νηστεύσαι Tr. <sup>4</sup> [καὶ] L. <sup>5</sup> + ἀπὸ from (a garment) [L] Tr. <sup>6</sup> + σχίσας having rent [read puts [it]] Tr. <sup>7</sup> δ σχίζει he will rend L Tr. <sup>8</sup> οὐ συμφωνήσει will not agree L Tr. <sup>9</sup> + τὸ the Tr. <sup>10</sup> οἱ οἶνος ὁ νέος L Tr. <sup>11</sup> καὶ ἀμφοτέροις συντηροῦνται [Tr] A. <sup>12</sup> ἐνθάδε Tr. <sup>13</sup> χρηστός good Tr. <sup>14</sup> δευτεροπρώτῳ [L] [Tr] A. <sup>15</sup> τῶν L Tr. <sup>16</sup> καὶ ἥσθιον τοὺς στάχνας Tr. <sup>17</sup> + [αὐτῶν] of them L. <sup>18</sup> αὐτοῖς [L] Tr. <sup>19</sup> ἐν τ; — ποιεῖν ἐν read [to] on the L Tr. <sup>20</sup> ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς L; ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν T. <sup>21</sup> Δαβὶδ G; Δαυεὶδ L Tr. <sup>22</sup> ὅτε L Tr. <sup>23</sup> — ὄντες L Tr. <sup>24</sup> πῶς L; [ὡς] Tr. <sup>25</sup> λαβὼν having taken L Tr.





Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλού-  
 James the [son] of Alphaeus and Simon who [was] call-  
 μενον Ζηλωτὴν, 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν  
 ed Zealot, Judas [brother] of James, and Judas  
 δ' Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης. 17 καὶ καταβάς  
 Iscariote, who also became [the] betrayer. And descending  
 μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινῷ, καὶ ὄχλος ἰ μαθητῶν  
 with them he stood on a place level, and a crowd of disciples  
 αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας  
 his and a multitude great of the people from all Judea  
 καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ  
 and Jerusalem and the sea coast of Tyre and Sidon, who  
 ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,  
 came to hear him, and to be healed of their diseases,  
 18 καὶ οἱ ἐξολούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ  
 and those beset by spirits unclean, and  
 ἰθεραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτηε ἅπτεσθαι αὐτοῦ.  
 they were healed. And all the crowd sought to touch him;  
 ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.  
 for power from him went out and healed all.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθη-  
 And he lifting up his eyes upon disciples  
 τὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν  
 ples his said, Blessed [are] the poor, for yours is  
 ἡ βασιλεία τοῦ θεοῦ. 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι  
 the kingdom of God. Blessed [ye] who hunger now, for  
 χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.  
 ye shall be filled. Blessed [ye] who weep now, for ye shall laugh.  
 22 μακάριοι ἐστὲ ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν  
 Blessed are ye when shall hate you men, and when  
 ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ  
 they shall cut off you, and shall reproach you, and cast out  
 ὄνομα ὑμῶν ὡς ποινηρόν, ἵνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 your name as wicked, on account of the Son of man.  
 23 χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ γὰρ, ὁ  
 rejoice in that day and leap for joy; for lo,  
 μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταῦτα γὰρ  
 your reward [is] great in the heaven, according to these things for  
 ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ  
 did to the prophets their fathers. But woe  
 ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.  
 to you the rich, for ye are receiving your consolation. 25  
 25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. οὐαὶ ὑμῖν  
 Woe to you who have been filled, for ye shall hunger. Woe to you  
 οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. 26 οὐαὶ ὑμῖν  
 who laugh now, for ye shall mourn and weep. Woe to you  
 ὅταν καλῶς ὑμᾶς εἰπωσιν, ὅτι πάντες οἱ ἄνθρωποι κατὰ  
 when well of you speak all men, according to  
 ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.  
 these things for did to the false prophets their fathers.  
 27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθρούς  
 But to you I say who hear, Love enemies

of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor. 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 and they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets. 27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 bless them that

\* + καὶ and T. b — τὸν τοῦ TTrA. c + καὶ and LTrA. d Ἰσκαριώτ LTrA. e — καὶ LTrA. f + πολὺς great T. g ἐνοχλούμενοι TTrA. h ἀπὸ GLTrAW. i — καὶ (omit and they) LTrA. k ἐξήνουν TTrA. l ἵνεκεν L. m χάριτε GLTrAW. n τὰ αὐτὰ the same things LTrA. o + νῦν now TTrA. p — ὑμῖν TTrA. q — ὑμῖν GLTrAW. r εἰπωσιν ὑμᾶς T. s — πάντες G. t Ἀλλὰ LTrAW.

curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you.

ἡμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε ὑμῶν, \*well do to those who hate you, bless τοὺς καταρωμένους ὑμῶν, \*καὶ προσεύχεσθε ὑπὲρ τῶν those who curse you, and pray for those who ἐπηρεάζοντων ὑμᾶς. 29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα; despitefully use you. To him who strikes thee on the cheek, παρέχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἰροντός σου τὸ offer also the other; and from him who takes away thy ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ \*δὲ τῷ cloak, also the tunic do not forbid. To every one and who αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἰροντος τὰ σά, asks thee, give; and from him who takes away what [is] thine, μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ask [it] not back; and according as ye desire that should do to you, ἀνθρωποι, \*καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ men, also ye do to them in like manner. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you.

<sup>v</sup> ὑμᾶς GLTTA. <sup>w</sup> — καὶ GLTTAW. <sup>x</sup> περὶ TA. <sup>y</sup> εἰς T. <sup>z</sup> [δὲ τῷ] L; — δὲ τῷ T; [δὲ] τῷ Tr. <sup>a</sup> [καὶ ὑμεῖς] L. <sup>b</sup> + γὰρ (read for if ye also) T. <sup>c</sup> ἐστὶν χάρις L. <sup>d</sup> — γὰρ T. <sup>e</sup> δανείσθητε T; δανίσθητε T; δανείζετε TrA. <sup>f</sup> λαβεῖν TrA. <sup>g</sup> — γὰρ T[Tr]A. <sup>h</sup> — οἱ LTTA. <sup>i</sup> δανίζουσιν T. <sup>k</sup> ἴσα LTAW. <sup>l</sup> δανίζετε T. <sup>m</sup> μὴ δένα T. <sup>n</sup> ἀφελπίζοντες L. <sup>o</sup> + [ἐν τοῖς οὐρανοῖς] in the heavens L. <sup>p</sup> — τοῦ (read of [the]) GLTTAW. <sup>q</sup> — οὖν LTTA. <sup>r</sup> — καὶ [T]Tr. <sup>s</sup> ἵνα (read that ye be not judged) L. <sup>t</sup> + καὶ and TA. <sup>u</sup> — καὶ LTTA. <sup>v</sup> ὑπερεκχυνόμενον LTTA. <sup>w</sup> ὧ γὰρ μέτρω LTTA.

τρηθήσεται ὑμῖν. 39 Εἶπεν δὲ ὁ παραβολὴν αὐτοῖς, Μή τι  
measured again to you. And he spoke a parable to them,  
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς  
Is 'able 'a 'blind [man] a blind [man] to lead? 'not 'both 'into  
βόθυνον ἴσουσονται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκα-  
'a 'pit 'will fall? 'not 'is 'a 'disciple above the teacher  
λον αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
of him; but 'perfected 'every 'one shall be as 'teacher  
αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
'his. But why lookest thou on the mote that [is] in the eye  
τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ  
of thy brother, but the beam that [is] in thine own eye  
οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου,  
perceivest not? or how art thou able to say to thy brother,  
Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
Brother, suffer [that] I may cast out the mote that [is] in  
σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑπο-  
'thine, thyself the 'in 'thine [own] 'eye 'beam not seeing? Hypo-  
κριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ  
critic, cast out first the beam out of thine [own] eye, and  
τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
then thou wilt see clearly to cast out the mote that [is] in the eye  
τοῦ ἀδελφοῦ σου. 43 οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν  
of thy brother. For 'not 'there 'is. 'a 'tree 'good producing  
καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν·  
'fruit 'corrupt; nor a 'tree 'corrupt producing 'fruit 'good;  
44 ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ  
for each tree by its own fruit is known, for not  
ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτων τρυγῶσιν  
from thorns do they gather figs, nor from a bramble gather they  
σταφυλήν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
a bunch of grapes. The good man out of the good treasure  
τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονη-  
of his heart brings forth that which [is] good; and the wick-  
ρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας  
ed man out of the wicked treasure of heart  
αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύ-  
'his brings forth that which [is] wicked; for out of the abun-  
ματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 Τί δέ με  
dance of the heart speaks his mouth. And why me  
καλεῖτε Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅ λέγω; 47 πᾶς ὁ ἐρ-  
do ye call Lord, Lord, and do not what I say? Every one who  
χόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς,  
is coming to me and hearing my words and doing them,  
ὑποδείξω ὑμῖν τίνι ὅστιν ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ  
I will shew you to whom he is like. Like he is to a man  
οικοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν  
building a house, who dug and deepened, and laid  
θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέρ-  
a foundation on the rock; and a flood having come burst  
ρήξεν· ὁ ποταμὸς τῆς οἰκίας ἐκείνης, καὶ οὐκ ἴσχυεν σαλευσθαι  
'upon 'the 'stream that house, and could not shake

again. 39 And he spoke a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master; but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it

γ + καὶ also LITRA.

ἴσουσονται LITRA.

α — αὐτοῦ LITRA.

β — ἡ τ[ῆ]ς [α].

ε — ἐκβαλεῖν TA. δ + ἐκβαλεῖν to cast out TA.

ε + πάλιν again [L]T[TA].

στρυγῶσιν LITRA. ζ — αὐτοῦ [read [his] heart] T.

η — ἄνθρωπος [L]T[TA].

θ[η]ς καρδίας αὐτοῦ [L]ITRA. ι — τοῦ LITRA.

ι — τῆς [read of [the]] LITRA.

στόμα αὐτοῦ λαλεῖ L.

α πλημμύρας TITRA.

ο προσέρηξεν TITRA.

μ το



was founded upon a rock. 49 But he that hearth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

αὐτὴν· ῥεθεμελιώτο· γὰρ ἐπὶ τὴν πέτραν." 49 ὁ δὲ ἀκούσας  
it, for it had been founded upon the rock. But he who heard  
καὶ μὴ· ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ ὁικοδομήσαντι" οἰκίαι  
and did not <sup>like</sup> <sup>is</sup> to a man having built a house  
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ὃ <sup>ῥ</sup> προσεῖρήξεν" ὁ ποτα-  
on the earth without a foundation; on which <sup>burst</sup> <sup>the</sup> "stream,  
μός, καὶ <sup>εὐ</sup>θὺς ἐπέσεν," καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας  
and immediately it fell, and <sup>was</sup> <sup>the</sup> <sup>ruin</sup> <sup>of</sup> house

ἐκείνης μέγα.

\*that great.

7 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς  
And when he had completed all his words in the

ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Ἡκαπερναούμ." 2 Ἐκατοντάρχου  
ears of the people he entered into Capernaum. <sup>Of</sup> <sup>a</sup> <sup>centurion</sup>

δὲ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν  
and <sup>certain</sup> <sup>a</sup> <sup>bondman</sup> <sup>ill</sup> <sup>being</sup> was about to die, who was  
αὐτῷ ἐντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς  
by him honoured. And having heard about Jesus he sent to

αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως  
him elders of the Jews, begging him that

ἐλθῶν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι  
having come he might cure his bondman. And they having come

πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες,  
to Jesus besought him diligently, saying,

"Ὅτι ἀξίος ἐστὶν ᾧ <sup>ῥ</sup> παρέξει τοῦτο." 5 ἀγαπᾷ γὰρ τὸ  
that <sup>worthy</sup> <sup>he</sup> <sup>is</sup> to whom he shall grant this, for he loves

ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ψοκοδόμησεν ἡμῖν.  
our nation and the synagogue he built for us.

6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἦδη δὲ αὐτοῦ οὐ μακρὰν  
And Jesus went with them; but already he <sup>not</sup> <sup>far</sup>

ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν· <sup>2</sup> ὁ ἐκατόν-  
being distant from the house, <sup>sent</sup> <sup>to</sup> <sup>him</sup> <sup>the</sup> <sup>cen-</sup>

ταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ  
turion friends, saying to him, Lord, trouble not [thyself], <sup>not</sup>

γὰρ εἰμι ἰκανός· ἵνα ὑπὸ τὴν στέγην μου· εἰσέλθῃς·  
for <sup>I</sup> <sup>am</sup> <sup>worthy</sup> <sup>that</sup> <sup>under</sup> <sup>my</sup> <sup>roof</sup> <sup>thou</sup> <sup>shouldest</sup> <sup>come</sup>;

7 διὸ οὐδὲ ἐμαυτὸν ἥξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ  
wherefore neither myself counted I worthy <sup>to</sup> <sup>thee</sup> <sup>to</sup> <sup>come</sup>; but

εἰπέ λόγῳ, καὶ ἰαθήσεται· ὁ παῖς μου. 8 καὶ γὰρ ἰγὼ ἄν-  
say by a word, and shall be healed my servant. For also I <sup>a</sup>

θρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν  
man am under authority appointed, having under myself

στρατιώτας, καὶ λέγω τούτῳ Πορεύητι, καὶ πορεύεται·  
soldiers, and I say to this [one] Go, and he goes;

καὶ ἄλλῳ, Ἐρχου. καὶ ἔρχεται· καὶ τῷ δοῦλῳ μου, Ποίησον  
and to another, Come, and he comes; and to my bondman, Do

τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύ-  
this, and he does [it]; And having heard these things Jesus won-

μασεν αὐτὸν· καὶ στραφεὶς τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ  
dered at him; and turning to the <sup>following</sup> <sup>him</sup> <sup>crowd</sup>

VII. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 for he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say

Ρ διὰ τὸ καλῶς οἰκοδομῆσθαι (οἰκοδομησθαι Τ) αὐτὴν because it was well built ΤΤα.  
οἰκοδομοῦντι building L. ῥ προσεῖρξεν ΤΤα. εὐθὺς συνέπεσεν immediately it fell together ΤΤα. Ἐπειδὴ after that LΤΤα. Καφαρναούμ LΤΤα. ἡρώτων asked Τ. παρέξει he should grant LΤΤα. ἀπὸ (read τῆς from the) Τ. ἵνα πρὸς αὐτὸν Τ. φίλους ὁ ἐκατόνταρχος (ἐκατοντάρχης Τ) ΤΤα. αὐτῷ Τ. ἰκανός εἰμι ΤΤα. μου ὑπὸ τὴν στέγην W. ἀιδήτω let be healed ΤΤα.

εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.  
 said, I say to you, not even in Israel so great faith did I find.  
 10 Καὶ ὑποστρέψαντες· οἱ πεμφθέντες εἰς τὸν οἶκον· εἶρον  
 And having returned those sent to the house found  
 τὸν ὑσθειούντα· δούλον ὑγιαίνοντα.  
 the sick bondman in good health.

11 Καὶ ἐγένετο ἐν ἑτῇ<sup>h</sup> ἐξῆς<sup>h</sup> ἡπορεύετο<sup>h</sup> εἰς πόλιν  
 And it came to pass on the next [day] he went into a city  
 καλονμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ  
 called Nain, and went with him his disciples  
 ἱκανοὶ<sup>i</sup> καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς  
 many and a crowd great. And as he drew near to the gate of the  
 πόλεως καὶ ἰδοὺ, ἔξεκομίζετο<sup>k</sup> τεθνηκώς,<sup>k</sup> υἱὸς μονο-  
 city also behold, was being carried out [one] who had died, an son only  
 γενεῆς<sup>l</sup> τῇ μητρὶ αὐτοῦ, καὶ μήτηρ ἦν<sup>m</sup> χήρα· καὶ ὄχλος τῆς  
 to his mother, and she was a widow, and a crowd of the  
 πόλεως ἱκανὸς<sup>n</sup> σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος  
 city considerable [was] with her. And seeing her the Lord  
 ἐσπλαγχνίσθη<sup>o</sup> ἐπ' αὐτῇ<sup>o</sup> καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.  
 was moved with compassion on her and said to her, Weep not.

14 Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες  
 And coming up he touched the bier, and those bearing [it]  
 ἔστησαν· καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ  
 stopped. And he said, Young man, to thee I say, Arise. And  
 ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξαντο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ  
 sat up the dead and began to speak, and he gave him  
 μητρὶ αὐτοῦ. 16 Ἐλαβεν δὲ φόβος ὅπαντας,<sup>p</sup> καὶ ἰδοῦσαζον  
 to his mother. And seized fear all, and they glorified  
 τὸν θεόν, λέγοντες, Ὅτι προφήτης μέγας<sup>q</sup> ἐγήγερται<sup>q</sup> ἐν  
 God, saying, A prophet great has risen up amongst  
 ἡμῖν, καὶ Ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ  
 us; and That Has visited God his people. And  
 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ  
 went out this report in all Judaea concerning him, and  
 ἐν<sup>r</sup> πάσῃ τῇ περιχώρῳ.  
 in all the country round.

18 Καὶ ἀπήγγειλαν Ἰωάννην<sup>s</sup> οἱ μαθηταὶ αὐτοῦ· περὶ  
 And brought word to John his disciples concerning  
 πάντων τούτων. 19 καὶ προσκαλεσάμενος<sup>t</sup> δύο τινὰς τῶν  
 all these things. And having called to [him] two certain  
 μαθητῶν αὐτοῦ ὁ Ἰωάννης<sup>u</sup> ἐπεμψεν<sup>u</sup> πρὸς τὸν Ἰησοῦν,<sup>v</sup>  
 of his disciples John sent [them] to Jesus,  
 λέγων, Σὺ εἰ ὁ ἐρχόμενος ἢ ἄλλον<sup>w</sup> προσδοκῶμεν;  
 saying, Art thou the coming [one] or another are we to look for?  
 20 Παραγεγόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες<sup>x</sup> εἶπον,<sup>x</sup> Ὑἱὸς Ἰωάν-  
 And having come to him the men said, John  
 νης<sup>y</sup> ὁ βαπτιστὴς ἀπέσταλκέν ἡμᾶς πρὸς σε, λέγων, Σὺ εἰ  
 the Baptist has sent us to thee, saying, Art thou  
 ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ<sup>z</sup> ἡδὲ<sup>z</sup>  
 the coming [one] or another are we to look for? In the same and  
 τῇ ὥρᾳ<sup>z</sup> ἰθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ  
 hour he healed many of diseases and scourges and  
 πληγῶν, καὶ ὁ ἐπίλοιπος τοῦ βιβλίου οὗτος· καὶ οἱ ἄλλοι οὗτοι οἱ  
 plagues, and the residue of the book of this; and the other things

unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil

<sup>o</sup> εἰς τὸν οἶκον οἱ πεμφθέντες LTTt. <sup>f</sup> ἀσθενοῦντα LTTt[A]. <sup>g</sup> τῷ Tr. <sup>h</sup> ἐπορεύετο Tr.  
<sup>i</sup> — ἱκανοὶ [L]Tr[A]. <sup>k</sup> [τεθνηκώς] L. <sup>l</sup> μονογενὴς υἱὸς TTrA. <sup>m</sup> αὐτῇ W; — ἦν EGW. <sup>n</sup> + ἦν  
 was EGT[TrA]. <sup>o</sup> αὐτῇ T. <sup>p</sup> πάντας GTrA. <sup>q</sup> γήγερθη is risen LTTtA. <sup>r</sup> — ἐν [L]Tr[TrA].  
<sup>s</sup> Ἰωάννης T; Ἰωάνει Tr. <sup>t</sup> τὸν κύριον the Lord TTrA. <sup>u</sup> ἔπεμψεν Tr.  
<sup>v</sup> εἶπαν LTTtA. <sup>y</sup> Ἰωάννης Tr. <sup>z</sup> ἐκείνη that TTrA. <sup>a</sup> — δὲ LTTtA.

spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the gospel is preached. 23 And blessed is he, whose- ever shall not be of- fended in me.

πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο <sup>τὸ</sup> βλέπειν. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς· εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε ἡμεῖς ἰωάννην ὃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the market- place, and calling one to another,

24 Ἀπελθόντων δὲ τῶν ἀγγέλων ἡρώανου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ ἰωάννου, Τί ἐξέληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξέληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξέληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτην. 27 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἐμπροσθέν σου. 28 λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, ὅτι βαπτισθέντες τὸ βάπτισμα ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 εἶπεν δὲ ὁ κύριος, Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσιν παῖδες τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους

b — τὸ LTT<sup>aw</sup>.c — ὁ Ἰησοῦς (read he said) [L]TT<sup>a</sup>.

d ἰωάννην τ; ἰωάννην Tr.

e — ὅτι [Lr]. f ἰωάννου Tr. g ἐξήλθατε went ye out LTr.

h — ἐγὼ (read αποστ.

i — γὰρ Tr.

k — προφήτης [LTrA].

l — τοῦ βαπτιστοῦ TrA.

m — εἶπεν δὲ ὁ κύριος GLT<sup>aw</sup>.



ἡ καὶ λέγουσιν, ἡ ἠλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἔθρη-  
and saying, We piped to you, and ye did not dance; we  
ἡ ἡσάμεν ὑμῖν, καὶ οὐκ ἐκλάψατε. 33 ἡ ἡλήλυθεν γάρ ἡ ἰωάννης  
mourned to you, and ye did not weep. For 'has 'come 'John  
ὁ βαπτιστὴς ἡ μῆτε ἡ ἄρτον ἔσθιων ἡ μῆτε ἡ οἶνον πίνων,  
the 'Baptist neither 'bread 'eating nor 'wine 'drinking,  
καὶ λέγετε, Δαίμονιον ἔχει. 34 ἡ ἡλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου  
and ye say, A demon he has. 'Has 'come 'the 'Son  
ἔσθιων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἡ ἄνθρωπος φάγος καὶ  
eating and drinking, and ye say, Behold, a man aglutton and  
οἶνοπότης, ἡ τελωνῶν φίλος καὶ ἡ ἀμαρτωλῶν. 35 καὶ ἡ ἐδι-  
a wine-bibber, of tax-gatherers a friend and of sinners; and 'was  
καύθη ἡ σοφία ἀπὸ ἡ τῶν τέκνων αὐτῆς πάντων.  
'justified ἡ wisdom by 'her 'children 'all.

ing, We 'have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

36 ἡ Ὁρῶτα δέ τις αὐτὸν τῶν Φαρισαίων ἡ ἵνα φάγῃ μετ'  
And 'asked 'one. 'him 'of 'the 'Pharisees that he should eat with  
αὐτοῦ καὶ εἰσελθὼν εἰς ἡ τὴν οἰκίαν τοῦ Φαρισαίου ἡ ἀνε-  
him And having entered into the house of the 'Pharisee he re-  
κλίθη. 37 Καὶ ἡ ἰδοὺ, ἡ γυνὴ ἡ ἐν τῇ πόλει ἡ τις ἡ ἦν  
clined [at table]; and behold, a woman in the city who was  
ἡ ἀμαρτωλὸς, ἡ ἐπιγνοῦσα ὅτι ἡ ἀνάκειται ἐν τῇ οἰκίᾳ  
a sinner, having known that he had reclined [at table] in the house  
τοῦ Φαρισαίου, κομίσασα ἡ ἀλάβαστρον μύρον, 38 καὶ ἡ στᾶσα  
of the Pharisee, having taken an alabaster flask of ointment, and standing  
ἡ παρὰ τοὺς πόδας αὐτοῦ ὀπίσω καίουσα, ἡ ἤροζατο βρέχειν  
at his feet behind weeping, began to bedew  
τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς ἡ θριζίν τῆς κεφαλῆς  
his feet with tears, and with the hairs of 'head  
αὐτῆς ἡ ἐξέμασσαν, καὶ ἡ κατεφίλει τοὺς πόδας αὐτοῦ,  
'her she was wiping [them], and was ardently kissing his feet,  
καὶ ἡ ἤλειφεν τῷ μύρῳ. 39 ἡ ἰδὼν δὲ ὁ Φαρισαῖος  
and was anointing [them] with the ointment. But having seen, the Pharisee  
ὁ καλεῖσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Ὁδὸς εἰ  
who invited him spoke within himself, saying, This [person] if  
ἡ ἦν προφῆτης, ἡ ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή  
he were a prophet, would have known who and what the woman [is]  
ἡ τις ἡ ἅπτεται αὐτοῦ, ὅτι ἡ ἀμαρτωλὸς ἐστίν. 40 Καὶ ἡ ἀποκριθεὶς  
who touches him, for a sinner she is. And 'answering  
ὁ ἡ Ἰησοῦς εἶπεν πρὸς αὐτὸν, Σίμων, ἡ ἔχω σοί τι εἰπεῖν.  
'Jesus said to him, Simon, I have to thee something to say.  
Ὁ δὲ ἡ φησιν, Διδάσκαλε, εἰπέ. 41 Δύο ἡ χρεωφειλέται ἡ ἦσαν  
And he says, Teacher, say [it]. Two debtors there were  
ἡ δανειστῶν τινῶν ὁ εἰς ἡ ὥφειλεν ἡ πεντακάσια, ὁ δὲ  
to a 'creditor 'certain; the one owed 'denarii 'five 'hundred, and the  
ἡ ἑτέρος πεντήκοντα. 42 μὴ ἡ ἐχόντων ἡ ἰδὲν αὐτῶν ἀπο-  
other fifty. But 'not 'having 'they [wherewith] to  
δοῦναι ἡ ἀμφοτέροις ἡ ἐχαρίσατο· τίς οὖν αὐτῶν, ἡ κείπε, ἡ πλείων  
pay, both he forgave: which therefore of them, say, 'most  
ἡ αὐτὸν ἡ ἀγαπήσει; 43 ἡ ἀποκριθεὶς ἡ ἰδὲν ἡ μὴ Σίμων εἶπεν, ἡ ὕπο-  
'him 'will 'love? And 'answering 'Simon said, I

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 and stood at his feet behind him weeping, and began to bewet his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I sup-

ἡ λέγοντες TTA. ὁ — ὑμῖν TT. ἡ ἰωάννης Tr. ἡ μὴ δοτ TA. ἡ ἔσθων ἄρτον LTA; ἡ ἔσθιων ἄρτον T. ἡ μῆδε T. ἡ πίνων οἶνον LTTA. ἡ φίλος τελωνῶν GLTTA.W. ἡ πάντων τῶν τέκνων αὐτῆς LTTA. ἡ τὸν οἶκον LTTA. ἡ κατεκλίθη LTTA. ἡ ἦν ἐν τῇ πόλει LTTA. ἡ + καὶ and LTTA.W. ἡ κατάκειται LTTA. ἡ ὀπίσω παρὰ τοὺς πόδας αὐτοῦ GLTTA. ἡ τοῖς δάκρυσιν ἡ ἤροζατο βρέχειν τοὺς πόδας αὐτοῦ LTTA. ἡ ἐξέμασεν T. ἡ Διδάσκαλε, εἰπέ, φησὶν TTA. ἡ χρεωφειλέται LTTA. ἡ δανιστῶν T. ἡ — δε [L]TTA. ἡ — εἰπέ LTTA.[A]. ἡ ἀγαπήσει αὐτὸν LTTA. ἡ — ὁ T[Tr].

pus, that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

λαμβάνω ὅτι <sup>ῥ</sup> τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, take it that [he] to whom the more he forgave. And he said to him, Ὅρθως ἔκρινας. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Rightly thou hast judged And having turned to the woman, Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν σου εἰς to Simon he said, Seest thou this woman? I entered thy into τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὐτῇ. δὲ house, water for my feet thou gavest not, but she τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας, καὶ ταῖς θριξίν ὅτις with tears bedewed my feet, and with the hairs κεφαλῆς αὐτῆς ἐξέμαζεν. 45 φίλημά μοι οὐκ ἔδωκας. head of her wiped [them]. A kiss to me thou gavest not, αὐτῇ δὲ ἀφ' ἧς εἰσῆλθον οὐ ῥῖδιέλιπεν καταφιλοῦσά but she from which [time] I came in ceased not ardently kissing μου τοὺς πόδας. 46 ἔλαιον τὴν κεφαλὴν μου οὐκ ἠλειψας my feet. With oil my head thou didst not anoint, αὐτῇ δὲ μύρω ἠλειψέν μου τοὺς πόδας. 47 οὐ χάριν but she with ointment anointed my feet. For which cause λέγω σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι I say to thee, forgiven have been her sins many; for ἡγάπησεν πολὺ. ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. she loved much; but to whom little is forgiven little he loves. 48 Εἶπεν δὲ αὐτῇ, Ἀφένται σου αἱ ἁμαρτίαι. 49 Καὶ And he said to her, Forgiven have been thy sins. And ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς τοῦτοῦ began those reclining with [him] to say within themselves, Who this ἐστίν ὃς καὶ ἁμαρτίας ἀφήσιν; 50 Εἶπεν δὲ πρὸς τὴν γυ- is who even sins forgives? But he said to the wo- ναῖκα, Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην. man, Thy faith has saved thee; go in peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδεν  
And it came to pass afterwards that he journeyed through

VIII. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the

κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζό- city by city and village by village, preaching and announcing the glad μενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, tidings, the kingdom of God, and the twelve [were] with him, 2 καὶ γυναῖκες τινες αἱ ἦσαν θεραπευμένα ἀπὸ πνευμάτων and women certain who had been cured from spirits ποινηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, wicked and infirmities, Mary who is called Magdalene, ἀφ' ἧς δαίμονια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ from whom demons seven had gone out; and Joanna wife Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτερα πολλαί, of Chuza a steward of Herod; and Susanna, and others many, αἵτινες δηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. who were ministering to him of their property.

4 Συνιόντες δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπι- And assembling a crowd great, and those who from each city were πορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. 5 Ἐξῆλθεν coming to him, he spoke by a parable. 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν the sower to sow his seed; and as sowed αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ he some fell by the way, and it was trampled upon, and the

<sup>n</sup> μου ἐπὶ τοὺς πόδας T; μοι ἐπὶ πόδας TR.

GLTTrAW. P διέλειπεν T. <sup>q</sup> τοὺς πόδας μου L.

<sup>r</sup> τοὺς πόδας μου GLTTrA. <sup>s</sup> αὐτῇ (αὐτῆς T) αἱ ἁμαρτίαι LT. <sup>t</sup> ἐστὶν οὗτος L. <sup>v</sup> Ἰωάννα Tr.

<sup>o</sup> — τῆς κεφαλῆς (read with her hairs)

<sup>r</sup> τοὺς πόδας μου GLTTrA. <sup>s</sup> αὐτῇ (αὐτῆς T)

<sup>v</sup> αὐτοῖς to them TTrA. <sup>z</sup> ἐκ out of LTrA.

πέτεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν<sup>γ</sup>  
birds of the heaven devoured it. And other fell  
ἐπὶ τὴν πέτραν, καὶ φὺν ἐξηράνθη, διὰ τὸ μὴ ἔχειν,  
upon the rock, and having sprung up it withered, because it had not  
ικμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ  
moisture; and other fell in [the] midst of the thorns, and  
ἔσυμφυεῖσαι<sup>δ</sup> αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον  
having sprung up together the thorns choked it; and other  
ἔπεσεν ἐπὶ<sup>ε</sup> τὴν γῆν τὴν ἀγαθὴν, καὶ φὺν ἐποίησεν  
fell upon the ground the good, and having sprung up produced  
καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων  
fruit a hundredfold. These things saying he cried, He that has  
ῶτα ἀκούειν ἀκούετω. 9 Ἐπηρώτων δὲ αὐτὸν οἰμαθηταὶ αὐτοῦ,  
ears to hear let him hear. And asked him his disciples,  
λέγοντες, Τίς εἴη ἡ παραβολὴ αὐτῆ;<sup>ζ</sup> 10 Ὁ δὲ εἶπεν,  
saying, What may be this parable? And he said,  
Ἦμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ  
To you it has been given to know the mysteries of the kingdom  
θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ  
of God, but to the rest in parables, that seeing  
βλέπωσιν, καὶ ἀκούοντες μὴ συνῶσιν. 11 Ἔστιν δὲ  
they may see, and hearing they may not understand. Now is  
αὕτη ἡ παραβολὴ ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ  
this, the parable: The seed is the word of God: and those  
παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διά-  
by the way are those who hear; then comes the de-  
βολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ  
vil and takes away the word from their heart, lest  
πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἱ  
having believed they should be saved. And those upon the rock, those who  
ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι  
when they hear, with joy receive the word, and these  
ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ<sup>η</sup>  
a root have not, who for a time believe, and in time  
πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,  
of trial fall away. And that which into the thorns fell,  
οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτον  
these are they who having heard, and under cares and riches  
καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπίνγνυνται, καὶ οὐ  
and pleasures of life moving along are choked, and not  
τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν  
do bring to perfection. And that in the good ground, these are  
οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον  
they who in a heart right and good having heard the word  
κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ  
keep [it], and bring forth fruit with endurance. And no one  
λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης  
a lamp having lighted covers it with a vessel, or under a couch  
τίθισιν ἑλάτ<sup>θ</sup> ἐπὶ λυχνίας ἑπιτίθουσιν, ἵνα οἱ  
puts [it], but on a lamp-stand puts [it], that they who  
εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν  
enter in may see the light. For not [anything] is  
κρυπτόν ὃ οὐ φανερόν γενήσεται. οὐδὲ ἀπόκρυφον ὃ  
hidden which not manifest shall become; nor secret which

fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bore fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in a honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made

<sup>γ</sup> κατέπεσεν fell down TTrA.

<sup>δ</sup> συμφυεῖσαι T.

<sup>ε</sup> εἰς into GLTTrAW.

<sup>β</sup> — λέγοντες

LTTr[A].

<sup>ε</sup> αὕτη εἴη ἡ παραβολή T.

<sup>δ</sup> ἀκούσαντες heard TTr.

<sup>ε</sup> τὴν πέτραν T.

<sup>ζ</sup> συμπίνγνυνται TA.

<sup>θ</sup> ἄλλα T.

<sup>η</sup> τίθησιν LTTrA.



manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain man, which had

<sup>1</sup>οὐ γνωσθήσεται<sup>1</sup> καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε οὖν shall not be known and to light come. Take heed therefore πῶς ἀκούετε· ὃς γὰρ ἂν<sup>2</sup> ἔχῃ, δοθήσεται αὐτῷ· καὶ how ye hear; for whoever may have, shall be given to him; and ὃς ἂν<sup>3</sup> μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθθήσεται ἀπ' αὐτοῦ. whoever may not have, even what he seems to have shall be taken from him.

19 Παρεγένοντο<sup>4</sup> δὲ πρὸς αὐτὸν ἡ μήτηρ<sup>5</sup> καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντιχεῖν αὐτῷ διὰ τὸν ὄχλον. 20 καὶ ἀπηγγέλη<sup>6</sup> αὐτῷ, Ρηγόντων, <sup>7</sup>ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. and thy brethren are standing without, to see thee wishing. 21 Ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν. And he answering said to them, My mother and my brethren those are who the word of God are hearing and doing it.

22 Καὶ ἐγένετο<sup>8</sup> ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Let us pass over to the other side of the lake; and they put off. 23 Πλεόντων δὲ αὐτῶν ἀφύπνωσεν<sup>9</sup> καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. And as they sailed he fell asleep; and came down a storm of wind on the lake, and they were being filled, and were in danger. 24 Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ᾠερθεὶς ἐπετίμῃεν τῷ Master, we are perishing. And he having arisen rebuked the ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς, Ποῦ ἔστιν ἡ πίστις ὑμῶν; wind and the raging of the water; and they ceased, and there was a calm. And he said to them, Where is your faith? 26 Φοβηθέντες δὲ ἠθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα And being afraid they wondered, saying to one another, Who then οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, this is, that even the winds he commands and the water, καὶ ὑπακούουσιν αὐτῷ; and they obey him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἄνθρωπος τις ἐκ τῆς πόλεως, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, this is over against Galilee. And on his having gone forth upon the land met him a man certain out of the city,

<sup>1</sup> οὐ μὴ γνωσθῇ in any wise should not be known LTTA. <sup>2</sup> ἂν γὰρ TTA. <sup>3</sup> ἂν L. <sup>4</sup> Παρεγένετο TT. <sup>5</sup> αὐτοῦ his T. <sup>6</sup> ἀπηγγέλη δὲ LTTA. <sup>7</sup> Ρηγόντων LTT[A]. <sup>8</sup> ἐγένετο δὲ LTTA. <sup>9</sup> ἀφύπνωσεν having been aroused TTA. <sup>10</sup> ἐστὶν (read [is]) LTTAW. <sup>11</sup> Γερασσηνῶν Gerasenes LTA; Γεργεσηνῶν Gergesenes T. <sup>12</sup> ἀντιπέρα LTTAW; ἀντίπερα T. <sup>13</sup> αὐτῷ (read [him]) TTTA.

ὅς εἶχεν<sup>1</sup> δαιμόνια ἐκ χρόνων ἰκανῶν, καὶ ἱμάτιον οὐκ ἐνεδύσκετο,<sup>2</sup> καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.<sup>3</sup>

28 ἰδὼν δὲ τὸν Ἰησοῦν<sup>4</sup> καὶ ἀνακράζας προσέπεσεν αὐτῷ,<sup>5</sup>

καὶ φωνῇ μεγάλῃ εἶπεν, Τί μοι καὶ σοί, Ἰησοῦ, υἱὸς τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μή με βασανίσῃς.<sup>6</sup>

29 Παρήγγειλλεν<sup>7</sup> γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν.

ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρόνοις συνηρπάκει αὐτόν,<sup>8</sup>

καὶ ἐδεσμεῖτο,<sup>9</sup> ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων<sup>10</sup>

τὰ δεσμά ἡλάνυετο ὑπὸ τοῦ δαίμονος<sup>11</sup> εἰς τὰς ἐρήμους.<sup>12</sup>

30 ἐπρωτίστην δὲ αὐτὸν ὁ Ἰησοῦς, λέγων,<sup>13</sup> Τί σοι ἐστὶν ὄνομα;<sup>14</sup>

ὁ δὲ εἶπεν, Ἰεγεών<sup>15</sup> ὅτι δαιμόνια πολλὰ εἰσῆλθεν<sup>16</sup>

εἰς αὐτόν. 31 καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιδήσεται αὐτῷ.

καὶ ἐπέτρεψεν αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν<sup>17</sup> βοσκομένων<sup>18</sup> ἐν τῷ ὄρει· καὶ παρεκάλουν<sup>19</sup>

αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. αὐτὸς δὲ ἐπετίμηκε αὐτοῖς.

33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν<sup>20</sup>

εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.<sup>21</sup>

34 ἰδόντες δὲ οἱ βόσκοιτες τὸ γεγενημένον<sup>22</sup> ἐφυγον, καὶ ἀπελθόντες<sup>23</sup>

ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον<sup>24</sup> πρὸς τὸν Ἰησοῦν, καὶ ἔδρον<sup>25</sup>

καθήμενον τὸν ἄνθρωπον ἄφ' οὗ τὰ δαιμόνια ἦσαν ἐξελθούσαι,<sup>26</sup>

καὶ ἱματισμένοι καὶ σωφρονούντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ. καὶ ἐφοβήθησαν.<sup>27</sup>

36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαίμων<sup>28</sup>

αὐτοῦ. καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαίμων αὐτοῦ.

καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαίμων αὐτοῦ.

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devils long time, and ware no clothes, neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God? most high? I beseech thee, torment me not. 29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils

<sup>1</sup> ἔχων having T. <sup>2</sup> καὶ χρόνῳ ἰκανῶν οὐκ ἐνεδύσατο ἱμάτιον and for a long time did not put on a garment TTr. <sup>3</sup> — καὶ LTrA. <sup>4</sup> Παρήγγειλε he charged EG. <sup>5</sup> ἐδεσμεῖτο TTr. <sup>6</sup> διαρρήσων LTrA. <sup>7</sup> δαιμονίου LTrA. <sup>8</sup> — λέγων L. <sup>9</sup> ὄνομα ἐστὶν LTr. <sup>10</sup> Λεγιών TTr. <sup>11</sup> εἰσῆλθεν δαιμόνια πολλὰ LT. <sup>12</sup> παρεκάλουν they besought LTrA. <sup>13</sup> — βοσκομένη L. <sup>14</sup> παρεκάλεσαν LTrA. <sup>15</sup> ἐξῆλθον LTrA. <sup>16</sup> γεγονός GLTrA. <sup>17</sup> — ἀπελθόντες GLTrA. <sup>18</sup> ἦσαν Tr. <sup>19</sup> ἐδρον Tr. <sup>20</sup> ἐξῆλθεν went out T. <sup>21</sup> — καὶ LTr[A].

was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 for he had one only daughter, about twelve years of age, and she lay dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And

μονισθείς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς σῆσῃ by demons. And asked him all the multitude of the περιχώρων τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβος country around of the Gadarenes to depart from them, for with fear μεγάλην συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον great they were possessed. And he having entered into the ship ὑπέστρεψεν. 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ὃς ἐξέλην returned. And was begging him the man from whom had λυθεῖ τὰ δαιμόνια εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν gone the demons to be [taken] with him. But sent away him ὁ Ἰησοῦς, λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ Jesus, saying, Return to thy house and relate ὅσα ἐποίησεν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν all that has done for thee God. And he departed, through whole the πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. city proclaiming all that had done for him Jesus.

40 ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπ- It came to pass when Jesus was returning Jesus, gladly ἐδίεξεν αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες received him the crowd, for they were all looking for αὐτόν. 41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ὃς ὄνομα Ἰάειρος, καὶ him. And behold, came a man whose name [was] Jairus, and αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πᾶσιν παρὰ he a ruler of the synagogue was, and having fallen at τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν the feet of Jesus he besought him to come to οἶκόν αὐτοῦ. 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὥς ἐτών his house, because daughter an only was to him, about years δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν old twelve, and she was dying. And as went he ὁ ὄχλος συνέπιπτον αὐτόν. 43 Καὶ γυνὴ ὅσα ἐν ῥύσει the crowds thronged him. And a woman being with a flux αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις κείς ἱατροὺς προσαναλῶσα of blood since years twelve, who on physicians having spent ὅλον τὸν βίον οὐκ ἴσχυεν οὐδὲν θεραπευθῆναι, whole living [her] could by no one be cured, 44 προσελθοῦσα ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου having come behind touched the border of garment αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. his, and immediately stopped the flux of her blood. 45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνού- And said Jesus, Who [is it] that was touching me? Deny- μένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτόν, Ἐπι- ing and all, said Peter and those with him, Mas- σάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, ter, the crowds throng thee and press, and sayest thou, Τίς ὁ ἀψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἠψάτο Who [is it] that was touching me? And Jesus said, Touched μου τίς; ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' me some one, for I knew [that] power went out from

ἠρώτησεν LTrA.  
(read a ship) LTrA.

δοσι ἐποίησεν LTrA.

καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν and it came to pass as he proceeded L.

GLTTAW. 1, + αὐτῆς her L. m ἀπ' LTTA.

Τίς ὁ ἀψάμενός μου; T[TrA].

Γερασινῶν Gerasenes LTrA; Γεργεσινῶν Gergesenes T.

ἰδέετο L; ἐδέετο TrA.

Ἐν δὲ Tr. ὑποστρέφειν T.

οὗτος this LTr.

σὺν αὐτῷ GLTTA.

ἐξελθούσαν LTTA.

ἐξελθούσαν LTTA.

ἐξελθούσαν LTTA.

ἐξελθούσαν LTTA.

ἐξελθούσαν LTTA.

ἐξελθούσαν LTTA.

α — τὸ

α — τὸ

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α — τὸ

α — τὸ

α — τὸ

α — τὸ

α — τὸ



ἐμοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλ-  
me. And seeing the woman that she was not hid, trembling she  
θεν, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτία ἤψατο  
came, and having fallen down before him, for what cause she touched  
αὐτοῦ ἀπήγγειλεν αὐτῷ. ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς  
him she declared to him before all the people, and how

ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ, Ὁ θάρατερ,  
she was healed immediately. And he said to her, Be of good courage,  
"Θύγατερ," ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην.  
daughter, thy faith has cured thee: go in peace.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρά τοῦ ἀρχισυναγώ-  
As yet he was speaking comes one from the ruler of the syna-  
γου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου. ἢ μὴ σκύλλε  
gogue, saying to him, Has died thy daughter; not trouble  
τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ,  
the teacher. But Jesus having heard answered him,  
"Λέγων, Μὴ φοβοῦ· μόνον ἰστένε· καὶ σωθήσεται.  
saying, Fear not; only believe, and she shall be restored.

51 Ἐἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδέναν  
And having entered into the house he did not suffer to go in any one  
(lit. no one)

εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα  
except Peter and James and John, and the father

τῆς παιδὸς καὶ τὴν μητέρα. 52 Ἐκλαίοντες πάντες καὶ  
of the child and the mother. And they were weeping all and

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν,  
bewailing her. But he said, Weep not; she is not dead,

ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέ-  
but sleeps. And they laughed at him, knowing that she was

θανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας  
dead. But he having put out all, and having taken hold

τῆς χειρὸς αὐτῆς, ἐφώνησεν, λέγων, Ἦ παῖς, ἐγείρου. 55 Καὶ  
of her hand, cried, saying, Child, arise. 55 And

ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ  
returned her spirit, and she arose immediately; and

διέταξεν αὐτῷ δοθῆναι φαγεῖν. 56 καὶ  
he directed [that] to her [something] should be given to eat. And

ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶ  
were amazed her parents; and he charged them to no one

εἰπεῖν τὸ γεγονός.  
to tell what had happened.

9 Συνκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν  
And having called together the twelve disciples of him he gave

αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ  
to them power and authority over all the demons, and

νόσους θεραπεύειν. 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν  
diseases to heal, and sent them to proclaim the

βασιλείαν τοῦ θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. 3 καὶ  
kingdom of God, and to heal those being sick. And

εἶπεν πρὸς αὐτοὺς, Μηδὲν αἰρετε εἰς τὴν ὁδὸν· μήτε ῥάβδους,  
he said to them, Nothing take for the way; neither staves,

when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway; and he commanded to give her meat. 56 And her parents were astonished; but he charged them that they should tell no man what was done.

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IX. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor

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α — αὐτῷ LITTA. β — Θάρσει LITTA. γ — θυγάτηρ Tr. δ — ἀπὸ L. ε — αὐτῷ Tr. Tr. ζ — μὴκέτι no longer LITTA. η — λέγων LITTA[A]. θ — πίστευσεν Tr. Tr. ι — ἐλθὼν having come GLITTA. κ — τινὰ σὺν αὐτῷ any one with him LITTA. λ — Ἰωάννην (Ἰωάννην Tr.) καὶ Ἰάκωβον GLITTA. Tr. μ — οὐ γὰρ (read for she is not dead) LITTA. ν — ἐκβαλὼν ἔξω πάντας καὶ LITTA. ξ — ἐγείρου LITTA. ς — Συνκαλεσάμενος Tr. ζ — μαθητὰς αὐτοῦ GLITTA. Tr. η — τοὺς ἀσθενεῖς the sick LITTA; — τοὺς ἀσθενοῦντας Tr. θ — ῥάβδον stuff GLITTA. Tr.

scrip, neither bread,  
neither money; neither  
have two coats apiece.

4 And whatsoever  
house ye enter into,  
there abide, and thence  
depart. 5 And whoso-  
ever will not receive  
you, when ye go out  
of that city, shake off  
the very dust from  
your feet for a testi-  
mony against them.  
6 And they departed,  
and went through the  
towns, preaching the  
gospel, and healing  
everywhere.

7 Now Herod the  
tetrarch heard of all  
that was done by him;  
and he was perplexed,  
because that it was  
said of some, that John  
was risen from the  
dead; 8 and of some,  
that Elias had appear-  
ed; and of others, that  
one of the old prop-  
hets was risen again.  
9 And Herod said, John  
have I beheaded: but  
who is this, of whom  
I hear such things?  
And he desired to see  
him.

10 And the apostles,  
when they were re-  
turned, told him all  
that they had done.  
And he took them, and  
went aside privately  
into a desert place  
belonging to the  
city called Bethsaida.  
11 And the people,  
when they know it,  
followed him: and he  
received them, and  
spoke unto them of  
the kingdom of God,  
and healed them that  
had need of healing.  
12 And when the day  
began to wear away,  
then came the twelve,  
and said unto him,  
Send the multitude a-  
way, that they may  
go into the towns  
and country round a-  
bout, and lodge, and  
get victuals: for we  
are here in a desert  
place. 13 But he said  
unto them, Give ye  
them to eat. And they  
said, We have no more  
but five loaves and

μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἕκαστος δύο  
nor provision bag, nor bread, nor money, nor each two  
χίτωνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε,  
tunics to have. And into whatever house ye may enter, there remain,  
καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ ἐδέξωνται ὑμᾶς,  
and thence go forth. And as many as may not receive you,  
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κοῦρτον ἀπὸ  
going forth from that city even the dust from  
τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτοὺς.  
your feet shake off, for a testimony against them.  
6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζό-  
And going forth they passed through the villages, announcing the  
μενοι καὶ θεραπεύοντες πανταχοῦ.  
glad tidings and healing everywhere.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα  
And heard of Herod the tetrarch the things being done  
ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ  
by him all, and was perplexed, because it was said by  
τινων, ὅτι Ἰωάννης ἐγήγετο ἐκ νεκρῶν  
some, John has been raised from among the dead;  
8 ὑπὸ τινων δὲ, ὅτι Ἠλίας ἐφάνη ἄλλων δὲ, ὅτι  
by some also, that Elias had appeared; by others also, that  
προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 Καὶ εἶπεν ὁ  
a prophet one of the ancients had arisen. And said  
Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος  
Herod, John I beheaded, but who is this  
περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτην ἰδεῖν αὐτόν.  
concerning whom I hear such things? And he sought to see him.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ  
And having returned the apostles related to him  
ὅσα ἐποίησαν καὶ παραλαβόν αὐτοὺς ὑπέχωρσεν  
whatsoever they had done. And having taken them he retired  
κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαῖδα.  
apart into a place desert of a city called Bethsaida.  
11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ δεξι-  
But the crowds having known [it] followed him; and having  
μενός αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ,  
received them he spoke to them concerning the kingdom of God,  
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἱάτο. 12 Ἡ δὲ ἡμέρα  
and those needing having of healing he cured. But the day  
ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπό-  
began to decline, and having come the twelve said to him, Dis-  
λυσον τὸν ὄχλον, ἵνα βαπελθόντες εἰς τὰς κύκλῳ κώμας καὶ  
miss the crowd, that having gone into the around villages and  
τοὺς ἀγροὺς καταλύσωσιν, καὶ εὑρωσιν ἐπισιτισμόν· ὅτι ὡδε  
the country they may lodge, and may find provisions; for here  
ἐν ἐρήμῳ τόπῳ ἐσμεν. 13 Εἶπεν δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς  
in desert a place we are. But he said to them, Give to them  
ἑμείς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ  
ye to eat. But they said, There are not to us more than

ἡ [ἀνά] Tr. 1 δέχονται LITTA. m — καὶ [L] Tr. n ἀποτινάσσετε TA. o τετράρχης T.  
p — ὑπ' αὐτοῦ [L] Tr. q Ἰωάννης Tr. r ἐγήγετο was raised LITTA. s Ἠλίας T.  
t τις some one TA; τίς Tr. v εἶπεν δὲ LITTA. w — ὁ GLITTA. w. x Ἰωάννην Tr.  
y — ἐγὼ (read ἀκούω I hear) Tr. z πόλιν καλουμένην a city called Tr. TA. a ἀποδεξι-  
μενος having gladly received LITTA. b πορευθέντες GLITTA. c — τοὺς Tr. Tr. d φαγεῖν  
ὑμεῖς LTA. e εἶπαν LITTA.

ῥέντε ἄρτοι<sup>1</sup> καὶ δύο ἰχθύες,<sup>2</sup> εἰ<sup>3</sup> μὴ<sup>4</sup>τι πορευθέντες ἡμεῖς  
five loaves and two fishes, unless indeed having gone we  
ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 Ἦσαν  
should buy for all this people victuals; <sup>2</sup>they "were  
γὰρ<sup>5</sup> ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητάς  
for about <sup>5</sup>men <sup>2</sup>five "thousand. But he said to <sup>2</sup>disciples  
αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας<sup>6</sup> ἅν<sup>7</sup>α πεντήκοντα. 15 Καὶ  
his, Make "recline them in companies by fifties. And  
ἐποίησαν οὕτως, καὶ ἠνέκλιναν<sup>8</sup> ἅπαντας. 16 Λαβὼν δὲ  
they did so, and made "recline <sup>8</sup>all. And having taken  
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν  
the five loaves and the two fishes, having looked up to the  
οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς  
heaven he blessed them and broke, and gave to the  
μαθηταῖς<sup>9</sup> ἡ<sup>10</sup> παρατίθειναι<sup>11</sup> τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἔχορ-  
disciples to set before the crowd. And they ate and were  
τάσθησαν πάντες<sup>12</sup> καὶ ἦρ<sup>13</sup>θη τὸ περισσεῦσαν αὐτοῖς  
satisfied <sup>12</sup>all; and was taken up that which was over and above to them  
κλασμάτων κόφιν<sup>14</sup>οι δώδεκα.  
of fragments <sup>14</sup>hand "baskets <sup>12</sup>twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον<sup>15</sup> κατα-  
And it came to pass as <sup>15</sup>was <sup>15</sup>he praying a-  
μόνας,<sup>16</sup> συνῆσαν αὐτῷ οἱ μαθηταί<sup>17</sup> καὶ ἐπηρώτησεν αὐτούς,  
lone, <sup>16</sup>were "with <sup>17</sup>him <sup>17</sup>the "disciples, and he questioned them,  
λέγων, τίνα με ὀλέγουσιν οἱ ὄχλοι<sup>18</sup> εἶναι; 19 Οἱ δὲ ἀπο-  
saying, Whom <sup>18</sup>me <sup>18</sup>do "pronounce <sup>18</sup>the "crowds to be? And they an-  
κριθέντες<sup>19</sup> εἶπον,<sup>20</sup> ὁ Ἰωάννην<sup>21</sup> τὸν βαπτιστὴν<sup>22</sup> ἄλλοι δὲ  
swearing said, John the Baptist; and others,  
ἢ Ἠλίαν<sup>23</sup> ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.  
Elias; and others, that <sup>23</sup>prophet <sup>23</sup>some of the ancients has arisen.  
20 Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;  
And he said to them, But ye whom <sup>20</sup>me <sup>20</sup>do "ye "pronounce to be?  
Ἄποκριθεὶς δὲ ὁ Πέτρος<sup>24</sup> εἶπεν, Τὸν χριστὸν τοῦ θεοῦ. 21 Ὁ δὲ  
And answering Peter said, The Christ of God. And he  
ἐπιτιμῆσας αὐτοῖς παρήγγειλεν<sup>25</sup> μηδενὶ εἰπεῖν<sup>26</sup> τοῦτο,  
strictly enjoining them charged [them] to no one to tell this,  
22 εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ  
saying, It is necessary for the Son of man many things  
παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-  
to suffer, and to be rejected by the elders and chief  
ιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ  
priests and scribes, and to be killed, and the third  
ἡμέρᾳ<sup>27</sup> ἔγερθῆναι. 23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει  
day to be raised. And he said to all, If any one desires  
ὀπίσω μου<sup>28</sup> ἔλθ<sup>29</sup>εἰν, ἀπαρνήσασθ<sup>30</sup>ω ἑαυτόν, καὶ ἀράτω  
after me to come, let him deny himself, and let him take up  
τὸν σταυρὸν αὐτοῦ<sup>31</sup> καθ<sup>32</sup> ἡμέραν, καὶ ἀκολουθεῖτω μοι.  
his cross daily, and let him follow me;  
24 ὃς γὰρ ἂν<sup>33</sup> θέλῃ τὴν ψυχὴν αὐτοῦ<sup>34</sup> σῶσαι, ἀπολέσει αὐ-  
for whoever may desire his life to save, shall lose it;  
τὴν<sup>35</sup> ὃς δὲ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ<sup>36</sup> ἕνεκεν ἐμοῦ, οὗτος  
but whoever may lose his life on account of me, he

two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

<sup>1</sup> ἄρτοι πέντε T. <sup>2</sup> ἰχθύες δύο GLTTAW.

about fifty each) [LT]A. <sup>3</sup> κατέκλιναν TTr. <sup>4</sup> παρατίθειναι TTrA.

<sup>5</sup> οἱ ὄχλοι λέγουσιν TTrA. <sup>6</sup> ἔλεγον LTTrA. <sup>7</sup> Ἰωάννην Tr. <sup>8</sup> Ἠλείαν T.

<sup>9</sup> ἀποκριθεὶς TTrA. <sup>10</sup> λέγειν GLTTA. <sup>11</sup> ἀναστῆναι to arise LA.

<sup>12</sup> ἔρχεσθαι, ἀρνήσασθω GLTTA. <sup>13</sup> — καθ' ἡμέραν L. <sup>14</sup> ἔαν T.

<sup>15</sup> μὴ τι LTTrA. <sup>16</sup> δὲ and T. <sup>17</sup> + ὡσεὶ (read

<sup>18</sup> κατά μόνας LTTr.

<sup>19</sup> Πέτρος δὲ

<sup>20</sup> εἶπον TTrA.

<sup>21</sup> ἀναστῆναι to arise LA.

<sup>22</sup> εἶπον TTrA.



25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

σωσει αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; the <sup>2</sup>world <sup>1</sup>whole, but himself having destroyed or suffered the loss of?

26 ὁς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους, For whoever may have been ashamed of me and my words, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ him the Son of man will be ashamed of when he shall come ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. in the glory of himself and of the Father and of the holy angels. 27 Λέγω δὲ ὑμῖν ἀληθῶς, ἐσὶν τινες τῶν <sup>2</sup>ὧδε <sup>1</sup>ἑστηκότων, οἱ οὐ μὴ <sup>b</sup>γεύσονται <sup>a</sup>θανάτου ἕως ἂν ἴδωσιν ing who in no wise shall taste of death until they shall have seen τὴν βασιλείαν τοῦ θεοῦ. the kingdom of God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥστε ἡμέραι ὀκτῷ And it came to pass after these words about <sup>2</sup>days <sup>1</sup>eight

καὶ <sup>a</sup>παράβυν <sup>d</sup>τὸν Πέτρον καὶ <sup>e</sup>Ἰωάννην καὶ <sup>f</sup>Ἰάκωβον that having taken Peter and John and James

ἀνέβη εἰς τὸ ὄρος προσεύεσθαι. 29 καὶ ἐγένετο he went up into the mountain to pray. And it came to pass

ἐν τῷ προσεύεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ as <sup>a</sup>prayed <sup>b</sup>he the appearance of his face

ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. [became] altered, and his clothing white effulgent.

30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν And behold, <sup>2</sup>men <sup>1</sup>two talked with him, who were

Μωσῆς καὶ Ἑλίας 31 οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν Moses and Elias, who appearing in glory spoke of

ἐξόδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. his departure which he was about to accomplish in Jerusalem.

32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. But Peter and those with him were oppressed with sleep.

διαγρηγορήσαντες δὲ <sup>a</sup>εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο and having awoke fully they saw his glory, and the two

ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια- men who stood with him. And it came to pass as <sup>a</sup>de-

χωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν parted <sup>1</sup>these from him, <sup>2</sup>said <sup>1</sup>Peter to.

Ἰησοῦν, Ἐπιστάτα, καλὰν ἔστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν Jesus, Master, good it is for us here to be; and let us make

σκηνάς τρεῖς, μίαν σοί, καὶ Μωσεί μίαν, καὶ μίαν <sup>a</sup>tabernacles <sup>1</sup>three, one for thee, and for Moses one, and one

ἡλίας, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος for Elias, not knowing what he is saying. But these things as he was saying.

ἐγένετο νεφέλη καὶ <sup>a</sup>ἐπεσκίασεν αὐτούς, ἐφοβήθησαν δὲ ἐν τῷ <sup>a</sup>came <sup>2</sup>a <sup>1</sup>cloud and overshadowed them, and they feared as

ὁ κείνους εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ <sup>a</sup>those entered into the cloud: and a voice came out of

τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. the cloud, saying, This is my Son the beloved;

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And

<sup>a</sup> αὐτοῦ TTRa  
<sup>d</sup> τὸν GLTTRaw.

<sup>i</sup> ἡμελλεν T.

<sup>u</sup> ἐπεσκίασεν TTRa.

<sup>a</sup> ἐστῶτων GLTTRaw.

<sup>e</sup> Ἰωάννην Tr.

<sup>k</sup> εἶδαν T.

<sup>o</sup> εἰσελθεῖν αὐτοὺς they entered TTRa.

<sup>b</sup> γεύσονται should taste GLTTRaw.

<sup>f</sup> Μωσῆς LITTRaw.

<sup>l</sup> Μωσεί G; μίαν Μωσεί LITTRaw.

<sup>m</sup> Ἑλίας T.

<sup>p</sup> ἐκλελεγμένος chosen TTRa.

<sup>c</sup> [καὶ] L.

<sup>h</sup> + [δὲ] and T.

<sup>m</sup> Ἑλίας T.

αὐτοὺς ἀκούετε. 36 Καὶ ἐν τῇ γενέσθαι τὴν φωνὴν εἰρέθη  
<sup>2</sup>him <sup>1</sup>hear <sup>2</sup>ye. And as occurred the voice <sup>2</sup>was found  
 36 Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν  
<sup>1</sup>Jesus alone: and they were silent, and to no one they told  
 ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἔωράκασιν.  
 in those days anything of what they had seen.

37 Ἐγένετο δὲ ἐν τῇ ἡμέρᾳ, κατελθόντων αὐτῶν  
 And it came to pass on the next day, on their having come down  
 ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 38 Καὶ  
 from the mountain, <sup>4</sup>met <sup>2</sup>him <sup>1</sup>a-crowd <sup>2</sup>great. And

ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἠνεβόησεν, λέγων, Διδάσκαλε,  
 behold, a man from the crowd cried out, saying, Teacher,  
 δέομαί σου ἑπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς  
 I beseech thee look upon my son, for an only child

ἔστιν μοι. 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν καὶ ἐξ-  
 he is to me: and behold, a spirit takes him and ex-

αίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,  
 dently he cries out, and it throws <sup>2</sup>into <sup>2</sup>convulsions. <sup>2</sup>him with foaming,

καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ  
 and with difficulty departs from him, bruising him. And

ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτόν, καὶ οὐκ  
 I besought thy disciples that they might cast out <sup>2</sup>it, and <sup>2</sup>not

ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὁ γενεὰ  
<sup>4</sup>they <sup>2</sup>were able. And <sup>2</sup>answering <sup>1</sup>Jesus said, O generation

ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ  
 unbelieving and perverted, until when shall I be with you and

ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 Ἐτι δὲ  
 bear with you? Bring hither thy son. But <sup>2</sup>yet

προσερχομένου αὐτοῦ ἐρῶρξεν αὐτὸν τὸ δαιμόνιον καὶ συν-  
<sup>2</sup>as <sup>2</sup>he <sup>2</sup>was coming near <sup>2</sup>dashed <sup>2</sup>down <sup>2</sup>him <sup>1</sup>the <sup>2</sup>demon and threw

εσπάραξεν ἐπειμῆσεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ  
 [him] into convulsions. And <sup>2</sup>rebuked <sup>1</sup>Jesus the spirit the

ἀκαθάρτῳ, καὶ ἱάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ  
 unclean, and healed the child, and gave back him to

πατρὶ αὐτοῦ. 43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι  
 his father. And <sup>2</sup>were <sup>2</sup>astonished <sup>2</sup>all at the majesty

τοῦ θεοῦ.  
 of God.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἔποιήσεν ὁ Ἰη-  
 And [as] all were wondering at all <sup>2</sup>which <sup>2</sup>did <sup>1</sup>Je-

σοῦς, ἔλεπεν πρὸς τοὺς μαθητάς αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τα-  
 sus, <sup>1</sup>he said to his disciples, Lay <sup>2</sup>by <sup>2</sup>ye into

ὤτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-  
 your ears these words: For the Son of man is a-

λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγνόουν  
 bout to be delivered up into [the] hands of men. But they understood not

τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα  
 this saying, and it was veiled from them that

μὴ αἰσθῶνται αὐτό· καὶ ἐφοβούντο βῆρωτῆσαι αὐτόν  
 they should not perceive it. And they feared to ask him

περὶ τοῦ ῥήματος τούτου. 46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν  
 concerning <sup>2</sup>saying <sup>2</sup>this. But <sup>2</sup>came <sup>2</sup>up <sup>1</sup>a <sup>2</sup>reasoning among

αὐτοῖς, τίς ἂν εἴη μέζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼν  
 them, this, who might be greatest of them. And Jesus having seen

when the voice was  
 past, Jesus was found  
 alone. And they kept  
 it close, and told no  
 man in those days any  
 of those things which  
 they had seen.

37 And it came to  
 pass, that on the next  
 day, when they were  
 come down from the  
 hill, much people met  
 him. 38 And, behold,  
 a man of the company  
 cried out, saying, Mas-  
 ter, I beseech thee, look  
 upon my son: for he  
 is mine only child.  
 39 And, lo, a spirit  
 taketh him, and he  
 suddenly crieth out;  
 and it teareth him that  
 he foameth again, and  
 bruising him hardly  
 departeth from him.  
 40 And I besought thy  
 disciples to cast him  
 out; and they could  
 not. 41 And Jesus  
 answering said, O  
 faithless and perverse  
 generation, how long  
 shall I be with you,  
 and suffer you? Bring  
 thy son hither. 42 And  
 as he was yet a com-  
 ing, the devil throw  
 him down, and tare  
 him. And Jesus re-  
 buked the unclean  
 spirit, and healed the  
 child, and delivered  
 him again to his fa-  
 ther. 43 And they  
 were all amazed at  
 the mighty power of  
 God.

But while they won-  
 dered every one at all  
 things which Jesus did,  
 he said unto his dis-  
 ciples, 44 Let these say-  
 ings sink down into  
 your ears: for the Son  
 of man shall be de-  
 livered into the hands  
 of men. 45 But they  
 understood not this  
 saying, and it was hid  
 from them, that they  
 perceived it not: and  
 they feared to ask him  
 of that saying. 46 Then  
 there arose a reasoning  
 among them, which of  
 them should be great-  
 est. 47 And Jesus, per-  
 ceiving the thought of

q — ὁ LITTAW.

ἔωρακαν TTRA.

— ἐν T[Tr]A.

ἔβόησεν LITTA.

ἑπιβλέψαι

GLTTAW.

μοι ἐστιν LITTAW.

ἐκβάλλωσιν GLTTAW.

τὸν υἱόν σου ὧδε GW.

ἐποίησε

GLTTA.

— ὁ Ἰησοῦς (read ἐποίησε he was doing) TTRA.

ἔβρωτῆσαι L.

εἰδὼς T.

their heart, took a child, and set him by him, 48 and said unto him, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος <sup>d</sup> παιδίον<sup>h</sup> the reasoning of their heart, having taken hold of a little child  
ἔστησεν αὐτὸ παρ' αὐτῷ, 48 καὶ εἶπεν αὐτοῖς, "Ὅς· ἂν"<sup>i</sup> he set it by him, and said to them, Whoever  
δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται<sup>i</sup> shall receive this little child in my name, me receives;  
καὶ ὁς· ἂν"<sup>i</sup> ἐμὲ δέξεται, δέχεται τὸν ἀποστειλαντά με.<sup>i</sup> and whoever ine shall receive, receives him who sent me.  
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται<sup>i</sup> For he who less among all you is he shall be  
μέγας. 49 Ἀποκριθεὶς δὲ <sup>b</sup> ὁ Ἰωάννης<sup>i</sup> εἶπεν, Ἐπιστάτα, And answering John said, Master,  
εἰδόμεν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα <sup>h</sup> τὰ δαιμόνια<sup>i</sup> we saw some one in thy name casting out the demons,  
καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ με<sup>i</sup> ἡμῶν. 50 Καὶ and we forbade him, because he follows not with us. And  
εἶπεν<sup>i</sup> πρὸς αὐτόν <sup>m</sup> ὁ Ἰησοῦς, Μὴ κωλύετε· ὁς γὰρ οὐκ said to him Jesus, Forbid not; for whosoever not  
ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν<sup>i</sup> ἐστιν.<sup>i</sup> is against us, for us is.

51 And it came to pass, when the time was come that he should be received up, He stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς And it came to pass when were fulfilled the days of the  
ἀναλήψεως<sup>i</sup> αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον<sup>i</sup> Ραυτοῦ<sup>i</sup> ἔστη- receiving him up, that he his face sted-  
ριξεν<sup>i</sup> τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. 52 καὶ ἀπέστειλεν<sup>i</sup> fastly set to go to Jerusalem. And he sent  
ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον<sup>i</sup> messengers before face his. And having gone they entered  
εἰς <sup>i</sup> κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. 53 καὶ οὐκ into a village of Samaritans, so as to make ready for him. And not  
δέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό- they did receive him, because his face was [as] go-  
μενον εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ<sup>i</sup> ing to Jerusalem. And seeing [it] his disciples  
Ἰάκωβος καὶ Ἰωάννης<sup>i</sup> ἔειπον, Κύριε, θέλεις εἰπω- James and John said, Lord, wilt thou [that] we should  
μεν πῦρ καταβῆναι <sup>h</sup> ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, call fire to come down from the heaven, and consume them,  
ὥς καὶ Ἠλίας ἐποίησεν<sup>i</sup>; 55 Στραφεὶς δὲ ἐπέτιμυσεν αὐτοῖς, as also. Elias did? But turning he rebuked them,  
καὶ εἶπεν, Οὐκ οἰδατε οἷον πνεῦματός ἐστε ὑμεῖς. 56 Ὁ γὰρ and said, Ye know not of what spirit are ye. For the  
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολίσαι, Son of man did not come [the] lives of men to destroy,  
ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. but to save. And they went to another village.

57 Ἐγένετο δὲ <sup>i</sup> πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις And it came to pass as they were going in the way said some one  
πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν<sup>i</sup> ἀπέρχῃ, κύριε.<sup>i</sup> to him, I will follow thee wherever thou mayest go, Lord.

<sup>d</sup> παιδίον TrA.

<sup>e</sup> ἂν L.

<sup>f</sup> ἂν T.

<sup>g</sup> ἔστιν is LTrA.

<sup>h</sup> — ὁ LTrA.

<sup>i</sup> Ἰωάννης Tr.

<sup>k</sup> — τὰ LTrA W.

<sup>l</sup> εἶπεν δὲ LTrA.

<sup>m</sup> — ὁ T[A].

<sup>n</sup> ὑμῶν you GLTrA.

<sup>o</sup> ἀναλήψεως

LTrA. <sup>p</sup> [αὐτοῦ] LTrA.

<sup>q</sup> ἐστήριξεν TrA.

<sup>r</sup> πόλιν Σαμαρειτῶν a city of Samaritans T.

<sup>s</sup> Ἰωάννης Tr.

<sup>t</sup> εἶπεν TrA.

<sup>u</sup> ἐξ out of L.

<sup>v</sup> — ὡς καὶ Ἠλίας ἐποίησεν Tr[A].

<sup>z</sup> — καὶ εἶπεν (verse 55) ...

<sup>aa</sup> σῶσαι (verse 56) LTrA;

<sup>ab</sup> — ὁ γὰρ ....

<sup>ac</sup> σῶσαι G.

<sup>ad</sup> Καὶ and TrA.

<sup>ae</sup> — ὁ γὰρ ....

<sup>af</sup> σῶσαι G.

<sup>ag</sup> Καὶ and TrA.

<sup>ah</sup> ἐάν LTrA.

<sup>ai</sup> — κύριε LTrA.

<sup>aj</sup> — κύριε LTrA.

<sup>ak</sup> — κύριε LTrA.



58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, and said to him Jesus, The foxes holes have, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ and the birds of the heaven nests; but the Son of ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῖνῃ. 59 Εἶπεν δὲ of man has not where the head he may lay. And he said πρὸς ἑτέρον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπεν, ὁ Κύριε, ἐπίτρεψόν to another, Follow me. But he said, Lord, allow μοι ἀπελθόντι πρῶτον· θάψαι τὸν πατέρα μου. 60 Εἶπεν δὲ me going away first to bury my father. But said αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν to him Jesus, Leave the dead to bury their own νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. dead; but thou going forth declare the kingdom of God. 61 Εἶπεν δὲ καὶ ἑτέρος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ And said also another, I will follow thee, Lord, but first ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπεν δὲ allow me to take leave of those at my house. But said ἑπρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἠέπιβαλὼν τὴν χεῖρα αὐτοῦ to him Jesus, No one having laid his hand ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν upon [the] plough, and looking on the things behind, αὐτὸς εἰς τὴν βασιλείαν τοῦ θεοῦ. for the kingdom of God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρος ἐβδό- Now after these things appointed the Lord also others seven- μήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου ty, and sent them two and two before face αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς his, into every city and place where he was about himself ἔρχεσθαι. 2 Ἐλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς to come. He said therefore to them, The indeed harvest is πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου great, but the workmen are few. Supplicate therefore the Lord τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἔργατας εἰς τὸν θερισμὸν of the harvest, that he may send out workmen into harvest αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἀρνίας ἐν his. Go, lo, I send forth you as lambs in μέσῳ λύκων. 4 μὴ βαστάζετε βυλάντιον μὴ πῆραν [the] midst of wolves. Neither carry purse nor provision bag ἢ ὑπόδημα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσθησε. nor sandals, and no one on the way salute. 5 Εἰς ἡν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῇ And into whatever house ye may enter, first say, Peace οἴκῳ τούτῳ. 6 καὶ ἂν μὲν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἔτιπανα- to this house. And if indeed be there a son of peace, shall παύσεται· ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς rest upon it your peace; but if not so, to you ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ it shall return. In the same and house abide, eating and

and said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy

d — Κύριε T. e πρῶτον ἀπελθεῖν first to go away L; πρῶτον ἀπελθόντι Ttr. f — ὁ Ἰησοῦς (read he said) [L] Tr. A. g ὁ Ἰησοῦς πρὸς αὐτὸν LTr; — πρὸς αὐτὸν A. h ἐπιβαλὼν L i [αὐτοῦ] Tr. k τῇ βασιλείᾳ LTTra. l [καὶ] Tr. A. m + [δύο] two L. n ἤμελλεν LTTra. w. o δὲ and (he said) LTTra. p ἐκβάλλῃ ἔργατας GLW; ἔργατας ἐκβάλλῃ TTr. q — ἐγὼ (read I speak. I send forth) LTTra. r βαλλάντιον LTTra. w. s μὴ TTr. t — καὶ T. v ἐσθίοντες ἀνακάμψει T. z ἐσθόντες LTTra. παύσεται T. z ἐσθόντες LTTra.

of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης drinking the things [supplied] by them; for worthy <sup>2</sup>the workman τοῦ μισθοῦ αὐτοῦ ἔστιν. <sup>1</sup> μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. <sup>2</sup> of his hire <sup>3</sup>is. Remove not from house to house. 8 καὶ εἰς ἣν βῶ <sup>4</sup> ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, And into whatever <sup>2</sup>also <sup>1</sup>city ye may enter, and they receive you, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν eat the things set before you, and heal the <sup>2</sup>in αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, <sup>3</sup> Ἠγγικεν ἐφ' ὑμᾶς ἡ βασι- <sup>4</sup>it <sup>5</sup>sick, And say to them, Has drawn near to you the king- λεία τοῦ θεοῦ. 10 εἰς ἣν βῶ <sup>6</sup> ἂν πόλιν εἰσέρχησθε, <sup>7</sup> καὶ μὴ dom of God. But into whatever city ye may enter, and <sup>8</sup>not δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατέ, <sup>9</sup>they <sup>10</sup>do receive you, having gone out into <sup>11</sup>its streets, say, 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως Even the dust which clung to us out of <sup>12</sup>city ὑμῶν <sup>13</sup> ἀπομασώμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι <sup>14</sup>your we wipe off against you; yet this know, that ἡγγικεν ἐφ' ὑμᾶς <sup>15</sup> ἡ βασιλεία τοῦ θεοῦ. 12 λέγω δὲ ὑμῖν, has drawn near to you the kingdom of God. And I say to you, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ that for Sodom in that day more tolerable it shall be than πόλει ἐκείνῃ. 13 Οὐαὶ σοι, <sup>16</sup> ὦ Χωραζὴν, <sup>17</sup> οὐαὶ σοι, Βηθσαῖδά· for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι <sup>18</sup> ἐγένοντο <sup>19</sup> αἱ δυνάμεις αἱ for if in Tyre and Sidon had taken place the works of power which γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ have been taking place in you, long ago in sackcloth and ashes καθήμεναι <sup>20</sup> μετενόησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνε- sitting they had repented. But for Tyre and Sidon more τότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ σύ, <sup>21</sup> Καπερ- tolerable will it be in the judgment than for you. And thou, Capernaum, <sup>22</sup> οὐρανοῦ <sup>23</sup> οὐρανοῦ <sup>24</sup> ὕψωθησα, <sup>25</sup> ἕως ὅδε οὐρα- naum, <sup>26</sup> who to the heaven has been lifted up, to <sup>27</sup> hades καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ thou shalt be brought down. He that hears you <sup>28</sup> me <sup>29</sup> hears, and ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν he that rejects you <sup>30</sup> me <sup>31</sup> rejects, and he that <sup>32</sup> me <sup>33</sup> rejects rejects him ἀποστείλαντά με. who sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα <sup>1</sup> μετὰ χαρᾶς, λέγοντες, And <sup>2</sup>returned <sup>3</sup>the <sup>4</sup>seventy with joy, saying, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν <sup>5</sup> thy. And he said to them, I beheld Satan as lightning ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ, <sup>6</sup> ἡ δίδωμι <sup>7</sup> ὑμῖν τὴν ἐξουσίαν out of the heaven falling. Lo, I give you the authority τοῦ πατεῖν ἐπάνω ὄφων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν to tread upon serpents and scorpions, and upon all the δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ <sup>8</sup> ἀδικήσῃ. <sup>9</sup> power of the enemy, and nothing you in anywise shall injure. (lit. in no wise)

<sup>1</sup> ἔστιν (read [is]) LITRA.

<sup>2</sup> — δ' also LITRA.

<sup>3</sup> εἰσέλθῃτε LITRA.

<sup>4</sup> d + εἰς τοὺς

πόδας to the feet (+[ἡμῶν] of us A) LITRA.

<sup>5</sup> — ἐφ' ὑμᾶς GLTTA.

<sup>6</sup> — δὲ and G[L]TAW.

<sup>7</sup> ὦ Χωραζὴν EQLW; Χωραζὴν TTRA.

<sup>8</sup> ἐγενήθησαν LITRA.

<sup>9</sup> καθήμενοι LITRA.

<sup>10</sup> Καφαρ-  
ναούμ LITRA.

<sup>11</sup> μὴ LITRA.

<sup>12</sup> — τοῦ LITRA.

<sup>13</sup> ὕψωθησῃ; wilt thou be lifted up?

<sup>14</sup> + τοῦ the TRA.

<sup>15</sup> P + [δύο] two L.

<sup>16</sup> ἡ δέδωκα I have given TTRA.

<sup>17</sup> ἀδικήσῃ ELITRA.

20 πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ἅλλων ὅτι τὰ ὀνόματα ὑμῶν ἔγγραψεν ἐν τοῖς οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι· ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἔγένετο εὐδοκία ἔμπροσθέν σου. 22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὅς βούληται ὁ υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπεριράζων αὐτόν, λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί σὺ εἰσὶν; 27 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἄγαπῃς κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 Εἶπεν δὲ αὐτῷ, Ὅρθως ἀπεκρίθης· τοῦτο ποιεῖς καὶ ζήσῃ. 29 Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶν μου πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24 for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readeest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and

\* — ἅλλων GLTTRAW. † ἐγγέγραπται have been inscribed T; ἐγγέ. TRA. ‡ + ἐν (in) the T. § + τῷ ἁγίῳ the Holy LITRA. \* — ὁ Ἰησοῦς (read ἡγαλ. he rejoiced) LITRA. † εὐδοκία ἐγένετο LITRA. \* — καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν EGT[A]. \* μοι παρεδόθη σου ἂν LITRA. † εἶδαν T; εἶδαν TRA. ‡ — καὶ T[Tr]A. † [τῆς] Tr. ‡ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ LITR. § ἐν ὅλῃ τῇ διανοίᾳ LITR. † δικαιοσύνη LITRA. ‡ — δὲ αὐτὸ T.



fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite; when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him to her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her

εἰς <sup>k</sup>Ἱερικὺν, <sup>l</sup>καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες to Jericho, and <sup>2</sup>robbers fell <sup>3</sup>among, who both having stripped αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ him and wounds having inflicted went away, leaving [him], half dead τυγχάνοντα. <sup>31</sup> κατὰ συγκυρίαν δὲ ἱερέως τις κατ- being. <sup>32</sup> By <sup>3a</sup> a coincidence <sup>3b</sup> now <sup>3c</sup> a priest <sup>3d</sup> certain went ἔβαιναν ἐν τῇ ὁδῷ ἐκεῖνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλ- down in that road, and having seen him he passed by on the op- θεν. <sup>32</sup> ὁμοίως δὲ καὶ <sup>m</sup>Λευίτης, <sup>n</sup>γενόμενος <sup>o</sup>κατὰ τὸν posite side; and in like manner also a Levite, being <sup>o</sup> at the τόπον, ἔλθων καὶ ἰδὼν <sup>o</sup> ἀντιπαρήλθεν. <sup>33</sup> <sup>p</sup>Σα- spot, having come and having seen passed by on the opposite side. <sup>34</sup> <sup>A</sup> <sup>3a</sup> <sup>3b</sup> <sup>3c</sup> <sup>3d</sup> <sup>3e</sup> <sup>3f</sup> <sup>3g</sup> <sup>3h</sup> <sup>3i</sup> <sup>3j</sup> <sup>3k</sup> <sup>3l</sup> <sup>3m</sup> <sup>3n</sup> <sup>3o</sup> <sup>3p</sup> <sup>3q</sup> <sup>3r</sup> <sup>3s</sup> <sup>3t</sup> <sup>3u</sup> <sup>3v</sup> <sup>3w</sup> <sup>3x</sup> <sup>3y</sup> <sup>3z</sup> <sup>3aa</sup> <sup>3ab</sup> <sup>3ac</sup> <sup>3ad</sup> <sup>3ae</sup> <sup>3af</sup> <sup>3ag</sup> <sup>3ah</sup> <sup>3ai</sup> <sup>3aj</sup> <sup>3ak</sup> <sup>3al</sup> <sup>3am</sup> <sup>3an</sup> <sup>3ao</sup> <sup>3ap</sup> <sup>3aq</sup> <sup>3ar</sup> <sup>3as</sup> <sup>3at</sup> <sup>3au</sup> <sup>3av</sup> <sup>3aw</sup> <sup>3ax</sup> <sup>3ay</sup> <sup>3az</sup> <sup>3ba</sup> <sup>3bb</sup> <sup>3bc</sup> <sup>3bd</sup> <sup>3be</sup> <sup>3bf</sup> <sup>3bg</sup> <sup>3bh</sup> <sup>3bi</sup> <sup>3bj</sup> <sup>3bk</sup> <sup>3bl</sup> <sup>3bm</sup> <sup>3bn</sup> <sup>3bo</sup> <sup>3bp</sup> <sup>3bq</sup> <sup>3br</sup> <sup>3bs</sup> <sup>3bt</sup> <sup>3bu</sup> <sup>3bv</sup> <sup>3bw</sup> <sup>3bx</sup> <sup>3by</sup> <sup>3bz</sup> <sup>3ca</sup> <sup>3cb</sup> <sup>3cc</sup> <sup>3cd</sup> <sup>3ce</sup> <sup>3cf</sup> <sup>3cg</sup> <sup>3ch</sup> <sup>3ci</sup> <sup>3cj</sup> <sup>3ck</sup> <sup>3cl</sup> <sup>3cm</sup> <sup>3cn</sup> <sup>3co</sup> <sup>3cp</sup> <sup>3cq</sup> <sup>3cr</sup> <sup>3cs</sup> <sup>3ct</sup> <sup>3cu</sup> <sup>3cv</sup> <sup>3cw</sup> <sup>3cx</sup> <sup>3cy</sup> <sup>3cz</sup> <sup>3da</sup> <sup>3db</sup> <sup>3dc</sup> <sup>3dd</sup> <sup>3de</sup> <sup>3df</sup> <sup>3dg</sup> <sup>3dh</sup> <sup>3di</sup> <sup>3dj</sup> <sup>3dk</sup> <sup>3dl</sup> <sup>3dm</sup> <sup>3dn</sup> <sup>3do</sup> <sup>3dp</sup> <sup>3dq</sup> <sup>3dr</sup> <sup>3ds</sup> <sup>3dt</sup> <sup>3du</sup> <sup>3dv</sup> <sup>3dw</sup> <sup>3dx</sup> <sup>3dy</sup> <sup>3dz</sup> <sup>3ea</sup> <sup>3eb</sup> <sup>3ec</sup> <sup>3ed</sup> <sup>3ee</sup> <sup>3ef</sup> <sup>3eg</sup> <sup>3eh</sup> <sup>3ei</sup> <sup>3ej</sup> <sup>3ek</sup> <sup>3el</sup> <sup>3em</sup> <sup>3en</sup> <sup>3eo</sup> <sup>3ep</sup> <sup>3eq</sup> <sup>3er</sup> <sup>3es</sup> <sup>3et</sup> <sup>3eu</sup> <sup>3ev</sup> <sup>3ew</sup> <sup>3ex</sup> <sup>3ey</sup> <sup>3ez</sup> <sup>3fa</sup> <sup>3fb</sup> <sup>3fc</sup> <sup>3fd</sup> <sup>3fe</sup> <sup>3ff</sup> <sup>3fg</sup> <sup>3fh</sup> <sup>3fi</sup> <sup>3fj</sup> <sup>3fk</sup> <sup>3fl</sup> <sup>3fm</sup> <sup>3fn</sup> <sup>3fo</sup> <sup>3fp</sup> <sup>3fq</sup> <sup>3fr</sup> <sup>3fs</sup> <sup>3ft</sup> <sup>3fu</sup> <sup>3fv</sup> <sup>3fw</sup> <sup>3fx</sup> <sup>3fy</sup> <sup>3fz</sup> <sup>3ga</sup> <sup>3gb</sup> <sup>3gc</sup> <sup>3gd</sup> <sup>3ge</sup> <sup>3gf</sup> <sup>3gg</sup> <sup>3gh</sup> <sup>3gi</sup> <sup>3gj</sup> <sup>3gk</sup> <sup>3gl</sup> <sup>3gm</sup> <sup>3gn</sup> <sup>3go</sup> <sup>3gp</sup> <sup>3gq</sup> <sup>3gr</sup> <sup>3gs</sup> <sup>3gt</sup> <sup>3gu</sup> <sup>3gv</sup> <sup>3gw</sup> <sup>3gx</sup> <sup>3gy</sup> <sup>3gz</sup> <sup>3ha</sup> <sup>3hb</sup> <sup>3hc</sup> <sup>3hd</sup> <sup>3he</sup> <sup>3hf</sup> <sup>3hg</sup> <sup>3hh</sup> <sup>3hi</sup> <sup>3hj</sup> <sup>3hk</sup> <sup>3hl</sup> <sup>3hm</sup> <sup>3hn</sup> <sup>3ho</sup> <sup>3hp</sup> <sup>3hq</sup> <sup>3hr</sup> <sup>3hs</sup> <sup>3ht</sup> <sup>3hu</sup> <sup>3hv</sup> <sup>3hw</sup> <sup>3hx</sup> <sup>3hy</sup> <sup>3hz</sup> <sup>3ia</sup> <sup>3ib</sup> <sup>3ic</sup> <sup>3id</sup> <sup>3ie</sup> <sup>3if</sup> <sup>3ig</sup> <sup>3ih</sup> <sup>3ii</sup> <sup>3ij</sup> <sup>3ik</sup> <sup>3il</sup> <sup>3im</sup> <sup>3in</sup> <sup>3io</sup> <sup>3ip</sup> <sup>3iq</sup> <sup>3ir</sup> <sup>3is</sup> <sup>3it</sup> <sup>3iu</sup> <sup>3iv</sup> <sup>3iw</sup> <sup>3ix</sup> <sup>3iy</sup> <sup>3iz</sup> <sup>3ja</sup> <sup>3jb</sup> <sup>3jc</sup> <sup>3jd</sup> <sup>3je</sup> <sup>3jf</sup> <sup>3jg</sup> <sup>3jh</sup> <sup>3ji</sup> <sup>3jj</sup> <sup>3jk</sup> <sup>3jl</sup> <sup>3jm</sup> <sup>3jn</sup> <sup>3jo</sup> <sup>3jp</sup> <sup>3jq</sup> <sup>3jr</sup> <sup>3js</sup> <sup>3jt</sup> <sup>3ju</sup> <sup>3jv</sup> <sup>3jw</sup> <sup>3jx</sup> <sup>3jy</sup> <sup>3jz</sup> <sup>3ka</sup> <sup>3kb</sup> <sup>3kc</sup> <sup>3kd</sup> <sup>3ke</sup> <sup>3kf</sup> <sup>3kg</sup> <sup>3kh</sup> <sup>3ki</sup> <sup>3kj</sup> <sup>3kk</sup> <sup>3kl</sup> <sup>3km</sup> <sup>3kn</sup> <sup>3ko</sup> <sup>3kp</sup> <sup>3kq</sup> <sup>3kr</sup> <sup>3ks</sup> <sup>3kt</sup> <sup>3ku</sup> <sup>3kv</sup> <sup>3kw</sup> <sup>3kx</sup> <sup>3ky</sup> <sup>3kz</sup> <sup>3la</sup> <sup>3lb</sup> <sup>3lc</sup> <sup>3ld</sup> <sup>3le</sup> <sup>3lf</sup> <sup>3lg</sup> <sup>3lh</sup> <sup>3li</sup> <sup>3lj</sup> <sup>3lk</sup> <sup>3ll</sup> <sup>3lm</sup> <sup>3ln</sup> <sup>3lo</sup> <sup>3lp</sup> <sup>3lq</sup> <sup>3lr</sup> <sup>3ls</sup> <sup>3lt</sup> <sup>3lu</sup> <sup>3lv</sup> <sup>3lw</sup> <sup>3lx</sup> <sup>3ly</sup> <sup>3lz</sup> <sup>3ma</sup> <sup>3mb</sup> <sup>3mc</sup> <sup>3md</sup> <sup>3me</sup> <sup>3mf</sup> <sup>3mg</sup> <sup>3mh</sup> <sup>3mi</sup> <sup>3mj</sup> <sup>3mk</sup> <sup>3ml</sup> <sup>3mn</sup> <sup>3mo</sup> <sup>3mp</sup> <sup>3mq</sup> <sup>3mr</sup> <sup>3ms</sup> <sup>3mt</sup> <sup>3mu</sup> <sup>3mv</sup> <sup>3mw</sup> <sup>3mx</sup> <sup>3my</sup> <sup>3mz</sup> <sup>3na</sup> <sup>3nb</sup> <sup>3nc</sup> <sup>3nd</sup> <sup>3ne</sup> <sup>3nf</sup> <sup>3ng</sup> <sup>3nh</sup> <sup>3ni</sup> <sup>3nj</sup> <sup>3nk</sup> <sup>3nl</sup> <sup>3nm</sup> <sup>3nn</sup> <sup>3no</sup> <sup>3np</sup> <sup>3nq</sup> <sup>3nr</sup> <sup>3ns</sup> <sup>3nt</sup> <sup>3nu</sup> <sup>3nv</sup> <sup>3nw</sup> <sup>3nx</sup> <sup>3ny</sup> <sup>3nz</sup> <sup>3oa</sup> <sup>3ob</sup> <sup>3oc</sup> <sup>3od</sup> <sup>3oe</sup> <sup>3of</sup> <sup>3og</sup> <sup>3oh</sup> <sup>3oi</sup> <sup>3oj</sup> <sup>3ok</sup> <sup>3ol</sup> <sup>3om</sup> <sup>3on</sup> <sup>3oo</sup> <sup>3op</sup> <sup>3oq</sup> <sup>3or</sup> <sup>3os</sup> <sup>3ot</sup> <sup>3ou</sup> <sup>3ov</sup> <sup>3ow</sup> <sup>3ox</sup> <sup>3oy</sup> <sup>3oz</sup> <sup>3pa</sup> <sup>3pb</sup> <sup>3pc</sup> <sup>3pd</sup> <sup>3pe</sup> <sup>3pf</sup> <sup>3pg</sup> <sup>3ph</sup> <sup>3pi</sup> <sup>3pj</sup> <sup>3pk</sup> <sup>3pl</sup> <sup>3pm</sup> <sup>3pn</sup> <sup>3po</sup> <sup>3pp</sup> <sup>3pq</sup> <sup>3pr</sup> <sup>3ps</sup> <sup>3pt</sup> <sup>3pu</sup> <sup>3pv</sup> <sup>3pw</sup> <sup>3px</sup> <sup>3py</sup> <sup>3pz</sup> <sup>3qa</sup> <sup>3qb</sup> <sup>3qc</sup> <sup>3qd</sup> <sup>3qe</sup> <sup>3qf</sup> <sup>3qg</sup> <sup>3qh</sup> <sup>3qi</sup> <sup>3qj</sup> <sup>3qk</sup> <sup>3ql</sup> <sup>3qm</sup> <sup>3qn</sup> <sup>3qo</sup> <sup>3qp</sup> <sup>3qq</sup> <sup>3qr</sup> <sup>3qs</sup> <sup>3qt</sup> <sup>3qu</sup> <sup>3qv</sup> <sup>3qw</sup> <sup>3qx</sup> <sup>3qy</sup> <sup>3qz</sup> <sup>3ra</sup> <sup>3rb</sup> <sup>3rc</sup> <sup>3rd</sup> <sup>3re</sup> <sup>3rf</sup> <sup>3rg</sup> <sup>3rh</sup> <sup>3ri</sup> <sup>3rj</sup> <sup>3rk</sup> <sup>3rl</sup> <sup>3rm</sup> <sup>3rn</sup> <sup>3ro</sup> <sup>3rp</sup> <sup>3rq</sup> <sup>3rr</sup> <sup>3rs</sup> <sup>3rt</sup> <sup>3ru</sup> <sup>3rv</sup> <sup>3rw</sup> <sup>3rx</sup> <sup>3ry</sup> <sup>3rz</sup> <sup>3sa</sup> <sup>3sb</sup> <sup>3sc</sup> <sup>3sd</sup> <sup>3se</sup> <sup>3sf</sup> <sup>3sg</sup> <sup>3sh</sup> <sup>3si</sup> <sup>3sj</sup> <sup>3sk</sup> <sup>3sl</sup> <sup>3sm</sup> <sup>3sn</sup> <sup>3so</sup> <sup>3sp</sup> <sup>3sq</sup> <sup>3sr</sup> <sup>3ss</sup> <sup>3st</sup> <sup>3su</sup> <sup>3sv</sup> <sup>3sw</sup> <sup>3sx</sup> <sup>3sy</sup> <sup>3sz</sup> <sup>3ta</sup> <sup>3tb</sup> <sup>3tc</sup> <sup>3td</sup> <sup>3te</sup> <sup>3tf</sup> <sup>3tg</sup> <sup>3th</sup> <sup>3ti</sup> <sup>3tj</sup> <sup>3tk</sup> <sup>3tl</sup> <sup>3tm</sup> <sup>3tn</sup> <sup>3to</sup> <sup>3tp</sup> <sup>3tq</sup> <sup>3tr</sup> <sup>3ts</sup> <sup>3tt</sup> <sup>3tu</sup> <sup>3tv</sup> <sup>3tw</sup> <sup>3tx</sup> <sup>3ty</sup> <sup>3tz</sup> <sup>3ua</sup> <sup>3ub</sup> <sup>3uc</sup> <sup>3ud</sup> <sup>3ue</sup> <sup>3uf</sup> <sup>3ug</sup> <sup>3uh</sup> <sup>3ui</sup> <sup>3uj</sup> <sup>3uk</sup> <sup>3ul</sup> <sup>3um</sup> <sup>3un</sup> <sup>3uo</sup> <sup>3up</sup> <sup>3uq</sup> <sup>3ur</sup> <sup>3us</sup> <sup>3ut</sup> <sup>3uu</sup> <sup>3uv</sup> <sup>3uw</sup> <sup>3ux</sup> <sup>3uy</sup> <sup>3uz</sup> <sup>3va</sup> <sup>3vb</sup> <sup>3vc</sup> <sup>3vd</sup> <sup>3ve</sup> <sup>3vf</sup> <sup>3vg</sup> <sup>3vh</sup> <sup>3vi</sup> <sup>3vj</sup> <sup>3vk</sup> <sup>3vl</sup> <sup>3vm</sup> <sup>3vn</sup> <sup>3vo</sup> <sup>3vp</sup> <sup>3vq</sup> <sup>3vr</sup> <sup>3vs</sup> <sup>3vt</sup> <sup>3vu</sup> <sup>3vv</sup> <sup>3vw</sup> <sup>3vx</sup> <sup>3vy</sup> <sup>3vz</sup> <sup>3wa</sup> <sup>3wb</sup> <sup>3wc</sup> <sup>3wd</sup> <sup>3we</sup> <sup>3wf</sup> <sup>3wg</sup> <sup>3wh</sup> <sup>3wi</sup> <sup>3wj</sup> <sup>3wk</sup> <sup>3wl</sup> <sup>3wm</sup> <sup>3wn</sup> <sup>3wo</sup> <sup>3wp</sup> <sup>3wq</sup> <sup>3wr</sup> <sup>3ws</sup> <sup>3wt</sup> <sup>3wu</sup> <sup>3wv</sup> <sup>3ww</sup> <sup>3wx</sup> <sup>3wy</sup> <sup>3wz</sup> <sup>3xa</sup> <sup>3xb</sup> <sup>3xc</sup> <sup>3xd</sup> <sup>3xe</sup> <sup>3xf</sup> <sup>3xg</sup> <sup>3xh</sup> <sup>3xi</sup> <sup>3xj</sup> <sup>3xk</sup> <sup>3xl</sup> <sup>3xm</sup> <sup>3xn</sup> <sup>3xo</sup> <sup>3xp</sup> <sup>3xq</sup> <sup>3xr</sup> <sup>3xs</sup> <sup>3xt</sup> <sup>3xu</sup> <sup>3xv</sup> <sup>3xw</sup> <sup>3xx</sup> <sup>3xy</sup> <sup>3xz</sup> <sup>3ya</sup> <sup>3yb</sup> <sup>3yc</sup> <sup>3yd</sup> <sup>3ye</sup> <sup>3yf</sup> <sup>3yg</sup> <sup>3yh</sup> <sup>3yi</sup> <sup>3yj</sup> <sup>3yk</sup> <sup>3yl</sup> <sup>3ym</sup> <sup>3yn</sup> <sup>3yo</sup> <sup>3yp</sup> <sup>3yq</sup> <sup>3yr</sup> <sup>3ys</sup> <sup>3yt</sup> <sup>3yu</sup> <sup>3yv</sup> <sup>3yw</sup> <sup>3yx</sup> <sup>3yy</sup> <sup>3yz</sup> <sup>3za</sup> <sup>3zb</sup> <sup>3zc</sup> <sup>3zd</sup> <sup>3ze</sup> <sup>3zf</sup> <sup>3zg</sup> <sup>3zh</sup> <sup>3zi</sup> <sup>3zj</sup> <sup>3zk</sup> <sup>3zl</sup> <sup>3zm</sup> <sup>3zn</sup> <sup>3zo</sup> <sup>3zp</sup> <sup>3zq</sup> <sup>3zr</sup> <sup>3zs</sup> <sup>3zt</sup> <sup>3zu</sup> <sup>3zv</sup> <sup>3zw</sup> <sup>3zx</sup> <sup>3zy</sup> <sup>3zz</sup> <sup>3aa</sup> <sup>3ab</sup> <sup>3ac</sup> <sup>3ad</sup> <sup>3ae</sup> <sup>3af</sup> <sup>3ag</sup> <sup>3ah</sup> <sup>3ai</sup> <sup>3aj</sup> <sup>3ak</sup> <sup>3al</sup> <sup>3am</sup> <sup>3an</sup> <sup>3ao</sup> <sup>3ap</sup> <sup>3aq</sup> <sup>3ar</sup> <sup>3as</sup> <sup>3at</sup> <sup>3au</sup> <sup>3av</sup> <sup>3aw</sup> <sup>3ax</sup> <sup>3ay</sup> <sup>3az</sup> <sup>3ba</sup> <sup>3bb</sup> <sup>3bc</sup> <sup>3bd</sup> <sup>3be</sup> <sup>3bf</sup> <sup>3bg</sup> <sup>3bh</sup> <sup>3bi</sup> <sup>3bj</sup> <sup>3bk</sup> <sup>3bl</sup> <sup>3bm</sup> <sup>3bn</sup> <sup>3bo</sup> <sup>3bp</sup> <sup>3bq</sup> <sup>3br</sup> <sup>3bs</sup> <sup>3bt</sup> <sup>3bu</sup> <sup>3bv</sup> <sup>3bw</sup> <sup>3bx</sup> <sup>3by</sup> <sup>3bz</sup> <sup>3ca</sup> <sup>3cb</sup> <sup>3cc</sup> <sup>3cd</sup> <sup>3ce</sup> <sup>3cf</sup> <sup>3cg</sup> <sup>3ch</sup> <sup>3ci</sup> <sup>3cj</sup> <sup>3ck</sup> <sup>3cl</sup> <sup>3cm</sup> <sup>3cn</sup> <sup>3co</sup> <sup>3cp</sup> <sup>3cq</sup> <sup>3cr</sup> <sup>3cs</sup> <sup>3ct</sup> <sup>3cu</sup> <sup>3cv</sup> <sup>3cw</sup> <sup>3cx</sup> <sup>3cy</sup> <sup>3cz</sup> <sup>3da</sup> <sup>3db</sup> <sup>3dc</sup> <sup>3dd</sup> <sup>3de</sup> <sup>3df</sup> <sup>3dg</sup> <sup>3dh</sup> <sup>3di</sup> <sup>3dj</sup> <sup>3dk</sup> <sup>3dl</sup> <sup>3dm</sup> <sup>3dn</sup> <sup>3do</sup> <sup>3dp</sup> <sup>3dq</sup> <sup>3dr</sup> <sup>3ds</sup> <sup>3dt</sup> <sup>3du</sup> <sup>3dv</sup> <sup>3dw</sup> <sup>3dx</sup> <sup>3dy</sup> <sup>3dz</sup> <sup>3ea</sup> <sup>3eb</sup> <sup>3ec</sup> <sup>3ed</sup> <sup>3ee</sup> <sup>3ef</sup> <sup>3eg</sup> <sup>3eh</sup> <sup>3ei</sup> <sup>3ej</sup> <sup>3ek</sup> <sup>3el</sup> <sup>3em</sup> <sup>3en</sup> <sup>3eo</sup> <sup>3ep</sup> <sup>3eq</sup> <sup>3er</sup> <sup>3es</sup> <sup>3et</sup> <sup>3eu</sup> <sup>3ev</sup> <sup>3ew</sup> <sup>3ex</sup> <sup>3ey</sup> <sup>3ez</sup> <sup>3fa</sup> <sup>3fb</sup> <sup>3fc</sup> <sup>3fd</sup> <sup>3fe</sup> <sup>3ff</sup> <sup>3fg</sup> <sup>3fh</sup> <sup>3fi</sup> <sup>3fj</sup> <sup>3fk</sup> <sup>3fl</sup> <sup>3fm</sup> <sup>3fn</sup> <sup>3fo</sup> <sup>3fp</sup> <sup>3fq</sup> <sup>3fr</sup> <sup>3fs</sup> <sup>3ft</sup> <sup>3fu</sup> <sup>3fv</sup> <sup>3fw</sup> <sup>3fx</sup> <sup>3fy</sup> <sup>3fz</sup> <sup>3ga</sup> <sup>3gb</sup> <sup>3gc</sup> <sup>3gd</sup> <sup>3ge</sup> <sup>3gf</sup> <sup>3gg</sup> <sup>3gh</sup> <sup>3gi</sup> <sup>3gj</sup> <sup>3gk</sup> <sup>3gl</sup> <sup>3gm</sup> <sup>3gn</sup> <sup>3go</sup> <sup>3gp</sup> <sup>3gq</sup> <sup>3gr</sup> <sup>3gs</sup> <sup>3gt</sup> <sup>3gu</sup> <sup>3gv</sup> <sup>3gw</sup> <sup>3gx</sup> <sup>3gy</sup> <sup>3gz</sup> <sup>3ha</sup> <sup>3hb</sup> <sup>3hc</sup> <sup>3hd</sup> <sup>3he</sup> <sup>3hf</sup> <sup>3hg</sup> <sup>3hh</sup> <sup>3hi</sup> <sup>3hj</sup> <sup>3hk</sup> <sup>3hl</sup> <sup>3hm</sup> <sup>3hn</sup> <sup>3ho</sup> <sup>3hp</sup> <sup>3hq</sup> <sup>3hr</sup> <sup>3hs</sup> <sup>3ht</sup> <sup>3hu</sup> <sup>3hv</sup> <sup>3hw</sup> <sup>3hx</sup> <sup>3hy</sup> <sup>3hz</sup> <sup>3ia</sup> <sup>3ib</sup> <sup>3ic</sup> <sup>3id</sup> <sup>3ie</sup> <sup>3if</sup> <sup>3ig</sup> <sup>3ih</sup> <sup>3ii</sup> <sup>3ij</sup> <sup>3ik</sup> <sup>3il</sup> <sup>3im</sup> <sup>3in</sup> <sup>3io</sup> <sup>3ip</sup> <sup>3iq</sup> <sup>3ir</sup> <sup>3is</sup> <sup>3it</sup> <sup>3iu</sup> <sup>3iv</sup> <sup>3iw</sup> <sup>3ix</sup> <sup>3iy</sup> <sup>3iz</sup> <sup>3ja</sup> <sup>3jb</sup> <sup>3jc</sup> <sup>3jd</sup> <sup>3je</sup> <sup>3jf</sup> <sup>3jg</sup> <sup>3jh</sup> <sup>3ji</sup> <sup>3jj</sup> <sup>3jk</sup> <sup>3jl</sup> <sup>3jm</sup> <sup>3jn</sup> <sup>3jo</sup> <sup>3jp</sup> <sup>3jq</sup> <sup>3jr</sup> <sup>3js</sup> <sup>3jt</sup> <sup>3ju</sup> <sup>3jv</sup> <sup>3jw</sup> <sup>3jx</sup> <sup>3jy</sup> <sup>3jz</sup> <sup>3ka</sup> <sup>3kb</sup> <sup>3kc</sup> <sup>3kd</sup> <sup>3ke</sup> <sup>3kf</sup> <sup>3kg</sup> <sup>3kh</sup> <sup>3ki</sup> <sup>3kj</sup> <sup>3kk</sup> <sup>3kl</sup> <sup>3km</sup> <sup>3kn</sup> <sup>3ko</sup> <sup>3kp</sup> <sup>3kq</sup> <sup>3kr</sup> <sup>3ks</sup> <sup>3kt</sup> <sup>3ku</sup> <sup>3kv</sup> <sup>3kw</sup> <sup>3kx</sup> <sup>3ky</sup> <sup>3kz</sup> <sup>3la</sup> <sup>3lb</sup> <sup>3lc</sup> <sup>3ld</sup> <sup>3le</sup> <sup>3lf</sup> <sup>3lg</sup> <sup>3lh</sup> <sup>3li</sup> <sup>3lj</sup> <sup>3lk</sup> <sup>3ll</sup> <sup>3lm</sup> <sup>3ln</sup> <sup>3lo</sup> <sup>3lp</sup> <sup>3lq</sup> <sup>3lr</sup> <sup>3ls</sup> <sup>3lt</sup> <sup>3lu</sup> <sup>3lv</sup> <sup>3lw</sup> <sup>3lx</sup> <sup>3ly</sup> <sup>3lz</sup> <sup>3ma</sup> <sup>3mb</sup> <sup>3mc</sup> <sup>3md</sup> <sup>3me</sup> <sup>3mf</sup> <sup>3mg</sup> <sup>3mh</sup> <sup>3mi</sup> <sup>3mj</sup> <sup>3mk</sup> <sup>3ml</sup> <sup>3mn</sup> <sup>3mo</sup> <sup>3mp</sup> <sup>3mq</sup> <sup>3mr</sup> <sup>3ms</sup> <sup>3mt</sup> <sup>3mu</sup> <sup>3mv</sup> <sup>3mw</sup> <sup>3mx</sup> <sup>3my</sup> <sup>3mz</sup> <sup>3na</sup> <sup>3nb</sup> <sup>3nc</sup> <sup>3nd</sup> <sup>3ne</sup> <sup>3nf</sup> <sup>3ng</sup> <sup>3nh</sup> <sup>3ni</sup> <sup>3nj</sup> <sup>3nk</sup> <sup>3nl</sup> <sup>3nm</sup> <sup>3nn</sup> <sup>3no</sup> <sup>3np</sup> <sup>3nq</sup> <sup>3nr</sup> <sup>3ns</sup> <sup>3nt</sup> <sup>3nu</sup> <sup>3nv</sup> <sup>3nw</sup> <sup>3nx</sup> <sup>3ny</sup> <sup>3nz</sup> <sup>3oa</sup> <sup>3ob</sup> <sup>3oc</sup> <sup>3od</sup> <sup>3oe</sup> <sup>3of</sup> <sup>3og</sup> <sup>3oh</sup> <sup>3oi</sup> <sup>3oj</sup> <sup>3ok</sup> <sup>3ol</sup> <sup>3om</sup> <sup>3on</sup> <sup>3oo</sup> <sup>3op</sup> <sup>3oq</sup> <sup>3or</sup> <sup>3os</sup> <sup>3ot</sup> <sup>3ou</sup> <sup>3ov</sup> <sup>3ow</sup> <sup>3ox</sup> <sup>3oy</sup> <sup>3oz</sup> <sup>3pa</sup> <sup>3pb</sup> <sup>3pc</sup> <sup>3pd</sup> <sup>3pe</sup> <sup>3pf</sup> <sup>3pg</sup> <sup>3ph</sup> <sup>3pi</sup> <sup>3pj</sup> <sup>3pk</sup> <sup>3pl</sup> <sup>3pm</sup> <sup>3pn</sup> <sup>3po</sup> <sup>3pp</sup> <sup>3pq</sup> <sup>3pr</sup> <sup>3ps</sup> <sup>3pt</sup> <sup>3pu</sup> <sup>3pv</sup> <sup>3pw</sup> <sup>3px</sup> <sup>3py</sup> <sup>3pz</sup> <sup>3qa</sup> <sup>3qb</sup> <sup>3qc</sup> <sup>3qd</sup> <sup>3qe</sup> <sup>3qf</sup> <sup>3qg</sup> <sup>3qh</sup> <sup>3qi</sup> <sup>3qj</sup> <sup>3qk</sup> <sup>3ql</sup> <sup>3qm</sup> <sup>3qn</sup> <sup>3qo</sup> <sup>3qp</sup> <sup>3qq</sup> <sup>3qr</sup> <sup>3qs</sup> <sup>3qt</sup> <sup>3qu</sup> <sup>3qv</sup> <sup>3qw</sup> <sup>3qx</sup> <sup>3qy</sup> <sup>3qz</sup> <sup>3ra</sup> <sup>3rb</sup> <sup>3rc</sup> <sup>3rd</sup> <sup>3re</sup> <sup>3rf</sup> <sup>3rg</sup> <sup>3rh</sup> <sup>3ri</sup> <sup>3rj</sup> <sup>3rk</sup> <sup>3rl</sup> <sup>3rm</sup> <sup>3rn</sup> <sup>3ro</sup> <sup>3rp</sup> <sup>3rq</sup> <sup>3rr</sup> <sup>3rs</sup> <sup>3rt</sup> <sup>3ru</sup> <sup>3rv</sup> <sup>3rw</sup> <sup>3rx</sup> <sup>3ry</sup> <sup>3rz</sup> <sup>3sa</sup> <sup>3sb</sup> <sup>3sc</sup> <sup>3sd</sup> <sup>3se</sup> <sup>3sf</sup> <sup>3sg</sup> <sup>3sh</sup> <sup>3si</sup> <sup>3sj</sup> <sup>3sk</sup> <sup>3sl</sup> <sup>3sm</sup> <sup>3sn</sup> <sup>3so</sup> <sup>3sp</sup> <sup>3sq</sup> <sup>3sr</sup> <sup>3ss</sup> <sup>3st</sup> <sup>3su</sup> <sup>3sv</sup> <sup>3sw</sup> <sup>3sx</sup> <sup>3sy</sup> <sup>3sz</sup> <sup>3ta</sup> <sup>3tb</sup> <sup>3tc</sup> <sup>3td</sup> <sup>3te</sup> <sup>3tf</sup> <sup>3tg</sup> <sup>3th</sup> <sup>3ti</sup> <sup>3tj</sup> <sup>3tk</sup> <sup>3tl</sup> <sup>3tm</sup> <sup>3tn</sup> <sup>3to</sup> <sup>3tp</sup> <sup>3tq</sup> <sup>3tr</sup> <sup>3ts</sup> <sup>3tt</sup> <sup>3tu</sup> <sup>3tv</sup> <sup>3tw</sup> <sup>3tx</sup> <sup>3ty</sup> <sup>3tz</sup> <sup>3ua</sup> <sup>3ub</sup> <sup>3uc</sup> <sup>3ud</sup> <sup>3ue</sup> <sup>3uf</sup> <sup>3ug</sup> <sup>3uh</sup> <sup>3ui</sup> <sup>3uj</sup> <sup>3uk</sup> <sup>3ul</sup> <sup>3um</sup> <sup>3un</sup> <sup>3uo</sup> <sup>3up</sup> <sup>3uq</sup> <sup>3ur</sup> <sup>3us</sup> <sup>3ut</sup> <sup>3uu</sup> <sup>3uv</sup> <sup>3uw</sup> <sup>3ux</sup> <sup>3uy</sup> <sup>3uz</sup> <sup>3va</sup> <sup>3vb</sup> <sup>3vc</sup> <sup>3vd</sup> <sup>3ve</sup> <sup>3vf</sup> <sup>3vg</sup> <sup>3vh</sup> <sup>3vi</sup> <sup>3vj</sup> <sup>3vk</sup> <sup>3vl</sup> <sup>3vm</sup> <sup>3vn</sup> <sup>3vo</sup> <sup>3vp</sup> <sup>3vq</sup> <sup>3vr</sup> <sup>3vs</sup> <sup>3vt</sup> <sup>3vu</sup> <sup>3vv</sup> <sup>3vw</sup> <sup>3vx</sup> <sup>3vy</sup> <sup>3vz</sup> <sup>3wa</sup> <sup>3wb</sup> <sup>3wc</sup> <sup>3wd</sup> <sup>3we</sup> <sup>3wf</sup> <sup>3wg</sup> <sup>3wh</sup> <sup>3wi</sup> <sup>3wj</sup> <sup>3wk</sup> <sup>3wl</sup> <sup>3wm</sup> <sup>3wn</sup> <sup>3wo</sup> <sup>3wp</sup> <sup>3wq</sup> <sup>3wr</sup> <sup>3ws</sup> <sup>3wt</sup> <sup>3wu</sup> <sup>3wv</sup> <sup>3ww</sup> <sup>3wx</sup> <sup>3wy</sup> <sup>3wz</sup> <sup>3xa</sup> <sup>3xb</sup> <sup>3xc</sup> <sup>3xd</sup> <sup>3xe</sup> <sup>3xf</sup> <sup>3xg</sup> <sup>3xh</sup> <sup>3xi</sup> <sup>3xj</sup> <sup>3xk</sup> <sup>3xl</sup> <sup>3xm</sup> <sup>3xn</sup> <sup>3xo</sup> <sup>3xp</sup> <sup>3xq</sup> <sup>3xr</sup> <sup>3xs</sup> <sup>3xt</sup> <sup>3xu</sup> <sup>3xv</sup> <sup>3xw</sup> <sup>3xx</sup> <sup>3xy</sup> <sup>3xz</sup> <sup>3ya</sup> <sup>3yb</sup> <sup>3yc</sup> <sup>3yd</sup> <sup>3ye</sup> <sup>3yf</sup> <sup>3yg</sup> <sup>3yh</sup> <sup>3yi</sup> <sup>3yj</sup> <sup>3yk</sup> <sup>3yl</sup> <sup>3ym</sup> <sup>3yn</sup> <sup>3yo</sup> <sup>3yp</sup> <sup>3yq</sup> <sup>3yr</sup> <sup>3ys</sup> <sup>3yt</sup> <sup>3yu</sup> <sup>3yv</sup> <sup>3yw</sup> <sup>3yx</sup> <sup>3yy</sup> <sup>3yz</sup> <sup>3za</sup> <sup>3zb</sup> <sup>3zc</sup> <sup>3zd</sup> <sup>3ze</sup> <sup>3zf</sup> <sup>3zg</sup> <sup>3zh</sup> <sup>3zi</sup> <sup>3zj</sup> <sup>3zk</sup> <sup>3zl</sup> <sup>3zm</sup> <sup>3zn</sup> <sup>3zo</sup> <sup>3zp</sup> <sup>3zq</sup> <sup>3zr</sup> <sup>3zs</sup> <sup>3zt</sup> <sup>3zu</sup> <sup>3zv</sup> <sup>3zw</sup> <sup>3zx</sup> <sup>3zy</sup> <sup>3zz</sup> <sup>3aa</sup> <sup>3ab</sup> <sup>3ac</sup> <sup>3ad</sup> <sup>3ae</sup> <sup>3af</sup> <sup>3ag</sup> <sup>3ah</sup> <sup>3ai</sup> <sup>3aj</sup> <sup>3ak</sup> <sup>3al</sup> <sup>3am</sup> <sup>3an</sup> <sup>3ao</sup> <sup>3ap</sup> <sup>3aq</sup> <sup>3ar</sup> <sup>3as</sup> <sup>3at</sup> <sup>3au</sup> <sup>3av</sup> <sup>3aw</sup> <sup>3ax</sup> <sup>3ay</sup> <sup>3az</sup> <sup>3ba</sup> <sup>3bb</sup> <sup>3bc</sup> <sup>3bd</sup> <sup>3be</sup> <sup>3bf</sup> <sup>3bg</sup> <sup>3bh</sup> <sup>3bi</sup> <sup>3bj</sup>

κονεῖν; <sup>1</sup>εἰπέ<sup>11</sup> οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 Ἀπο-  
serve? Speak therefore to her that me she may help.  
κριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, <sup>12</sup>Μάρθα, Μάρθα, μεριμνᾷς  
swever<sup>12</sup> but said to her Jesus, Martha, Martha, thou art careful  
καὶ <sup>13</sup>θυροβάζῃ<sup>13</sup> περὶ πολλὰ. 42 ἐνός δὲ ἐστὶν χρεία· Μαρία  
and troubled about many things; but of one thing is need; Mary  
<sup>14</sup>δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται  
and the good part chose, which shall not be taken  
ἀπ' αὐτῆς.  
from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-  
And it came to pass as was he in a place certain pray-  
εινχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς  
ing, when he ceased, said one of his disciples to  
αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ ὁ Ἰωάν-  
him, Lord, teach us to pray, as also John  
νης<sup>15</sup> ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 Εἶπεν δὲ αὐτοῖς, Ὅταν  
taught his disciples. And he said to them, When

προσεύχησθε λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,<sup>16</sup>  
ye pray say, Father our, who [art] in the heavens,  
ἁγιασθήτω τὸ ὄνομά σου· <sup>17</sup>ἐλθέτω<sup>17</sup> ἡ βασιλεία σου· <sup>18</sup>γεννηθήτω  
sanctified be thy name; let come thy kingdom; let be done  
τὸ θέλημά σου,<sup>19</sup> ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν  
thy will, as in heaven, [so] also upon the earth. 3 τὸν

ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. 4 καὶ  
Our bread the needed give us daily; and  
ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἠάφιεμεν<sup>20</sup>  
forgive us our sins, for also ourselves we forgive  
παντὶ ὀφείλουσι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
every one indebted to us; and lead not us into temptation,

ἅλλα ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπεν πρὸς  
but deliver us from evil. And he said to  
αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς  
them, Who among you shall have a friend, and shall go to  
αὐτὸν μεσονυκτίου, καὶ εἴπῃ<sup>21</sup> αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς  
him at midnight, and say to him, Friend, lend me three

ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με,  
loaves, since a friend of mine is come off a journey to me,  
καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. 7 κακεῖνος ἔσθωεν  
and I have not what I shall set before him; and he from within  
ἀποκριθεὶς εἶπῃ, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα  
answering should say, Not me trouble cause; already the door

ἐκλείνεται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν·  
has been shut, and my children with me in bed are;  
οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8 Λέγω ὑμῖν, εἰ καὶ οὗ  
I cannot rise up to give to thee. I say to you, if even not  
δώσει αὐτῷ ἀναστάς, διὰ τὸ εἶναι αὐτοῦ φίλον,<sup>22</sup>  
he will give to him, having risen up, because of [his] being his friend,

διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ  
yet because of his importunity having risen he will give him  
ὡς many ἤ χρῆζει. 9 Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται  
as many as he needs. And I to you say, Ask, and it shall be given you;

therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

XI. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 for a friend of mine is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you;

<sup>1</sup> εἰπὼν τ. <sup>12</sup> ὁ κύριος the Lord τ. <sup>13</sup> θυροβάζῃ agitated LTTA. <sup>14</sup> γὰρ for τ; [δὲ] A.  
• — ἀπ' [L]IT[RA]. <sup>15</sup> Ἰωάννης Tr. <sup>16</sup> — ἡμῶν ὁ ἐν τοῖς οὐρανοῖς GTTA. <sup>17</sup> ἐλθέτω Tr.  
• σου ἡ βασιλεία G. — γεννηθήτω τὸ θέλημά σου GTT.A. — ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς  
γῆς c[L]ITTA. <sup>18</sup> ἠάφιεμεν LTTA. — ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ GTTA.  
• εἰρεὶ L. <sup>19</sup> φίλον αὐτοῦ TTA. <sup>20</sup> ἀναίδειαν τ.

seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἁνοίγησεται ὑμῖν. to you; seek, and ye shall find; knock, and it shall be opened to you.

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκεν· καὶ For every one that asks receives; and he that seeks finds; and

τῷ· κρούοντι ἁνοίγησεται. 11 τίνα δὲ ὑμῶν τὸν to him that knocks it will be opened. And which of you who [is]

πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; a father shall ask for the son bread, a stone will he give to him?

ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ if also a fish, instead of a fish a serpent will he give to him? or

καὶ ᾠόν· αἰτήσῃ ὄν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ also if he should ask an egg, will he give to him a scorpion? If

οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἁγαθὰ δόματα therefore ye, evil being, know [how] good gifts

διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὁ ἐξ to give to your children, how much more the Father who [is] of

οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν; heaven will give [the] Spirit Holy to those that ask him?

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· And he was casting out a demon, and it was dumb;

ἔγενετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἔλαλησεν ὁ κωφός· and it came to pass on the demon having gone out, spoke the dumb.

καὶ θαύμασαν οἱ ὄχλοι. 15 τινες δὲ ἐξ αὐτῶν εἶπον, Ἐν And wondered the crowds. But some of them said, By

Βεελζεβούλ ὁ ἄρχωντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Beelzebub prince of the demons he casts out the demons.

16 Ἐτεροὶ δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ And others, tempting, a sign from him were seeking from

οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν heaven. But he knowing their thoughts said

αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἔρη- to them, Every kingdom against itself divided is brought to

μοῦται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς desolation; and a house against a house falls. And if also Satan

ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; against himself be divided, how shall stand his kingdom?

ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ because ye say, by Beelzebub I cast out the demons. And if

ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν I by Beelzebub cast out the demons, your sons by

τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσον- whom do they cast out? on account of this judges of you they shall

τα. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, be. But if by [the] finger of God I cast out the demons,

ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ then is come upon you the kingdom of God. When the

ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν strong [man] being armed may keep his own dwelling, in

εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπ' αὐτὸν δὲ ὡς ἰσχυρό- peace are his goods; but as soon as the stronger

ἁνοίγησεται T.A. ἂν αὐτῷ ἐπιδώσει T.Tr. ἀγαθὰ GLT.T.A.W.

βλῆθέντος having been cast out L. οὐρανοῦ ἐζήτουν παρ' αὐτοῦ T.A.W.

ἑαυτὴν T. οἱ L. αὐτοὶ ὑμῶν κριταὶ ἐσονται T. αὐτοὶ κριταὶ ὑμῶν ἐσονται Tr.

ἁνοίγησεται L.T.A.W. εἰ ἑάν Tr. [A]. αἰτήσει he shall ask E.T.T.A.

υἱὸν (read your father) L. εἶπαν T.A. τῷ τῷ T.A.W.

τὰ διανοήματα αὐτῶν L. διαμερισθεῖσα εἴ

δὲ ἐξ L.T.T.A.W. ἢ ἢ GLT.T.A.W. αὐτὸ ἦν T.A.

καὶ αὐτὸ ἦν T.A. ὡς τῷ τῷ T.A.W.

ὡς (read a stronger) L.T.T.A.W.

ἡ ἢ GLT.T.A.W. δόματα ἔκ-

ἡ καὶ αὐτὸ ἦν T.A. ὡς τῷ τῷ T.A.W.

ἡ καὶ αὐτὸ ἦν T.A. ὡς τῷ τῷ T.A.W.



τερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν  
than he coming upon [him] shall overcome him, <sup>panoply</sup>

αὐτοῦ αἶρει ἐφ' ᾧ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ δια-  
<sup>his</sup> he takes away in which he had trusted, and <sup>his spoils</sup> he

δίωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ  
divides. He that is not with me against me is, and he that

μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν ὁ ἀκάθαρτον  
gathers not with me scatters. When the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
spirit is gone out from the man, he goes through waterless

τόπων, ζητοῦν ἀνάπausιν· καὶ μὴ εὐρίσκον· λέγει, Ὑπο-  
places, seeking rest; and not finding [any] he says, I will

στρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὼν  
return to my house whence I came out. And having come

εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται  
he finds [it] swept and adorned. Then he goes

καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,  
and takes seven other spirits more wicked than himself,

καὶ εἰσελθόντα κατοικεῖ ἐκτ'· καὶ γίνεται τὰ ἔσχατα τοῦ  
and having entered they dwell there; and becomes the last

ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. 27 Ἐγένετο δὲ  
<sup>man</sup> of that worse than the first. And it came to pass

ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνήν·  
as spoke he these things, lifting up certain a woman [her] voice

ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά  
from the crowd said to him, Blessed the womb that bore

σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπεν, Ἄμεν-  
thee, and [the] breasts which thou didst suck. But he said, Yea

οὐνγε· μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ  
rather blessed they who hear the word of God and keep

φυλάσσοντες αὐτόν.  
keep it.

29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν. Ἡ γενεά  
But the crowds being thronged together he began to say, generation

αὕτη πονηρά ἐστιν· σημεῖον δὲ ἐπιζητεῖ, καὶ σημεῖον οὐ  
<sup>this</sup> wicked is; a sign it seeks after, and a sign not

δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τοῦ προφήτου.  
shall be given to it except the sign of Jonas the prophet.

30 καθὼς γὰρ ἐγένετο Ἰωνᾶς· σημεῖον τοῖς Νινευίταις, οὕτως  
For as was Jonas a sign to the Ninevites, thus

ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασιλίσσα  
shall be also the Son of man to this generation. A queen

νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς  
of [the] south shall rise up in the judgment with the men

γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν  
of this generation, and shall condemn them; for she came from the

περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοὺ,  
ends of the earth to hear the wisdom of Solomon; and behold,

πλεῖον Σολομῶντος ὤδε. 32 ἄνδρες Νινευῆ· ἀναστήσονται  
more than Solomon here. Men of Nineveh shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν·  
in the judgment with this generation, and shall condemn it,

come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at

\* + [i. τότε] then L. ἑτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά TTA. \* φωνὴν γυνὴ LTA.  
α μενον TTR; μὲν οὖν A. β — αὐτόν (read [it]) GLTTA. \* + γενεά a generation LTTA.  
δ ζητεῖ it seeks TTA. \* — τοῦ προφήτου GLTTA. † τοῖς Νινευίταις (Νινευίταις TA)  
σημείον TTA. ‡ Σολομῶντος GLTTA. W. ὁ Νινευῆ A; Νινευίταις Ninevites LTRW;  
Νινευίταις T.

the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites!

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. καὶ ἰδοὺ, πλεῖον because they repented at the proclamation of Jonas: and behold, more Ἰωνᾶ ὧδε. 33 Οὐδεὶς ἰδὲ ἴδεν ἄψα εἰς κρυπτόν<sup>1</sup> than Jonas here. But no one a lamp having lit <sup>2</sup>in <sup>3</sup>secret τίθουσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἰδὲ ἐπὶ τὴν λυχνίαν, <sup>4</sup>sets <sup>5</sup>it, nor, under the corn-measure, but upon the lampstand, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος<sup>6</sup> βλέπωσιν. 34 ὁ λύχνος that they who enter in the light, may see. The lamp τοῦ σώματος ἐστὶν ὁ ὀφθαλμός<sup>7</sup>. ὅταν ὁ οὖν ὁ ὀφθαλμός σου τοῦ σώματος ἐστὶν ὁ ὀφθαλμός σου the eye: when therefore thine eye ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὶ δὲ <sup>8</sup>single <sup>9</sup>be, also <sup>10</sup>whole <sup>11</sup>thy body light is; but when πονηρός ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν evil it be, also thy body [is] dark. See therefore μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος<sup>12</sup> σκοτεινόν, ἐσται <sup>13</sup>thy <sup>14</sup>whole [is] light, not having any part dark, it shall be φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε. <sup>15</sup>light <sup>16</sup>all, as when the lamp with [its] brightness may light thee.

37 Ἐν δὲ τῷ λαλῆσαι<sup>17</sup> ἡρώτα<sup>18</sup> αὐτὸν Φαρισαῖός τις<sup>19</sup> ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. that he would dine with him: and having entered he reclined himself. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη But the Pharisee seeing [it] wondered that not first he washed πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς before the dinner. But said the Lord to him, Now ye οἱ Φαρισαῖοι τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, Pharisees the outside of the cup and of the dish ye cleanse, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, but the inside of you is full of plunder and wickedness. Fools, οὐχ ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθεν ἐποίησεν; [did] not he who made the outside also the inside make? 41 πλὴν τὰ ἐνὸντα<sup>20</sup> δότε ἐλεημοσύνην, καὶ ἰδοὺ, But [of] the things which are within give alms, and lo, πάντα καθάρᾳ ὑμῖν ἐστίν. 42 ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαῖοις, all things clean to you are. But woe to you Pharisees, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν for ye pay tithes of the mint and the rue and every λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· herb, and pass by the judgment and the love of God ταῦτα<sup>21</sup> ἔδει ποιῆσαι, κακέῖνα μὴ ἀφίεναι.<sup>22</sup> These things it behoved [you] to do, and those not to be leaving aside. 43 οὐαὶ ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν Woe to you Pharisees, for ye love the first seat ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασιμούς ἐν ταῖς ἀγοραῖς. in the synagogues and the salutations in the market-places. 44 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ Woe to you, scribes and Pharisees, hypocrites, for ye are

<sup>1</sup> — δὲ but TTrA.

<sup>2</sup> κρυπτόν secret place EGLTTTrAW.

<sup>3</sup> ἰδὲ EW.

<sup>4</sup> φῶς LTrA.

<sup>5</sup> + σου (read thine eye) LTrA.

<sup>6</sup> — οὖν LTrA.

<sup>7</sup> — καὶ L.

<sup>8</sup> μέρος τι ([τι] Δ)

LTrA. <sup>9</sup> + αὐτόν he L.

<sup>10</sup> ἑρωτᾷ asks LTA; ἐρώτα Tr.

<sup>11</sup> — τις TTrA.

<sup>12</sup> ἄλλὰ T.

<sup>13</sup> + δὲ now [L]Tr. <sup>14</sup> παρὲναι to pass by LTrA.

<sup>15</sup> + [καὶ τὰς πρωτοκλισίας ἐν τοῖς

δεῖπνοις] and the first places at the suppers L.

κριταί G[L]TrA.

ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι <sup>α</sup>οἱ περιπατοῦντες  
as the <sup>2</sup>tombs unseen, and the men who walk  
<sup>β</sup>ἐπάνω οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομι-  
over [them] do not know [it]. And answering one of the doctors of the

κῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.  
law says to him, Teacher, these things saying <sup>γ</sup>also 'us thou insultest,

46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε  
And he said, Also to you the doctors of the law woe, for ye burden

τοὺς ἀνθρώπους <sup>δ</sup>φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ  
men [with] burdens heavy to bear, and yourselves with one

τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις. 47 οὐαί  
of your fingers do not touch the burdens. Woe

ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, <sup>ε</sup>βοὶ δὲ πα-  
to you, for ye build the tombs of the prophets, and <sup>2</sup>fa-

τέρεις ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα <sup>ς</sup>μαρτυρεῖτε καὶ  
thers <sup>γ</sup>your killed them. Hence ye bear witness and

συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν  
consent to the works of your fathers; for they indeed

ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. <sup>ζ</sup>Ἦ  
killed them, and ye build their tombs.

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς  
Because of this also the wisdom of God said, I will send to

αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-  
them prophets and apostles, and [some] of them they will

νοῦσιν καὶ ἐκδιώξουσιν. <sup>η</sup>50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων  
kill and drive out, <sup>θ</sup>that may be required the blood of all

τῶν προφητῶν <sup>ι</sup>τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου  
the prophets poured out from [the] foundation of [the] world,

ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ <sup>κ</sup>τοῦ αἵματος Ἀβελ ἕως <sup>λ</sup>τοῦ  
of this generation, from the blood of Abel unto the

αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου  
blood of Zacharias, who perished between the altar

καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς  
and the house; yea, I say to you, it shall be required of <sup>μ</sup>generation

ταύτης. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν  
this. Woe to you the doctors of the law, for ye took away the

κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ <sup>ν</sup>εἰσῆλθετε, καὶ τοὺς εἰσερ-  
key of knowledge; yourselves did not enter, and those who were

χομένους ἐκώλυσατε. 53 Ἐλέγοντος δὲ αὐτοῦ ταῦτα πρὸς  
entering ye hindered. And as <sup>ξ</sup>was <sup>2</sup>saying <sup>3</sup>he these things to

αὐτούς <sup>θ</sup>ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐν-  
them began the scribes and the Pharisees urgently to press

έχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνε-  
upon [him], and to make <sup>π</sup>speak <sup>4</sup>him about many things; watch-

δρεύοντες <sup>ρ</sup>αὐτὸν <sup>σ</sup>καὶ <sup>τ</sup>μζητοῦντες <sup>θ</sup>θηρεῦσαί τι ἐκ τοῦ  
ing him and seeking to catch something out of

στόματος αὐτοῦ <sup>ι</sup>ἵνα κατηγορήσωσιν αὐτοῦ. <sup>κ</sup>Ἦ  
his mouth that they might accuse him.

12 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ  
During which [things] being gathered together the myriads of the

ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγων πρὸς τοὺς  
crowd, ὥστε to trample upon one another, he began to say to

for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you also for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his

<sup>α</sup> — οἱ (read περιπ. walking) L[A]W.

TTA. <sup>δ</sup> — αὐτῶν τὰ μνημεῖα [L]TTA.

τὸ ἐκχευόμενον which has been poured out T.

GLTTA. <sup>ι</sup> Καὶ ἐθεν ἐξεβόητος αὐτοῦ and as he went out thence TTA.

<sup>λ</sup> — καὶ GLTTAW. <sup>μ</sup> — ζητοῦντες T[Tr]A.

<sup>β</sup> καὶ οἱ T.

<sup>ε</sup> [ἐκ]διώξουσιν T.A.

<sup>ζ</sup> τὸ ἐκχυννόμενον LTA; <sup>η</sup> ἐισήλθατε

<sup>θ</sup> — αὐτὸν T.

<sup>κ</sup> — ἵνα κατηγορήσωσιν αὐτοῦ T[Tr]A.



disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have, no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought, how or what thing ye shall answer, or what ye shall say: 12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης  
his disciples first, Take heed to yourselves of the leaven  
τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκαλυμ-  
of the Pharisees, which is hypocrisy; but nothing covered  
μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ' οὐ  
up is which shall not be uncovered, nor hidden which not  
γινωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῇ  
shall be known; wherefore whatever in the darkness ye said, in the  
φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς  
light shall be heard; and what in the ear ye spoke in  
ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 Λέγω δὲ ὑμῖν,  
chambers, shall be proclaimed upon the housetops. But I say to you,  
τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ῥάποκτεινόντων<sup>11</sup>  
my friends, Ye should not fear because of those who kill  
τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων<sup>12</sup> περισσώτερόν<sup>13</sup> τι  
the body, and after these things are not able anything more  
ποῦσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε  
to do. But I will shew you whom ye should fear: Fear  
τὸν μετὰ τὸ ἀποκτείνειν<sup>14</sup> ἐξουσίαν ἔχοντα<sup>15</sup> ἐμβαλεῖν εἰς τὴν  
him who after having killed, authority has to cast into the  
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε  
gehenna; yea, I say to you, him ye fear. Not five  
στρονθία<sup>16</sup> πωλεῖται<sup>17</sup> ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ<sup>18</sup>  
sparrows are sold for assaria two? and one of them not  
ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες  
is forgotten before God. But even the hairs  
τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται. μὴ ὅυν<sup>19</sup> φοβεῖσθε<sup>20</sup>  
of your head all have been numbered. Not therefore fear,  
πολλῶν στρονθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν  
than many sparrows ye are better. But I say to you, Every one who  
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ  
may confess me before men, also the Son  
ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ  
of man will confess him before the angels  
θεοῦ. 9 ὁ δὲ ἀρνησάμενός με<sup>21</sup> ἐνώπιον<sup>22</sup> τῶν ἀνθρώπων  
of God; but he that has denied me before men  
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς  
will be denied before the angels of God; and every one  
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται  
who shall say a word against the Son of man, it will be forgiven  
αὐτῷ. τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι<sup>23</sup>  
him; but to him who against the Holy Spirit has blasphemed  
οὐκ ἀφεθήσεται. 11 ὅταν δὲ<sup>24</sup> προσφέρωσιν<sup>25</sup> ὑμᾶς ἐπὶ τὰς  
it will not be forgiven. But when they bring you before the  
συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, <sup>26</sup>μὴ μεριμνᾶτε<sup>27</sup>  
synagogues and the rulers and the authorities, be not careful  
πῶς ἢ τί<sup>28</sup> ἀπολογήσησθε, ἢ τί εἴπητε. 12 τὸ γὰρ  
how or what ye shall reply in defence, or what ye should say; for the  
ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ  
Holy Spirit will teach you in that same hour what it behoves [you]  
εἰπεῖν.  
to say.

13 And one of the company said unto him, Master, speak to

13 Εἶπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ  
And said one to him from the crowd, Teacher, speak

<sup>1</sup> Ἀποκτενόντων G; ἀποκτενόντων LTTra. <sup>2</sup> πωλοῦνται TTrA. <sup>3</sup> — οὐν [L] TTrA. <sup>4</sup> μεριμνήσητε ye should not be careful TTr.

<sup>5</sup> περισσόν L. <sup>6</sup> ἐμπροσθεν L. <sup>7</sup> [ἢ τί] TrA.

<sup>8</sup> ἔχοντα ἐξουσίαν LTTra. <sup>9</sup> εἰσφέρωσιν TTrA. <sup>10</sup> μὴ ἐκ τοῦ ὄχλου αὐτῷ T.

ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ  
to my brother to divide with me the inheritance. But he  
εἶπεν αὐτῷ, Ἀνθρωπε, τίς με κατέστησεν ἡμερισ-  
said to him, Man, who me appointed a judge or a di-  
τὴν ἐφ' ὑμᾶς; 15 Εἶπεν δὲ πρὸς αὐτούς, Ὁρατέ καὶ φυλάσ-  
sider over you? And he said to them, See and keep your-  
σεσθε ἀπὸ τῆς πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν  
selves from covetousness; for not in the abundance  
τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.  
to anyone his life is of that which he possesses.

16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου  
And he spoke a parable to them, saying, Of a man  
τινὸς πλουσίου εὐφόρῃσεν ἡ χώρα. 17 καὶ  
certain rich brought forth abundantly the ground. And

διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω  
he was reasoning within himself, saying, What shall I do, for I have not  
ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο ποιήσω  
where I shall lay up my fruit? and he said, This will I do:

καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ  
I will take away my granaries, and greater will build, and  
συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου,  
will lay up there all my produce and my good things,

19 καὶ ἐρῶ τῷ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ  
and I will say to my soul, Soul, thou hast many good things

κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.  
laid by for years many; take thy rest, eat, drink, be merry.

20 Εἶπεν δὲ αὐτῷ ὁ θεός, ἄφρων, ταύτην νυκτὶ τὴν ψυχὴν  
But said to him God, Fool, this night thy soul

σου ἁπατοῦσιν ἀπὸ σοῦ· ὁ δὲ ἡτοίμασας τίνι  
thy they require of thee; and what thou didst prepare to whom

ἔσται; 21 οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς  
shall be? Thus [is] he who treasures up for himself, and not toward

θεὸν πλουτῶν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ, Διὰ  
God is rich. And he said to his disciples, Because of

τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῷ ψυχῇ ὑμῶν τί φάγητε,  
this to you I say, Be not careful as to your life what ye should eat,

μηδὲ τῷ σώματι ἃ ἐνδύσθητε. 23 ἢ ὁ ψυχὴ πλεῖον ἐστὶν  
nor as to the body what ye should put on. The life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε  
than the food, and the body than the raiment. Consider

τοὺς κόρακας, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς  
the ravens, for not they sow nor reap, to which

οὐκ ἐστὶν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεός τρέφει αὐτούς·  
there is not storehouse nor granary, and God feeds them.

πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ  
How much more ye are better than the birds? And who of

ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
you [by] being careful is able to add to his stature

πῶς ἓνα; 26 εἰ οὖν οὐτε ἐλάχιστον δύνασθε,  
how much more? If therefore not even [the] least ye are able [to do],

τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ κρίνα,  
why about the rest are ye careful? Consider the lilies,

my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow:

\* κριτὴν LTTA. ὁ πάσις αὐ LTTAW. ὁ αὐτῷ LTTA. ὁ ὑπόφορῃσεν L. ὁ τὰ γενήματα E; τὸν αὐτὸν the wheat Tr. ὁ μου Tr[A]. ὁ ἀφρων GW. ὁ αἰτούσιν TrA. ὁ αὐτῷ T. ὁ [αὐτοῦ] L. ὁ λέγω ὑμῖν TrA. ὁ — ὑμῶν (read as to the life) LTTA. ὁ + [ὑμῶν] (read your body) L. ὁ + [γὰρ] (read for the) LTTA. ὁ οὐτε neither TA. ὁ οὐτε TA. ὁ [μεριμνῶν] A. ὁ ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι A. ὁ — ἓνα (read a cubit) Tr[Tr]A. ὁ οὐδὲ LTTA.

they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed<sup>a</sup> like one of these.<sup>b</sup> 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lights burning; 36 and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knock-eth, they may open unto him immediately. 37 Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the Goodman of the house had known what hour the thief would

πῶς ἂν ξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.<sup>a</sup> λέγω δὲ ὑμῖν,<sup>x</sup> how they grow; they labour not, nor do they spin; but I say to you, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.<sup>b</sup> 28 εἰ δὲ τὸν χορτόν ἐν τῷ ἀγρῷ σήμερον ὄντα,<sup>c</sup> καὶ of these. But if the grass in the field to-day which is, and αὐρίον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἁμφίεννυσεν,<sup>d</sup> to-morrow into an oven is cast, God thus arrays, πῶσῃ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε how much rather you, O [ye] of little faith? And ye seek ye not τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε. 30 ταῦτα τί what ye may eat or what ye may drink, and be not in anxiety; these things γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ.<sup>e</sup> ὑμῶν δὲ ὁ πατήρ for all the nations of the world seek after; and your Father οἶδεν ὅτι χορρίζετε τούτων.<sup>f</sup> 31 πλὴν ζητεῖτε τὴν βασιλείαν knows that ye have need of these things. But seek ye the kingdom τοῦ θεοῦ,<sup>g</sup> καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 32 μὴ of God, and these things all shall be added to you. Not φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν fear, little flock, for took delight your Father δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλησάτε τὰ ὑπάρχοντα ὑμῶν, in giving you the kingdom. Sell your possessions, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια<sup>h</sup> μὴ and give alms; make to yourselves purses not παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου growing old, a treasure unfailing in the heavens, where κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. 34 ὅπου γὰρ ἐστὶν thief does not draw near, nor moth destroy. For where is ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. 35 Ἔστωσαν your treasure, there also your heart will be. Let be ὑμῶν αἱ ὀσφύες<sup>i</sup> περιεζωσμέναι καὶ οἱ λύχνοι καίόμενοι· 36 καὶ your loins girded about and lamps burning; and ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, ye like to men waiting for their lord, πότε ἂν ἀναλύσει· ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρού- whenever he shall return from the wedding feasts, that having come and having σαντος, εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι knocked, immediately they may open to him. Blessed bondmen ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὕρησει γρηγοροῦντας. ἀμὴν those whom coming the Lord shall find watching. Verily λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτούς, καὶ I say to you, that he will gird himself and will make recline them, and παρελθὼν διακονήσει αὐτοῖς. 38 καὶ ἰὰν ἐλθῇ ἐν τῇ δευτέρᾳ coming up will serve them. And if he come in the second φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ, καὶ εὕρῃ οὕτως, watch, and in the third watch he come, and find [them] thus, μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι.<sup>j</sup> 39 τοῦτο δὲ γινώσκετε, ὅτι blessed are bondmen those. But this know, that εἰ ᾗδῃ ὁ οἰκοδεσπότης ποῖα ὥρᾳ ὁ κλέπτῃς ἔρχεται, if had known the master of the house in what hour the thief is coming,

<sup>a</sup> οὐτε νήθει οὐτε ύφαίνει they neither spin nor weave TA. <sup>x</sup> + [ὅτι] that L. <sup>y</sup> ἐν ἀγρῷ τὸν χορτόν ὄντα σήμερον TA; τὸν χορτόν σήμερον ἐν ἀγρῷ ὄντα LIT. <sup>a</sup> ἀμφιάζει L; <sup>b</sup> καὶ αὐτὸν καὶ TTR. <sup>c</sup> ἐπιζητοῦσιν TTR. <sup>d</sup> αὐτοῦ (read his kingdom) LITRA. <sup>e</sup> πάντα LITRA. <sup>f</sup> βαλάντια LITRA. <sup>g</sup> αἱ ὀσφύες ὑμῶν L. <sup>h</sup> ἀναλύσῃ he may return LITRA. <sup>i</sup> καὶ ἐν τῇ δευτέρᾳ, καὶ and if in the second and if TTR. <sup>j</sup> [οἱ δοῦλοι] ἐκεῖνοι TRA; — οἱ δοῦλοι ἐκεῖνοι (read are they) T.



<sup>κ</sup>ἐργηγόρησεν ἄν, καὶ<sup>1</sup> οὐκ ἂν ἄφῃκεν<sup>2</sup> ἡδιουρνηῖναι<sup>3</sup>  
 he would have watched, and would not have suffered to be dug through  
 τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς<sup>4</sup> οὖν<sup>5</sup> γίνεσθε ἔτοιμοι<sup>6</sup> ὅτι  
 his house. And ye therefore be ye ready; for  
 ὃ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 Εἶπεν δὲ<sup>7</sup>  
 in the hour ye think not, the Son of man comes. And said  
 αὐτῷ<sup>8</sup> ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην  
 to him Peter, Lord, to us this parable  
 λέγεις, ἦ καὶ πρὸς πάντας; 42 Εἶπεν δὲ<sup>9</sup> ὁ κύριος, Τίς  
 speakest thou, or also to all? And said the Lord, Who  
 ἀρα ἐστὶν ὁ πιστὸς οἰκονόμος<sup>10</sup> καὶ<sup>11</sup> φρόνιμος, ὃν καταστήσει  
 then is the faithful steward; and prudent, whom I will set  
 ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ<sup>12</sup> διδόναι ἐν καιρῷ<sup>13</sup> τὸ<sup>14</sup>  
 the Lord over his household, to give in season the  
 σιτομέτριον; 43 μακάριος ὁ δούλος ἐκεῖνος ὃν<sup>15</sup> ἐλθὼν  
 measure of corn? Blessed that bondman whom having come  
 ὁ κύριος αὐτοῦ εὕρῃσει ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν,  
 his Lord will find doing thus. Of a truth I say to you,  
 ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ κατὰσθῇ αὐτόν.  
 that over all his possessions he will set him.  
 45 Ἐάν δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρο-  
 But if should say that bondman in his heart, De-  
 νύζει ὁ κύριός μου ἔρχεσθαι<sup>16</sup> καὶ ἄρξεται τύπτειν τοὺς  
 lays my Lord to come, and should begin to beat the  
 παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ με-  
 men-servants and the maid-servants, and to eat and to drink and to be  
 θύσασθαι<sup>17</sup> 46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ  
 drunken, will come the Lord of that bondman in a day  
 ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ  
 in which he does not expect, and in an hour which he knows not, and  
 διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων  
 will cut in two him, and his portion with the unbelievers  
 θήσει. 47 ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ  
 will appoint. But that bondman who knew the will  
 κυρίου ἑαυτοῦ, καὶ μὴ ἐτοίμασας ἡμῶς<sup>18</sup> ποιήσας πρὸς  
 of his Lord, and prepared not nor did according to  
 τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς<sup>19</sup> 48 ὁ δὲ μὴ  
 his will, shall be beaten with many stripes; but he who not  
 γνοὺς, ποιήσας δὲ ἅζια πληγῶν, δαρήσεται ὀλίγας.  
 knew, and did [things] worthy of stripes, shall be beaten with few.  
 παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.  
 And everyone to whom was given much, much will be required from him;  
 καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.  
 and to whom was committed much, the more will they ask of him.  
 49 Πῦρ ἦλθον βαλεῖν εἰς<sup>20</sup> τὴν γῆν, καὶ τί θέλω εἰ ἤδη  
 Fire I came to cast into the earth, and what will I if already  
 ἀνήφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συν-  
 it be kindled? But a baptism I have to be baptized [with], and how am I  
 ἐχομαι ἕως τοῦ<sup>21</sup> τελεσθῆ. 51 δοκεῖτε ὅτι εἰρήνην παρε-  
 straitened until it be accomplished! Think ye that peace  
 γενόμεν δίδου ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ  
 came to give in the earth? No, I say to you, but rather

come, he would have  
 watched, and not have  
 suffered his house to be  
 broken through. 40 Be  
 ye therefore ready al-  
 so: for the Son of man  
 cometh at an hour  
 when ye think not.  
 41 Then Peter said un-  
 to him, Lord, speakest  
 thou this parable unto  
 us, or even to all?  
 42 And the Lord said,  
 Who then is that faith-  
 ful and wise steward,  
 whom his lord shall  
 make ruler over his  
 household, to give them  
 their portion of meat  
 in due season? 43 Bless-  
 ed is that servant,  
 whom his lord when he  
 cometh shall find so  
 doing. 44 Of a truth I  
 say unto you, that he  
 will make him ruler  
 over all that he hath.  
 45 But and if that ser-  
 vant say in his heart,  
 My lord delayeth his  
 coming; and shall be-  
 gin to beat the menser-  
 vants and maidens, and  
 to eat and drink, and  
 to be drunken; 46 the  
 lord of that servant  
 will come in a day  
 when he looketh not  
 for him, and at an hour  
 when he is not aware,  
 and will cut him in sunder,  
 and will appoint  
 him his portion with  
 the unbelievers. 47 And  
 that servant, which  
 knew his lord's will,  
 and prepared not him-  
 self, neither did accord-  
 ing to his will, shall be  
 beaten with many  
 stripes. 48 But he that  
 knew not, and did com-  
 mit things worthy of  
 stripes, shall be beaten  
 with few stripes.  
 For unto whomsoever  
 shall be given, of him  
 shall be much requir-  
 ed; and to whom men  
 have committed much,  
 of him they will ask  
 the more. 49 I am come  
 to send fire on the earth;  
 and what will I, if it  
 be already kindled? 50  
 But I have a baptism  
 to be baptized with; and  
 how am I straitened  
 till it be accomplished!  
 51 Suppose ye that I am  
 come to give peace on  
 earth? I tell you, Nay;  
 but rather division: 52 for

<sup>κ</sup> — ἐργηγόρησεν ἄν, καὶ (read he would not have suffered) T. <sup>1</sup> — ἂν TrA. <sup>2</sup> διουρ-  
 νῆσαι TrA. <sup>3</sup> — οὖν LTrA. <sup>4</sup> — αὐτῷ LTrA. <sup>5</sup> καὶ εἶπεν TrA. <sup>6</sup> ὁ the LTrA.  
 καὶ ὁ and the w. <sup>7</sup> — τοῦ LTrA. <sup>8</sup> — τὸ (read a measure of corn) TrA. <sup>9</sup> αὐτοῦ  
 LTrA. <sup>10</sup> ἦ or T. <sup>11</sup> ἐπὶ upon LTrA. <sup>12</sup> ὅσον LTrA. <sup>13</sup> w.

from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

διαμερισμόν. 52 εσονται γὰρ ἀπὸ τοῦνυν πέντε ἐν οἴκῳ division; for there will be from henceforth five in 'house ἐν<sup>1</sup> διαμερισμένοι, τρεῖς ἐπὶ δύο καὶ δύο ἐπὶ τρεῖς. 'one divided, three against two and two against three. 53 διαμερισθήσεται<sup>2</sup> πατήρ<sup>3</sup> ἐφ'<sup>4</sup> υἱῶν, καὶ υἱὸς ἐπὶ πατρὶ<sup>5</sup> μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ<sup>6</sup> πενθερά<sup>7</sup> mother against daughter, and daughter against mother; mother-in-law ἐπὶ τὴν νύμφην<sup>8</sup> αὐτῆς, καὶ νύμφη ἐπὶ τὴν against<sup>9</sup> daughter-in-law 'her, and daughter-in-law against<sup>10</sup> πενθεράν<sup>11</sup> αὐτῆς. mother-in-law 'her.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν<sup>1</sup> νεφέλην And he said also to the crowds, When ye see the cloud ἀνατείλλονσαν<sup>2</sup> ἀπὸ<sup>3</sup> δυσμῶν, εὐθέως λέγετε, Ὁμβροσ rising up from [the] west, immediately ye say, A shower ἔρχεται<sup>4</sup> καὶ γίνεται οὕτως. 55 καὶ ὅταν νότον<sup>5</sup> πνέοντα, is coming; and it happens so. And when a south wind [is] blowing, λέγετε, "Ὅτι καύσων<sup>6</sup> ἔσται<sup>7</sup> καὶ γίνεται. 56 ὑποκριταί, τὸ ye say, Heat there will be; and it happens. Hypocrites, the πρῶσπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν<sup>8</sup> appearance of the earth and of the heaven ye know [how] to discern, τὸν δὲ καιρὸν τοῦτον πῶς<sup>9</sup> ἰοὺ δοκιμάσετε<sup>10</sup>; 57 τί δὲ καὶ ἀφ' but this time how do ye not discern? And why even of ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὥς γὰρ ὑπάγετε μετὰ yourselves judge ye not what [is] right? For as thou goest with τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν thine adverse party before a magistrate, in the way give diligence ἀπὸ τῆς ἐλευθερίας<sup>11</sup> ἀπ' αὐτοῦ<sup>12</sup> μήποτε κατασύρῃ σε πρὸς to be set free from him, lest he should drag away thee to τὸν κριτὴν, καὶ ὁ κριτὴς σε<sup>13</sup> παραδῶ<sup>14</sup> τῷ πράκτορι, καὶ the judge, and the judge thee should deliver to the officer, and ὁ πρῶτος σε<sup>15</sup> βάλῃ<sup>16</sup> εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ<sup>17</sup> the officer thee should cast into prison. I say to thee, In no wise ἐξέλθῃς<sup>18</sup> ἐκείθεν ἕως<sup>19</sup> οὗ<sup>20</sup> καὶ τὸ ἔσχατον λεπτόν shalt thou come out thence until even the last lepton ἀποδῶς. thou shalt have paid.

XIII. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay; but, except ye repent, ye shall all likewise perish. 4 Or

13 Παρῶσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες And 'were 'present 'some at the same time telling αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος<sup>1</sup> ἐμίξεν him about the Galileans, of whom the blood Pilate mingled μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς<sup>2</sup> εἶπεν with their sacrifices. And answering Jesus said αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν- to them, Think ye that these Galileans sinners beyond all τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι<sup>3</sup> τοιαῦτα<sup>4</sup> πεπόνθασιν; the Galileans were, because such things they have suffered? 3 οὐχί, λέγω ὑμῖν<sup>5</sup> ἀλλ' ἐάν<sup>6</sup> μὴ<sup>7</sup> μετανοήτε<sup>8</sup>, πάντες ὥσαύ- No, I say to you; but if ye repent not, all 'in 'like

<sup>1</sup> ἐν οἴκῳ LTTA.

<sup>2</sup> τρεῖς διαμερισθήσονται (read three will be divided :) LTTA.

<sup>3</sup> ἐπὶ TTA.

<sup>4</sup> θυγατέρα LTTA.

<sup>5</sup> μητέρα T; τὴν μητέρα LTTA.

<sup>6</sup> αὐτῆς T.

<sup>7</sup> TTA.

<sup>8</sup> ἐπὶ αὐτῇ T.

<sup>9</sup> + ὅτι that [L]TTA.

<sup>10</sup> οὐκ οἶδατε

δοκιμάζειν know ye not to discern? T.

<sup>11</sup> παραδώσει shall deliver LTTA.

<sup>12</sup> βάλῃ gw;

βαλεῖ shall cast LTTA.

<sup>13</sup> οὐ T.

<sup>14</sup> Πιλάτος T.

<sup>15</sup> οὐ Ἰησοῦς (read he said)

[L]TTA.

<sup>16</sup> ταῦτα these things T.

<sup>17</sup> μετανοήσητε L.

<sup>18</sup> ὁμοίως LTTA.

τως<sup>1</sup> ἀπολεισθε. 4 ἡ ἐκεῖνοι οἱ δέκα· καὶ ὁκτώ<sup>2</sup> ἐφ' οὓς  
 \*manner ye shall perish. Or those eighteen on whom  
 ἔπεσον ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς· δοκεῖτε  
 fell the tower in Siloam and killed them, think ye  
 ὅτι οὗτοι<sup>3</sup> ὀφείλεται ἐγένοντο παρὰ πάντας ἄνθρώπους  
 that these debtors were beyond all men  
 τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; ὁ οὐχί, λέγω ὑμῖν· ἀλλ'  
 who dwelt in Jerusalem? No, I say to you; but  
 ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσονται.  
 if ye repent not, all in like manner ye shall perish.

6 Ἐλέγεν δὲ ταύτην τὴν παραβολήν· Συκὴν εἶχεν τις  
 And he spoke this parable: \*A fig-tree had a certain  
 ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην<sup>4</sup> καὶ ἦλθεν καρπὸν  
 [man] in his vineyard planted; and he came fruit  
 ζητῶν<sup>5</sup> ἐν αὐτῇ καὶ οὐκ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμ-  
 seeking on it and did not find [any]. And he said to the vine-  
 πελοργόν, Ἰδοὺ, τρία ἔτη<sup>6</sup> ἔρχομαι ζητῶν καρπὸν ἐν τῇ  
 dresser, Behold, three years I come seeking fruit on the  
 συκῇ ταύτῃ καὶ οὐκ εὗρίσκω<sup>7</sup> ἔκκοψον αὐτήν· διὰ τί<sup>8</sup> καὶ  
 this fig-tree and do not find [any]: cut down. It, why even  
 τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ,  
 the ground does it render useless? But he answering says to him,  
 Κύριε, ἀφεῖς αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως οὗτο σκάψω περὶ  
 Sir, let alone it also this year, until I shall dig about  
 αὐτήν καὶ βάλω κοπρίαν<sup>9</sup>· 9 κὰν μὲν ποιήσῃ καρπὸν<sup>10</sup>  
 it and put manure, and if indeed it should bear fruit—;  
 εἰ δὲ μήγε, εἰς τὸ μέλλον<sup>11</sup>, ἐκκόψεις αὐτήν.  
 but if not, hereafter thou shalt cut down it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-  
 And he was teaching in one of the synagogues on the sab-  
 βασιν<sup>12</sup>· 11 καὶ ἰδοὺ, γυνὴ ἑὴν<sup>13</sup> πνεῦμα ἔχουσα ἀσθενείας  
 baths. And behold, a woman there was a spirit hawing of infirmity  
 ἔτη δέκα· καὶ ὁκτώ<sup>14</sup>, καὶ ἦν συγκύπτουσα<sup>15</sup> καὶ μὴ δυναμένη  
 years eighteen, and she was bent together and unable  
 ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς  
 to lift up herself wholly. And seeing her  
 προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπόλυσαι<sup>16</sup>  
 called to [her] and said to her, Woman, thou hast been loosed from  
 τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·  
 thine infirmity. And he laid upon her [his] hands,  
 καὶ παραχρῆμα<sup>17</sup> ἠνθρωθώθη, καὶ ἰδοὺ αὖτε ὁ θεός.  
 and immediately she was made straight, and glorified God.  
 14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι  
 But answering the ruler of the synagogue, indignant because  
 τῷ σαββάτῳ θεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ,<sup>18</sup>  
 on the sabbath healed Jesus, said to the crowd,  
 Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύ-  
 Six days there are, in which it behoves [men] to work; in these  
 ταις<sup>19</sup> οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ  
 therefore coming be healed, and not on the day

those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? 5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit, well; and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her; and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. 15 The

\* δέκα [καὶ] ὁκτώ LTRa; δεκαοκτώ T. † αὐτοὶ they LTRa. ‡ + τοὺς the LTRa. § — ἐν (read [in]) TRa. || μετανοήσῃτε LTRa. ¶ ὡσαύτως TTRa. \*\* πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ LTRa. †† ζητῶν καρπὸν GLTRaW. ‡‡ + ἀφ' οὗ since (three years) TRa. §§ + οὖν therefore (cut) L. ||| ἵνα τί TRa. ° κόπρια EGLTRaW. °° καρπὸν εἰς τὸ μέλλον εἰ δὲ μήγε (read bear fruit hereafter; but if not) TRa. § — ἦν LTRa. °° συγκύπτουσα T. †† + ἀπο from LT. ††† ἀνορθώθη LTRa. †††† + ὅτι that T. ††††† αὐταῖς them LTRa.





πλατείας· ἡμῶν ἰδίδασα. 27 καὶ ἱρεῖ, λέγω ὑμῖν, οὐκ  
our streets thou didst teach. And he will say, I tell you, "Not  
οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες  
"I do know you whence ye are; depart from me, all [ye]  
οἱ ἐργάται τῆς ἀδικίας. 28 ἑκεῖ ἔσται ὁ κλαυθμὸς καὶ  
the workers of unrighteousness. There shall be the weeping and  
ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε" Ἀβραὰμ καὶ Ἰσαὰκ  
the gnashing of the teeth, when ye see Abraham and Isaac  
καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ  
and Jacob and all the prophets in the kingdom  
θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἤξουσιν ἀπὸ  
of God, but yourselves being cast out. And they shall come from  
ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνα-  
east and west, and from north and south, and shall  
κλιθῇσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ, εἰσὶν  
recline in the kingdom of God. And lo, there are  
ἐσχατοὶ οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται  
last who shall be first, and there are first who shall be  
ἔσχατοι.  
last.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι,  
On the same day came to [him] certain Pharisees,  
λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης  
saying to him, Go out and proceed hence, for Herod  
θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες  
desires thee to kill. And he said to them, Having gone  
εἰπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαίμονια καὶ ἰάσεις  
say to that fox, Lo, I cast out demons and cures  
ἐπιτελῶ" σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελεῖσθαι.  
I complete to-day and to-morrow, and the third [day] I am perfected;  
33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ  
but it behoves me to-day and to-morrow and the [day] following  
πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω  
to proceed; for it is not possible [for] a prophet to perish out of  
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα  
Jerusalem. Jerusalem, Jerusalem, who killest  
τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς  
the prophets, and stonest those who have been sent to  
αὐτήν, πῶς ἂν ἡθελῶσαι ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον  
her, how often would I have gathered thy children, in the way  
ἱερῶν· καὶ τὴν ἑαυτῆς ἡνοσίῃσιν ὑπὸ τὰς πτέρυγας,  
a hen [gathers] her brood under [her] wings,  
καὶ οὐκ ἠθέλησατε. 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρη-  
and ye would not. Behold, is left to you your house de-  
μος· ἡμῖν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ ᾤμε ἰδεῖν ἕως ἡνίκα  
solate; verily and I say to you, that not at all me shall ye see until  
ἤξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-  
it come when ye say, Blessed [is] he who comes in [the] name  
ματι κυρίου.  
of [the] Lord.

14 Καὶ ἐγένετο ἐν τῷ ἑλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν  
And it came to pass on his having gone into a house of one of the

our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to-morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV. And it came to pass, as he went into the house of one of the

α — ὑμᾶς [L] TrA. α — οἱ TrA. β — τῆς LITRA. γ — ὄψεσθε ye shall see TrA.  
δ — ἀπὸ [L] TrA. ε — ὥρα hour TA. ς — προσήλθόν TrA. ζ — ἀποτελῶ LITRA. η — [ἡμέρα]  
day L. θ — ὀρνίξ L. ι — τὰ L. κ — ἡνοσίῃσιν L. λ — ἔρημος GLITRA. μ — λέγω δὲ GLITRA.  
λέγω L. ν — ὅτι TrA. ς — ἰδὲν με LITRA. ζ — ἂν TrA. η — ἤξει it shall  
come LT TrA. θ — [ὅτε] TrA.

chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

ἀρχόντων ἑτῶν<sup>1</sup> Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ rulers of the Pharisees on a sabbath to eat bread, that they ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ, ἀνθρώπος τις were watching him. And behold, a<sup>2</sup> man<sup>3</sup> certain ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς there was dropsical before him. And answering Jesus εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, ἴλεγων, <sup>4</sup> "Εἰ<sup>4</sup> ἔξεστιν τῷ σαββάτῳ ἑθεραπεύειν<sup>5</sup>; 4 Οἱ δὲ ἡσῆχασαν. Is it lawful on the sabbath to heal? But they were silent. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν. 5 καὶ And taking hold [of him] he healed him, and let [him] go. And ἀποκριθεὶς<sup>6</sup> ἀπὸς αὐτοὺς εἶπεν, <sup>7</sup> Τίνος ὑμῶν βῆνος<sup>8</sup> ἢ βοῦς answering to them he said, Of which of you <sup>2</sup>an<sup>3</sup> ass<sup>4</sup> or<sup>5</sup> an<sup>6</sup> ox εἰς φρέαρ ἐμπεσεῖται, <sup>7</sup> καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν <sup>8</sup> εἰς φρέαρ<sup>9</sup> shall<sup>10</sup> fall, and<sup>11</sup> not<sup>12</sup> immediately<sup>13</sup> he<sup>14</sup> will pull up him <sup>15</sup> δὲν<sup>16</sup> ἐτῷ<sup>17</sup> ἡμέρα τοῦ σαββάτου; 6 καὶ οὐκ ἴσχυσαν ἀναπο- on the<sup>18</sup> day<sup>19</sup> sabbath? And they were not able to re- κριθῆναι αὐτῷ<sup>20</sup> πρὸς ταῦτα. ply to him as to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room; 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπείχων And he spoke to those who were invited a parable, remarking πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, how the first places they were choosing out, saying to them, 8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς When thou art invited by anyone to wedding feasts, do not recline εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμωτέρος σου ᾖ κεκλη- in the first place, lest a more honourable than thou may have μένος ὑπ' αὐτοῦ, 9 καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας been invited by him, and having come he who thee and him invited ἐρεῖ σοι, Δός τούτῳ τόπον· καὶ τότε ἀρξῇ ἔμετ' shall say to thee, Give<sup>21</sup> to<sup>22</sup> this<sup>23</sup> one<sup>24</sup> place, and then thou begin with αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κλη- shame the<sup>25</sup> last place to take. But when thou art ῥθῃς, πορευθεὶς ἂν ἀπάσῃ<sup>26</sup> εἰς τὸν ἔσχατον τόπον· ἵνα invited, having gone recline in the last place, that ὅταν ἔλθῃ ὁ κεκληκὼς σε, ἔϊπῃ<sup>27</sup> σοι, Φίλε, προσ- when he may come who has invited thee, he may say to thee, Friend, come ἀνάβηθι ἀνώτερον· τότε ἔσται σοι ὁδὴ ἐνώπιον<sup>28</sup> τῶν up higher. Then shall be to thee glory before those who συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- recline [at table] with thee; for everyone that exalts himself shall be θήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψώθησεται. humbled, and he that humbles himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

12 Ἐλεγεν δὲ καὶ τῷ κεκληκώτι αὐτόν, Ὅταν ποιῇς And he said also to him who had invited him, When thou makest ἄριστον ἢ δείπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελ- a dinner or a supper, call not thy friends nor<sup>29</sup> breth- φούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους· ren<sup>30</sup> thy nor<sup>31</sup> thy kinsfolk nor<sup>32</sup> neighbours<sup>33</sup> rich, μήποτε καὶ αὐτοὶ<sup>34</sup> ἴσῃ ἀντακαλώσων<sup>35</sup> καὶ γένηται<sup>36</sup> σοι lest also they thee should invite in return, and<sup>37</sup> be<sup>38</sup> made<sup>39</sup> thee

<sup>1</sup> [τῶν] A.

<sup>2</sup> [λέγων] L.

<sup>3</sup> — Eι TTa.

<sup>4</sup> θεραπεύσαι LTTa.

<sup>5</sup> + ἢ οὐ or not

[L]TTa. <sup>6</sup> — ἀποκριθεὶς LTTa.

<sup>7</sup> εἶπεν πρὸς αὐτούς L.

<sup>8</sup> βῆνος a son LTTaW.

<sup>9</sup> πεσεῖται LTTa. <sup>10</sup> — ἐν (read τῇ on the) [L]Tr.

<sup>11</sup> — τῇ Tr.

<sup>12</sup> — αὐτῷ TTa.

<sup>13</sup> μετὰ

LTTaW.

<sup>14</sup> ἀνάβηθι G; ἀνάβησε LTTaW.

<sup>15</sup> ἐρεῖ he will say TTa.

<sup>16</sup> + πάντων all

LTta. <sup>17</sup> ἀντακαλώσων σε LTTa. <sup>18</sup> ἀνταπόδομά σοι TTa.



ἀναπόδομα." 13 ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς,  
 a recompense; but when thou makest a feast, call poor,  
 ἀναπήρους, χυλούς, τυφλούς. 14 καὶ μακάριος ἔσθ'·  
 crippled, lame, blind; and blessed thou shalt be;  
 ὅτι οὐκ ἔχουσιν ἀναποδοῦναί σοι· ἀναποδοθήσεται  
 for they have not [wherewith] to recompense thee; it shall be recompensed  
 ὁ γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.  
 for thee in the resurrection of the just.

15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦ-  
 And having heard one of those reclining [at table] with [him] these  
 τα εἶπεν αὐτῷ, Μακάριος ὃς φάγεται ἄρτον ἐν τῇ  
 things said to him, Blessed [he] who shall eat bread in the  
 βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις  
 kingdom of God. But he said to him, A man certain  
 ἔποίησεν δείπνον μέγα, καὶ ἐκίλεσεν πολλούς. 17 καὶ ἀπέ-  
 made a supper great, and invited many. And he  
 στείλει τὸν δούλον αὐτοῦ ὥρα τοῦ δείπνου εἰπεῖν τοῖς  
 sent his bondman at the hour of the supper to say to those who  
 κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν. 18 Καὶ  
 had been invited, Come, for now ready is all. And  
 ἤρξαντο ἀπὸ μίας παραιτεῖσθαι πάντες. ὁ πρῶ-  
 began with one [consent] to excuse themselves all. The first  
 τος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην  
 said to him, A field I have bought, and I have need  
 ἵξελθῆναι καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε ἔχε με παρητημένον.  
 to go out and to see it; I pray thee hold me excused.  
 19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ  
 And another said, Pairs of oxen I have bought five, and  
 πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε ἔχε με παρητημένον.  
 I go to prove them; I pray thee hold me excused.

20 καὶ ἕτερος εἶπεν, Γυναῖκα ἔγνημα, καὶ διὰ τοῦτο  
 And another said, A wife I have married, and because of this  
 οὐ δύναμαι λθεῖν. 21 καὶ παραγενόμενός ο. δούλος· ἐκέλευεν  
 I am unable to come. And having come that bondman  
 ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-  
 reported to his lord these things. Then being angry the master  
 δεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς  
 of the house said to his bondman, Go out quickly into the  
 πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-  
 streets and lanes of the city, and the poor and cripp-  
 πόρους καὶ χυλούς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν  
 pled and lame and blind bring in here. And said  
 ὁ δούλος, Κύριε, γέγονεν ὥς ἐπέταξας, καὶ ἐτι-  
 the bondman, Sir, it has been done as thou didst command, and still  
 τόπος ἐστίν. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον,  
 room there is. And said the lord to the bondman,  
 Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν,  
 Go out into the ways and hedges, and compel to come in,  
 ἵνα γεμισθῇ ἡ οἰκός μου. 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν  
 that may be filled my house; for I say to you, that not one  
 ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.  
 of those men who have been invited shall taste of my supper.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind; 14 and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 and sent his servant at supper time to say to those who were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that serving-came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

ἄναπείρους LTrA. ὁ δὲ but T. ὅστις whosoever TTrA. ἔποίηται TTrA.  
 ἔμεγαν L. ἔσιν are T. — πάντα (read [all]) [LTrA]. πάντες παραιτεῖσθαι  
 LTrA. + [καὶ] and L. ἀνάγκην ἔχω L. ἔξελεθῶν having gone out TTrA.  
 — ἐκεῖνος (read the bondman) LTrA. ἀναπείρους LTrA. τυφλοὺς καὶ χυλοὺς  
 LTrA. ὁ δὲ which TTrA. μου ὁ οἶκος TTrA.

25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς ἔειπεν πρὸς αὐτούς, 26 Εἰ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα· ἑαυτοῦ<sup>1</sup> καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι<sup>2</sup> δὲ<sup>3</sup> καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται<sup>4</sup> μου μαθητὴς εἶναι<sup>5</sup>. 27 Ἰκανός<sup>6</sup> οὐ βασιτάζει τὸν σταυρόν<sup>7</sup> αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, carries not his own life, he cannot my disciple be; and whosoever carries not his cross, and comes after me, cannot my be disciple. 28 Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν ἀργύραν οἰκοδομῆσαι, οὐχὶ πρῶτον ἔχοντες τὴν δαπάνην, εἰ ἔχει τὰ<sup>8</sup> πρὸς<sup>9</sup> ἀπαρτιζόν; 29 Ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ισχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται<sup>10</sup> ἐμπαίζειν αὐτῷ, 30 λέγοντες, "Οτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυεν ἐκτελέσαι. This man began to build, and was not able to finish. 31 Ὁ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεὺς<sup>11</sup> εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται<sup>12</sup> εἰ δυνατός<sup>13</sup> ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι<sup>14</sup> τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω<sup>15</sup> ὄντος, πρεσβείαν ἀποστέλλει<sup>16</sup> ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως, οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀπολείπει<sup>17</sup> τὰς ἀπολαύσεις τῶν πατρῴων, οὐ δύναται<sup>18</sup> μου μαθητὴς εἶναι<sup>19</sup>. 34 καλὸν<sup>20</sup> τὸ ἅλας<sup>21</sup>· ἐάν δὲ<sup>22</sup> τὸ ἅλας<sup>23</sup> μωρανθῇ<sup>24</sup> ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν<sup>25</sup> ἐστιν<sup>26</sup>· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν<sup>27</sup> ἀκούετω. ears to hear let him hear.

XV. Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying,

15 Ὅσαν δὲ ἔγγιζοντες αὐτῷ<sup>1</sup> πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἱ Φαρισαῖοι

1 αὐτοῦ LTTA. 2 τε LTTA. 3 εἶναι μου μαθητὴς LTTA. 4 — καὶ τὰ 5 ἑαυτοῦ LTA. 6 εἶναι μου LTTA. 7 — τὰ (read [the means]) OTTA. 8 εἰς τοὺς LTTA. 9 αὐτῷ ἐμπαίζειν LTTA. 10 ἐτέρῳ βασιλεὺς συμβαλεῖν LTTA. 11 βουλευέται will take counsel T. 12 ὑπαντῆσαι LTTA. 13 πόρρω αὐτοῦ W. 14 εἶναι μου LTTA. 15 + οὖν therefore T[Tr]A. 16 ἅλα T. 17 + καὶ also LTTA. 18 — ἀκούειν T. 19 αὐτῷ ἐγγιζόντες LTTA. 20 + τε both (the) LTTA.

καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὗτος ἁμαρτωλοὺς  
and the scribes, saying, This [man] sinners  
προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 Εἶπεν δὲ πρὸς αὐτοὺς  
receives and eats with them. And he spoke to them

τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ὑμῶν  
this parable, saying, What man of you

ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας<sup>1</sup> ἓν ἐξ αὐτῶν,<sup>2</sup> οὐ  
having a hundred sheep, and having lost one of them, <sup>2</sup>not

καταλείπει τὰ ἑννενήκοντα ἐννέα<sup>3</sup> ἐν τῇ ἐρήμῳ καὶ πορεύεται  
<sup>1</sup>leaves the ninety nine in the wilderness and goes

ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὐρὼν  
after that which has been lost, until he find it? And having found [it]

ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους<sup>4</sup> ἐαυτοῦ<sup>5</sup> χαίρων, 6 καὶ ἑλθὼν  
he lays [it] on his shoulders rejoicing, and having come

εἰς τὸν οἶκον συγκαλεῖ<sup>6</sup> τοὺς φίλους καὶ τοὺς γείτονας, λέ-  
to the house he calls together friends and neighbours, say-

γων αὐτοῖς, "Συγχαρήτέ<sup>7</sup> μοι, ὅτι εὗρον τὸ πρόβατόν μου.  
ing to them, Rejoice with me, for I have found my sheep

τὸ ἀπολωλός. 7 λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἦσται ἐν τῷ  
that was lost. I say to you, that thus joy shall be in the

οὐρανῷ<sup>8</sup> ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενή-  
heaven over one sinner repenting, [more] than over ninety

κοντα ἐννέα<sup>9</sup> δίκαιοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.  
pieces of silver, if she lose one piece, doth not

8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν  
Or what woman drachmas having ten, if she should lose a drachma

μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπι-  
one, lights not a lamp and sweeps the house and seeks care-

μελῶς ἕως ὅτου<sup>10</sup> εὕρῃ; 9 καὶ εὐρῶσα συγκαλεῖται<sup>11</sup>  
fully until she find [it]? and having found [it] she calls together

τάς φίλας καὶ κτὰς<sup>12</sup> γείτονας, λέγουσα, "Συγχαρήτέ<sup>13</sup> μοι, ὅτι  
friends and neighbours, saying, Rejoice with me, for

εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν,  
I have found the drachma which I lost. Thus, I say to you,

ἡ χαρὰ γίνεται<sup>14</sup> ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-  
joy there is before the angels of God over one sin-

τωλῷ μετανοοῦντι.  
ner repenting.

11 Εἶπεν δὲ, Ἄνθρωπός τις εἶχεν δύο υἱούς· 12 καὶ εἶπεν  
And he said, A man certain had two sons; and said

ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλ-  
the younger of them to [his] father, Father, give to me that <sup>14</sup>fall-

λον μέρος τῆς οὐσίας. καὶ<sup>15</sup> διέδωκεν αὐτοῖς τὸν βίον.  
ing [to me] portion of the property. And he divided to them the living.

13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα<sup>16</sup>  
And after not many days having gathered together all

ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ  
the younger son went away into a country distant, and there

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 δαπανή-  
wasted his property, living dissolutely. <sup>15</sup>Having

σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ὀσχυρὸς<sup>17</sup> κατὰ  
<sup>16</sup>spent <sup>17</sup>but <sup>18</sup>he all there arose a famine violent throughout

τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ  
that country, and he began to be in want. And

This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and

<sup>1</sup> ἀπολέσας should he lose Tr. <sup>2</sup> ἐξ αὐτῶν ἐν TrA. <sup>3</sup> ἐνενήκοντα ἐννέα LTTr. <sup>4</sup> αὐτοῦ TrA. <sup>5</sup> συγκαλεῖ T. <sup>6</sup> συγχαρήτέ T. <sup>7</sup> ἐν τῷ οὐρανῷ ἔσται TA. <sup>8</sup> οὐ Tr. <sup>9</sup> — τὰς LTTA. <sup>10</sup> γίνεται χαρὰ TrA. <sup>11</sup> δὲ LTTrA. <sup>12</sup> πάντα LTTrA. <sup>13</sup> ὀσχυρὰ LTTrAW





σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὁ ἄργισθ  
 'fattened, because safe and well' him 'he' received. 'He' was angry  
 δὲ καὶ οὐκ ἠθέλεν εἰσελθεῖν. ὁ ὁὖν πατὴρ αὐτοῦ  
 'but and was not willing to go in. 'The' therefore father of him  
 ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πα-  
 having gone besought him. But he answering said to 'fa-  
 ther' Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν  
 ther ['his], Lo, so many years I serve thee and never 'commandment  
 σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ  
 'thy' transgressed 'I, and to me never didst thou give a kid that with  
 τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ οὐνός σου οὗτος  
 my friends I might make merry; but when 'thy' son 'this  
 ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἐθυσας  
 who devoured thy living with harlots came, thou didst kill  
 αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον,  
 for him the 'calf' 'fattened. But he said to him, Child,  
 σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.  
 thou always with me art, and all that [is] mine 'thine' 'is.  
 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου  
 But to make merry and rejoice was becoming, because 'thy' brother  
 οὗτος νεκρός ἦν, καὶ ἰανέζησεν. καὶ ἀπολωλὼς ἦν, καὶ  
 'this' 'dead' 'was, and is alive again; and 'lost' 'was, and  
 εὑρέθη.  
 is found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς αὐτοῦ, Ἄνθρωπός  
 And he said also to his disciples, A man  
 τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὗτος διε-  
 'certain' there 'was' 'rich, who had a steward, and he was  
 βλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ  
 accused to him as wasting his goods. And  
 φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ  
 having called him he said to him, What [is] this I hear concerning  
 σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου. οὐ γὰρ ὀδυνήσῃ  
 thee? render the account of thy stewardship; for thou canst not  
 εἶτι οἰκονομεῖν. 3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,  
 any longer be steward. And said 'within' 'himself' 'the' 'steward,  
 Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ'  
 What shall I do, for my lord is taking away the stewardship from  
 ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. 4 Ἔγνων  
 me? To dig I am unable; to beg I am ashamed. I know  
 τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονο-  
 what I will do, that, when I shall have been removed [from] the steward-  
 μίας, δέξωνται με εἰς τοὺς οἴκους Παυτῶν. 5 Καὶ προσ-  
 ship, they may receive me into their houses. And call-  
 καλεσάμενος ἕνα ἕκαστον τῶν ὀφειλετῶν τοῦ κυρίου  
 ing to [him] 'one' 'each of the debtors 'lord  
 ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;  
 'of' 'his' he said to the first, How much owest thou to my lord?  
 6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ,  
 And he said, A hundred baths of oil. And he said to him, Take  
 Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πενήτη.  
 Take thy bill and sitting down quickly write fifty.

received him safe and  
 and. 28 And he was  
 angry, and would not  
 go in; therefore came  
 his father out, and in-  
 treated him. 29 And  
 he answering said to  
 his father, Lo, these  
 many years do I serve  
 thee, neither trans-  
 gressed I at any time  
 thy commandment;  
 and yet thou never  
 gavest me a kid, that I  
 might make merry  
 with my friends:  
 30 But as soon as this  
 thy son was come,  
 which hath devoured  
 thy living with har-  
 lots, thou hast killed  
 for him the fattened calf.  
 31 And he said unto  
 him, Son, thou art ever  
 with me, and all that  
 I have is thine. 32 It  
 was meet that we  
 should make merry,  
 and be glad: for this  
 thy brother was dead,  
 and is alive again; and  
 was lost, and is found.

XVI. And he said  
 also unto his disciples,  
 There was a certain  
 rich man, which had  
 a steward; and the same  
 was accused unto him  
 that he had wasted his  
 goods. 2 And he called  
 unto him, and said unto  
 him, How is it that I  
 hear this of thee? give  
 an account of thy  
 stewardship; for thou  
 mayest be no longer  
 steward. 3 Then the  
 steward said within  
 himself, What shall I  
 do? for my lord taketh  
 away from me the  
 stewardship: I cannot  
 dig; to beg I am  
 ashamed. 4 I am re-  
 solved what to do, that  
 when I am put out of  
 the stewardship, they  
 may receive me into  
 their houses. 5 So he  
 called every one of his  
 lord's debtors unto him,  
 and said unto the first,  
 How much owest thou  
 unto my lord? 6 And  
 he said, An hundred  
 measures of oil. And  
 he said unto him, Take  
 thy bill, and sit down  
 quickly, and write  
 fifty. 7 Then said he

ε δὲ but LTRa. f + αὐτοῦ his LTRa.

ι ἐζησεν is alive TTRa.

m — αὐτοῦ (read the disciples) TTRa.

TRa. q χρεοφειλετῶν LTRa.

k — καὶ T.

n δύνη TTRa.

o + ἐκ from [L] TTRa.

p ἐαυτῶν

s + τῶν the LTRa.

h σιτευτὸν μόσχον TTRa.

l — ἦν (read ἀπολωλὼς had been lost) LTRa.

s τὰ γράμματα bills LTRa.

to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fall, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth

κοντα. 7 Ἐπειτα ἐτέρω εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Then \* to another he said, And thou how much owest thou? Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι And he said, A hundred cors of wheat. And he says to him, Take σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπῆρσεν thy bill and write eighty. And ὡς αἰσίων ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίη- the \* lord the \* steward unrighteous because prudently he had σεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς done. For the sons of this age more \* prudent \* than \* the νιούς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. 9 Ἐγὼ sons of the \* light in \* generation \* their \* own \* are, And I ὑμῖν λέγω; \* Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς to you say, Make to yourselves friends by the mammon ἀδικίας, ἵνα ὅταν ἐκλίπῃτε δέξωνται ὑμᾶς εἰς τὰς of unrighteousness, that when ye fail they may receive you into the αἰώνιους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ eternal dwellings. He that [is] faithful in [the] least also ἐν πολλῷ πιστὸς ἐστίν· καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος in much faithful is; and he that in [the] least [is] unrighteous καὶ ἐν πολλῷ ἀδίκος ἐστίν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ also in much unrighteous is. If therefore in the unrighteous μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; mammon faithful ye have not been, the true who to you will entrust? 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ And if in that which [is] another's faithful ye have not been, ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκείτης δύναται δυοῖ your own who to you will give? No servant is able two κυρίοις δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον lords to serve, for either the one he will hate, and the other ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. he will love; or one he will hold to, and the other he will despise. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ. Ye are unable \* God \* to \* serve and mammon.

14 Ἐκούοντες ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάρ- And \* heard \* these \* things \* all also the Pharisees, \* covet- γυροὶ ὑπάρχοντες, καὶ ἐξεμυκτηρίζον αὐτόν. 15 καὶ εἶπεν ous \* being, and they derided him. καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιόν τῶν to them, Ye are they who justify themselves before τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν men, but God knows your hearts; for that \* among ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ ἐστίν. \* men \* highly \* thought \* of an abomination before God is, 16 Ὁ νόμος καὶ οἱ προφῆται ἐως ἰωάννου ἀπὸ The law and the prophets [were] until John: from τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς that time the kingdom of God is announced, and everyone \* into αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ it \* forces. But easier it is [for] the heaven and τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν, the earth to pass away, than of the law one tittle to fail. 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν Everyone who puts away his wife and marries another

τ — καὶ LTTA. \* τὰ γράμματα bills LTTA. † καὶ ἐγὼ TTA. ‡ ἑαυτοῖς ποιήσατε TA. § ἐκλίπῃ it shall fail LTTA. † + [αὐτῶν] (read their eternal dwellings) L. ‡ δώσει τῷ. \* — καὶ TTA[A]. b — ἐστίν (read [is]) GLTTAW. † μέχρι TTA. ‡ ἰωάννου TA.



μοιχεύει· καὶ ἑπᾶς<sup>1</sup> ὁ ἀπολελυμένῃν ἀπὸ ἀνδρός  
 commits adultery; and everyone who <sup>2</sup>her 'put 'away <sup>3</sup>from 'a husband  
 γαμῶν μοιχεύει.  
 marries commits adultery.

adultery: and whoso-  
 ever marrieth her that  
 is put away from her  
 husband committeth a-  
 dultory.

19 Ἀνθρώπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο  
 Now 'a 'man 'certain 'there 'was 'rich, and he was clothed in  
 πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς.  
 purple and fine linen, making good cheer daily in splendour.

20 πτωχὸς δὲ τις ἦν<sup>1</sup> ὀνόματι Λάζαρος, ὃς<sup>2</sup> ἐβέβλητο  
 And a 'poor 'man 'certain there was, by name Lazarus, who was laid  
 πρὸς τὸν πυλῶνα αὐτοῦ ἡ ἡλκωμένος,<sup>3</sup>  
 at his porch being full of sores, and desiring to be

τασθῆναι ἀπὸ τῶν ψιχίων τῶν<sup>4</sup> πιπτόντων ἀπὸ τῆς τραπέζης  
 satisfied from the crumbs which fell from the table  
 τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἵκατέλχον<sup>5</sup> τὰ  
 of the rich man; but even the dogs coming licked

ἑλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ  
 his sores. And it came to pass 'died 'the 'poor 'man, and  
 ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον<sup>6</sup> τοῦ<sup>7</sup>  
 'was 'carried 'away 'he by the angels into the bosom

Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23 καὶ ἐν  
 of Abraham. And died also the rich man, and was buried. And in  
 τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βα-  
 the hades having lifted up his eyes, being in tor-

σάνοις, ὁρᾷ<sup>8</sup> τὸν<sup>9</sup> Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν  
 ments, he sees Abraham 'afar off, and Lazarus in  
 τοῖς κόλποις αὐτοῦ· 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ  
 his bosom. And he crying out said, Father

Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ  
 Abraham, have compassion on me, and send Lazarus, that he may dip

τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-  
 the tip of his finger in water, and cool

σάν μου· ὅτι δυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπεν δὲ  
 my; for I am suffering in this flame. But 'said

Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες<sup>10</sup> σὺ<sup>11</sup> τὰ  
 'Abraham, Child, recollect that 'didst 'fully 'receive 'thou

ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·  
 thy good things in thy lifetime, and Lazarus likewise evil things.

νῦν δὲ ὁ<sup>12</sup>δε<sup>13</sup> παρακαλεῖται, σὺ δὲ δυνᾷσαι. 26 καὶ ῥεπὶ<sup>14</sup>  
 But now he is comforted, and thou art suffering. And besides

πᾶσιν ταῦτοις, μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστίρη-  
 all these things, between us and you a 'chasm great has been

ται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν<sup>15</sup> πρὸς ὑμᾶς  
 fixed, so that they who desire to pass hence to you

μὴ δύνωνται, μὴδὲ<sup>16</sup> οἱ<sup>17</sup> ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.  
 are unable, nor 'they 'thence 'to 'us 'can 'pass

27 Εἶπεν δὲ, Ἐρωτῶ<sup>18</sup> σὺν<sup>19</sup> σε, Πάτερ, ἵνα πέμψῃς  
 And he said, I beseech 'then 'thee, father, that thou wouldst send

αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελ-  
 him to the house of my father, for I have five bro-

φούς· ὅπως διαμαρτυρηταὶ αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ  
 there, so that he may earnestly testify to them, that 'not 'also 'they

19 There was a cer-  
 tain rich man, which  
 was clothed in purple  
 and fine linen, and  
 fared sumptuously  
 every day: 20 and there  
 was a certain beggar  
 named Lazarus, which  
 was laid at his gate,  
 full of sores, 21 and de-  
 siring to be fed with  
 the crumbs which fell  
 from the rich man's  
 table: moreover the  
 dogs came and licked  
 his sores. 22 And it  
 came to pass, that the  
 beggar died, and was  
 carried by the angels  
 into Abraham's bosom:  
 the rich man also died,  
 and was buried: 23 and  
 in hell he lift up his  
 eyes, being in torments,  
 and seeth Abraham  
 afar off, and Lazarus in  
 his bosom. 24 And he  
 cried and said, Father  
 Abraham, have mercy on  
 me, and send Lazarus  
 on me, and send Lazarus,  
 that he may dip the  
 tip of his finger in  
 water, and cool my  
 tongue; for I am tor-  
 mented in this flame.  
 25 But Abraham said,  
 Son, remember that  
 thou in thy lifetime  
 receivedst thy good  
 things, and likewise  
 Lazarus evil things:  
 but now he is comforted,  
 and thou art tor-  
 mented. 26 And beside  
 all this, between us and  
 you there is a great gulf  
 fixed: so that they  
 which would pass from  
 hence to you cannot;  
 neither can they pass  
 to us, that would come  
 from thence. 27 Then  
 he said, I pray thee  
 therefore, father, that  
 thou wouldst send  
 him to my father's  
 house: 28 for I have  
 five brethren; that he  
 may testify unto them,  
 lest they also come in-

<sup>1</sup> — πᾶς LITTA.

<sup>2</sup> — ἦν [L]ITTA.

<sup>3</sup> — ὃς [L]ITTA.

<sup>4</sup> ἐλκωμένος LITTAW.

<sup>5</sup> — ψιχίων τῶν (read τῶν that which) [L]TA; [τῶν ψιχίων] τῶν Tr.

<sup>6</sup> ἐπέλχον LITTA.

<sup>7</sup> — τοῦ GLITTAW. <sup>8</sup> — τὸν LITTA.

<sup>9</sup> — σὺ (read ἀπέλαβες thou didst fully receive) GTTA.

<sup>10</sup> ὡδε here (read παρακ. he is comforted) LITTAW.

<sup>11</sup> ἐν before T.

<sup>12</sup> ἐνθεν GLITTAW.

<sup>13</sup> — οἱ (read διαμ. can they pass) [L]A.

<sup>14</sup> σε οὖν LITTAW.

to this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

ἐλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου· 29 λέγει· ἑαυτῶν<sup>1</sup> may come to this place of torment, <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>him Ἀβραάμ, Ἐχουσιν ὡς Μωσῆα καὶ τοὺς προφῆτας· ἀκούσάτωσαν Ἀβραάμ, They have Moses and the prophets: let them hear αὐτῶν. 30 Ὁ δὲ εἶπεν, Οὐχί, πᾶτερ Ἀβραάμ· ἀλλ' ἐάν τις them. But he said, No, father Abraham, but if one ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. from [the] dead should go to them, they will repent. 31 Εἶπεν δὲ αὐτῷ, Εἰ ὡς Μωσῆς καὶ τῶν προφητῶν οὐκ And he said to him, If Moses and the prophets <sup>2</sup>not ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθῇ· <sup>1</sup>they <sup>2</sup>hear, not even if one from [the] dead should rise will they σὺνται. be persuaded.

XVII. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

17 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἄνενδεκτόν ἐστιν τοῦ<sup>1</sup> And he said to the disciples, Impossible it is that μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δὲ οὗ ἔρχεται. <sup>2</sup>should <sup>3</sup>not <sup>4</sup>come <sup>5</sup>offences, but woe [to him] by whom they come. 2 λυσιτελεῖ αὐτῷ εἰ μύλος ὄνικος περικείται περὶ It is profitable for him if a millstone turned by an ass is put about τὸν τράχηλον αὐτοῦ, καὶ ῥίπται εἰς τὴν θάλασσαν, ἢ ἵνα his neck, and he is cast into the sea, than that he should σκανδαλίῃ ἓνα τῶν μικρῶν τούτων. 3 προσέχετε he should cause <sup>6</sup>to <sup>7</sup>offend <sup>8</sup>one <sup>9</sup>of <sup>10</sup>these <sup>11</sup>little <sup>12</sup>ones. Take heed ἑαυτοῖς. ἐάν τις ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτιμήσῃ αὐτῷ· καὶ ἐάν μετανοήσῃ, ἀφες αὐτῷ. 4 καὶ ἐάν ἑπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ, καὶ ἑπτάκις τῆς seven times in the day he should sin against thee, and seven times in the ἡμέρας ἐπιστρέψῃ ἐπὶ σέ, λέγων, Μετανοῶ, ἀφήσεις αὐτόν. day should return to thee, saying, I repent, thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk-

5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθετε ἡμῖν And said the apostles to the Lord, Give more <sup>2</sup>to <sup>3</sup>us πίστιν. 6 Εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε<sup>1</sup> πίστιν, ὥς κόκκον <sup>2</sup>faith. But <sup>3</sup>said <sup>4</sup>the <sup>5</sup>Lord, If ye had faith, as a grain σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθητι, καὶ of mustard, ye might say to this sycamine tree, Be thou rooted up, and φυτεύθῃ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 7 Τίς δὲ be then planted in the sea, and it would obey you. But which οὗ μὲν δούλου ἔχον ἀροτριῶντα ἢ ποιμαίνοντα, ὃς of you <sup>8</sup>a <sup>9</sup>bondman <sup>10</sup>having ploughing or shepherding, who εἰσελθόντι ἐκ τοῦ ἀγροῦ εἰρήσει<sup>11</sup> εὐθὺς, Παρελθόντι <sup>12</sup> [to him] come in out of the field will say immediately, Having come ἄναψαι<sup>13</sup>; 8 ἀλλ' οὐχί ἐρεῖ αὐτῷ, Ἐτοίμασον τί recline [at table]? but will he not say to him, Prepare what δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ I may sup on, and girding thyself about serve me, while I eat and

<sup>1</sup> + δὲ (read but Abraham) LITRAW. <sup>2</sup> — αὐτῷ [τῶν]. <sup>3</sup> Μωσῆα LITRAW. <sup>4</sup> Μωυσέως LITRAW. <sup>5</sup> οὐδ' LITRA. <sup>6</sup> + αὐτοῦ (read his disciples) LITRAW. <sup>7</sup> — τοῦ Ε.

<sup>8</sup> τὰ σκάνδαλα μὴ ἐλθεῖν LITRA. <sup>9</sup> πλὴν οὐαὶ yet woe LITRA. <sup>10</sup> λίθος μυλικὸς a millstone LITRA. <sup>11</sup> τῶν μικρῶν τούτων ἓνα LITRA. <sup>12</sup> — δὲ and LITRA. <sup>13</sup> — εἰς σὲ LITRA. <sup>14</sup> ἀμαρτήσῃ LITRAW. <sup>15</sup> + [ἐάν] if L. <sup>16</sup> — τῆς ἡμέρας LITRA. <sup>17</sup> — ἐπὶ σέ G; πρὸς σέ LITRAW. <sup>18</sup> εἶπαν LITRA. <sup>19</sup> ἔχετε ye have LITRA. <sup>20</sup> [ἐξ] Tr. <sup>21</sup> + αὐτῷ to him [LITRAW. <sup>22</sup> εὐθὺς παρελθὼν (read Having come immediately recline) LITRA. <sup>23</sup> ἀνάψαι LITRAW.

πίω·<sup>π</sup> καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ; 9. Μὴ  
 drink; and after these things <sup>π</sup>shalt eat <sup>α</sup>and <sup>π</sup>drink <sup>π</sup>'thou?  
 ἡ ἀγαθὴ ἐστὶν τῷ δούλῳ· ἔκεινός<sup>π</sup> ὅτι ἐποίησεν τὰ διατά-  
 Is he thankful to that bondman because he did the things com-  
 χθέντα αὐτῷ; <sup>π</sup>οὐ δοκῶ. 10 οὕτως καὶ ὑμεῖς, ὅταν  
 manded him? I judge not. Thus also ye, when  
 ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, <sup>π</sup>ὅτι δού-  
 ye may have done all things commanded you, say,  
 λοι ἀγαθοὶ ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιή-  
 am <sup>π</sup>unprofitable are we, for that which we were bound to do we have  
 καμεν.  
 done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ  
 And it came to pass in his going up to Jerusalem  
 καὶ αὐτὸς διήρχετο διὰ μέσον<sup>π</sup> βεθαίνας καὶ Γαλι-  
 that he passed through [the] midst of Samaria and Gali-  
 λαίας. 12 καὶ εἰσερχόμενον αὐτοῦ εἰς τινα κώμην ἀπήντησαν<sup>π</sup>  
 lee. And on his entering into a certain village <sup>π</sup>met  
 αὐτῷ<sup>π</sup> δέκα λεπροὶ ἄνδρες, οἱ ἑστησαν πόρρωθεν· 13 καὶ  
<sup>π</sup>him <sup>π</sup>ten <sup>π</sup>leprous <sup>π</sup>men, who stood afar off. And  
 αὐτοὶ ἤραν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέη-  
 they lifted up [their] voice saying, Jesus. Master, have compas-  
 σον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες  
 sion on us. And seeing [them] he said to them, Having gone  
 ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπά-  
 shew yourselves to the priests. And it came to pass in <sup>π</sup>go-  
 γειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι  
 ing <sup>π</sup>their they were cleansed. And one of them, seeing that  
 ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν  
 he was healed, turned back, with a <sup>π</sup>voice <sup>π</sup>loud glorifying  
 θεόν· 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,  
 God, and fell on [his] face at his feet,  
 εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. 17 ἀποκριθεὶς  
 giving thanks to him: and he was a Samaritan. <sup>π</sup>Answering  
 δὲ ὁ Ἰησοῦς εἶπεν, Ἰούχι<sup>π</sup> οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐδὲ<sup>π</sup>  
<sup>π</sup>and <sup>π</sup>Jesus said, <sup>π</sup>Not <sup>π</sup>the <sup>π</sup>ten <sup>π</sup>were cleansed? but <sup>π</sup>the  
 ἐννέα ποῦ; 18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι  
<sup>π</sup>nine <sup>π</sup>where [are]? Were there not found [any] returning to give  
 δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ,  
 glory to God except this stranger? And he said to him,  
 Ἄναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.  
 Having risen up go forth; thy faith has cured thee.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ  
 And having been asked by the Pharisees, when is coming the  
 βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ  
 kingdom of God, he answered them and said, <sup>π</sup>Comes <sup>π</sup>not <sup>π</sup>the  
 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν,  
 kingdom <sup>π</sup>of <sup>π</sup>God with observation; nor shall they say,  
 Ἰδοὺ ὧδε, ἢ Ἰδοὺ<sup>π</sup> ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντός  
 Lo here, or Lo there; for lo, the kingdom of God is in the midst  
 ὑμῶν ἐστίν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς,<sup>π</sup> Ἐλεύσονται  
 of you is. And he said <sup>π</sup>to the disciples, <sup>π</sup>Will <sup>π</sup>come  
 the days which

en; and afterward thou shalt eat and drink? 9 Dost he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. 15 And it came to pass, that, as they went, they were cleansed. 16 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here, or lo there; for behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

<sup>π</sup> ἔχει χάριν LITRA.

<sup>π</sup> ἐκεῖνός (read the bondman) LITRA.

<sup>π</sup> αὐτῷ GLITRAW.

<sup>π</sup> οὐ δοκῶ [LITRA].

<sup>π</sup> ὅτι L. <sup>π</sup> ὅτι LITRAW.

<sup>π</sup> αὐτὸν (read in the going up)

[LITRA]. <sup>π</sup> μέσον LITRA.

<sup>π</sup> Σαμαρείτης T. <sup>π</sup> ἀπήντησαν T.

<sup>π</sup> αὐτῷ (read [him]) [LITRA].

<sup>π</sup> Σαμαρείτης T.

<sup>π</sup> οὐχ LTR.

<sup>π</sup> δὲ but [LITRA].

<sup>π</sup> ἰδοὺ TA.

<sup>π</sup> αὐτοῦ (read his

disciples) L.



when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other

ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-  
days, when ye will desire one of the days of the Son of  
θρόνου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἱροῦσιν ὑμῖν, Ἴδου  
man to see, and shall not see [it]. And they will say to you, Lo  
ἔωδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε μηδὲ διώξητε. 24 ὥσπερ γὰρ  
here, or Lo there; go not forth nor follow. 24 ὥσπερ γὰρ  
ἡ ἀστραπή ἣν ἀστράπτουσα ἐκ τῆς οὐρανῶν  
the lightning which lightens from the [one end] under heaven  
εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ  
to the [other end] under heaven shines, thus will be also the  
υἱὸς τοῦ ἀνθρώπου ὅτι ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ  
Son of man in his day. But first it behoveth  
αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς  
him many things to suffer, and to be rejected of generation  
ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε,  
this. And as it came to pass in the days of Noe,  
οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.  
thus shall it be also in the days of the Son of man.  
27 ἦσθιον, ἔπινον, ἐγάμον, ἐξεγα-  
They were eating, they were drinking, they were marrying, they were being  
μίζοντο, ἀχρεὶς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,  
given in marriage, until the day entered Noe into the ark,  
καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν ἅπαντας. 28 ὁμοίως  
and came the flood and destroyed all. 28 In like manner  
καὶ ὥς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἦσθιον, ἔπι-  
and as it came to pass in the days of Lot; they were eating, they were  
νον, ἠγόραζον, ἐπόλουν, ἐφύτευον, ψεκδο-  
drinking, they were buying, they were selling, they were planting, they were  
μουν. 29 ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων ἐβρεξεν  
building; but on the day went out Lot from Sodom it rained  
πῦρ καὶ θείον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν ἅπαντας. 30 κα-  
fire and sulphur from heaven and destroyed all. 30 In  
τὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπ-  
this way shall it be in the day the Son of man is revealed.  
τεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ δώματος, καὶ  
In that day [he] who shall be on the housetop, and  
τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά·  
his goods in the house, let him not come down to take away them;  
καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.  
and he in the field likewise let him not return to the things behind,  
32 μνημονεύετε τῆς γυναίκος Λώτ. 33 ὅς ἐάν τις ζητήσῃ τὴν  
Remember the wife of Lot. Whoever may seek  
ψυχὴν αὐτοῦ σώσῃ, ἀπολέσει αὐτήν· καὶ ὅς ἐάν τις ἀπολέσῃ  
his life to save, shall lose it; and whoever may lose  
αὐτήν, ζωογονήσῃ αὐτήν. 34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ  
it, shall preserve it. I say to you, In that night  
ἔσονται δύο ἐπὶ κλίνης ἑμίας· ὁ εἰς παραληφθήσε-  
there shall be two [men] upon bed one; the one shall be ta-  
ταί, καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο ἔσονται ἀλ-  
ken, and the other shall be left. Two [women] shall be grind-

<sup>1</sup> ἐκεῖ, ἢ (— ἡ TTr) ἰδοὺ ὧδε TTrA. <sup>1</sup> — ἡ T[TrA]. <sup>m</sup> ὑπὸ τὸν under the LITTrA. <sup>n</sup> — καὶ  
G[L]ITTrAW. <sup>o</sup> — ἐν τῇ ἡμέρᾳ αὐτοῦ L. <sup>p</sup> — τοῦ GLITTrAW. <sup>q</sup> — τοῦ E. <sup>r</sup> ἐγαμίζοντο  
LITTrA. <sup>s</sup> πάντας LITTrA. <sup>t</sup> καθὼς according as TTrA. <sup>v</sup> ταῦτα in the same way GLW;  
τὰ αὐτὰ in the same way TTrA. <sup>w</sup> — τῷ (read a field) TTrA. <sup>x</sup> περιποιήσασθαι to gain  
TTrA. <sup>y</sup> ἂν TrA. <sup>z</sup> ἀπολέσει shall lose T. <sup>a</sup> — αὐτήν (read [it]) [L]ITTrA. <sup>b</sup> [μίας] L.  
<sup>c</sup> — ὁ GLITTrAW. <sup>d</sup> παραληφθήσεται LITTrA. <sup>e</sup> ἔσονται δύο LITTrA.

θουσαι ἐπὶ τὸ αὐτό· <sup>1</sup>μία ἑπαλαμφθήσεται, <sup>2</sup>καὶ ἡ ἑτέρα  
 ing together; one shall be taken, and the other  
 ἀφεθήσεται. <sup>3</sup>37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ,  
 shall be left. And answering they say to him, Where,  
 κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα ἐκεῖ συναχθή-  
 Lord? And he said to them, Where the body [is] there will be gathered  
 σονται οἱ αἰετοί.  
 together the eagles

left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is; thither will the eagles be gathered together.

18 Ἐλεγεν δὲ· <sup>1</sup>καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν  
 And he spoke also a parable to them to the purport that it behooves  
 πάντοτε προσεῖχεσθαι, <sup>1</sup>καὶ μὴ ἑκκακεῖν, <sup>2</sup>2 λέγων,  
 "always "to "pray [them] and not "to faint, saying,  
 Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος  
 A "judge "certain there was in "certain "a city, God not fearing  
 καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3 χήρα δὲ <sup>1</sup>ἦν ἐν τῇ  
 and man not respecting. And a widow there was in  
 πόλει ἐκεῖνη, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδικήσόν  
 that city, and she was coming to him, saying, Avenge me of mine  
 με ἀπὸ τοῦ ἀντιδικου μου. 4 Καὶ οὐκ ᾔθελεν <sup>1</sup>ἐπὶ χρόνον.  
 me of mine adverse party. And he would not for a time;  
 μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι  
 but afterwards he said within himself, If even God I fear not  
 καὶ ἄνθρωπον οὐκ ἐντρέπομαι. 5 διὰ γε τὸ παρεῖχεν μοι  
 and man "not "respect, yet because "causes "me  
 κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος  
 "trouble "this "widow I will avenge her, lest perpetually  
 ἐρχομένη ἐπιωπιάξῃ με. 6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί  
 coming she harass me. And said the Lord, Hear what  
 ὁ κριτὴς τῆς ἀδικίας λέγει. 7 ὁ δὲ θεὸς οὐ μὴ <sup>1</sup>ποιήσει τὴν  
 the "judge "unrighteous says. And "God "not "shall execute the  
 ἐκδίκισιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτόν.  
 avenging of his elect who cry "to him  
 ἡμέραν καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 8 λέγων  
 day and night, and [is] being patient over them? I say  
 ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκισιν αὐτῶν ἐν τάχει. πλὴν  
 to you, that he will execute the avenging of them speedily. Nevertheless  
 ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν  
 the Son of man having come "indeed "will "he find faith  
 ἐπὶ τῆς γῆς;  
 on the earth?

9 Εἶπεν δὲ καὶ <sup>1</sup>πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς  
 And he spoke also to some who trusted in themselves  
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-  
 that they are righteous and despised the rest "para-  
 βολὴν ταύτην. 10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν  
 ble "this: "Men "two went up into the temple  
 προσεύξασθαι· <sup>1</sup>ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης 11 ὁ  
 to pray; the one a Pharisee and the other a tax-gatherer: The  
 Φαρισαῖος σταθεὶς <sup>2</sup>πρὸς ἑαυτόν ταῦτα προσηύχετο, Ὁ θεός,  
 Pharisee standing, with himself thus was praying, God,  
 God, I thank thee, that

XVIII. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, neither regarded man: 3 and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that

f + h the EBLT[Tr].L. 3 παραλημφθήσεται LITTA. h ἡ δὲ TTa. i + verse 36, Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Two [men] shall be in the field; the one shall be taken, and the other left E. j συναχθῆσονται [καὶ αὐτοῖς] οἱ αἰετοί L; καὶ οἱ αἰετοὶ ἐπισυναχθήσονται TTa. k — καὶ LT[Tr]. l + αὐτοὺς them LITTA.W. m ἐγκατεῖν LITAA; ἐγκατεῖν T. n + τις certain E. o ἤθελεν LITAA.W. p ταῦτα δὲ Tr. q οὐδὲ ἄνθρωπον nor man LITTA. r ποιήσῃ LITTA. s αὐτῷ TTa. t μακροθυμῶν is patient LITTA. u [καὶ] L. v — ὁ LITAA. w ταῦτα πρὸς ἑαυτόν Tr; — πρὸς ἑαυτόν T.







hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, Thou Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

δὲ ὄχλον διαπορευομένου ἐπυνθάνετο τί<sup>1</sup> εἴη τοῦτο.  
And a crowd passing along he asked what might be this.  
37 ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.  
And they told him, Jesus the Nazarean is passing by.  
38 Καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ<sup>2</sup> Δαβίδ,<sup>3</sup> ἐλέησόν με.  
And he called out saying, Jesus, Son of David, have pity on me.  
39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα<sup>4</sup> σιωπήσῃ.<sup>5</sup>  
And those going before rebuked him that he should be silent, but he much more cried out, Son of David, have pity on me.  
40 Σταθεὶς δὲ<sup>6</sup> ὁ<sup>7</sup> Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.  
And having stopped Jesus commanded him to be brought to him. And having drawn near he asked him, 41 λέγων, Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.  
ing, What to thee desirest thou? I shall do? And he said, Lord, that I may receive sight.  
42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον.  
And Jesus said to him, Receive sight: thy faith hath saved thee.  
43 Καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν<sup>8</sup> ἔδωκεν αἶνον τῷ θεῷ.  
And immediately he received sight, and followed him, glorifying God. And all the people having seen [it] gave praise to God.

XIX. And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was topas<sup>1</sup> that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ.<sup>2</sup> 2 καὶ ἰδοί, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ ὁ<sup>3</sup>τος ἦν<sup>4</sup> πλούσιος.<sup>5</sup> 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.<sup>6</sup> 4 καὶ προδραμὼν<sup>7</sup> ἔμπροσθεν ἀνέβη ἐπὶ<sup>8</sup> συκομωραίαν,<sup>9</sup> ἵνα ἰδῇ αὐτόν· ὅτι<sup>10</sup> δι<sup>11</sup> ἐκείνης ἡμέλλεν διέρχεσθαι.<sup>12</sup> 5 καὶ ὥς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς<sup>13</sup> εἶδεν αὐτόν, καὶ<sup>14</sup> εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.<sup>15</sup> 6 καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων.<sup>16</sup> 7 καὶ ἰδόντες<sup>17</sup> ἅπαντες<sup>18</sup> διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.<sup>19</sup> 8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδοὺ, τὰ ἡμίση<sup>20</sup>! τῶν ὑπαρχόντων μου,<sup>21</sup> κύριε, δίδωμι τοῖς πτωχοῖς<sup>22</sup>!

<sup>1</sup> + [ἀν] LTr. <sup>2</sup> Δαυίδ GW; Δαυεῖδ LTrA. <sup>3</sup> σιγήσῃ LTrA. <sup>4</sup> [ὁ] Tr.  
P — λέγων [T]Tr[A]. <sup>5</sup> Ἱερεϊχῷ T. <sup>6</sup> αὐτός (— ἦν [L]TrA) LTrA; — οὗτος T. <sup>7</sup> + εἰς  
τὸ τοῦ (read ἔμπρ. front.) T[A]. <sup>8</sup> συκομωρεάν EGTTrAW; συκομωρεάν L. <sup>9</sup> + δι  
OLTTrAW. <sup>10</sup> — εἶδεν αὐτόν, καὶ TTr[A]. <sup>11</sup> πάντες LTrAW. <sup>12</sup> ἡμίσεια L; ἡμίσεια TTrA.  
<sup>13</sup> μὲν τῶν ὑπαρχόντων TTrA. <sup>14</sup> τοῖς πτωχοῖς δίδωμι TTrA.

καὶ εἰ τινὸς τι ἔσυκοφάντησα, ἀποδίδωμι τετρα-  
and if of anyone anything I took by false accusation, I return four-  
πλοῦν. 9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία  
fold. And said to him Jesus, To-day salvation

τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ  
to this house is come, inasmuch as also he a son of Abraham  
ἔστιν. 10 ἤλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι  
is: for came the Son of man to seek and to save

τὸ ἀπολωλός.  
that which has been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παρα-  
But as were hearing they these things, adding he spoke a para-

βολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν  
ble, because near he was Jerusalem, and thought  
αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-  
they that immediately was about the kingdom of God to be

φαίνεσθαι. 12 εἶπεν οὖν, Ἄνθρωπός τις ἐυγενὴς ἐπορεύθη  
manifested. He said therefore, A man certain high born proceeded  
εἰς χώραν μακράν, λαβεῖν ἐαυτῷ βασιλείαν καὶ ὑποστρέψαι.  
to a country distant, to receive for himself a kingdom and to return.

13 καλέσας δὲ δέκα δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς,  
And having called ten of his bondmen he gave to them ten minas,  
καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.  
and said to them, Trade until I come.

14 Οἱ δὲ πολῖται αὐτοῦ ἔμισουν αὐτόν, καὶ ἀπέστειλαν πρε-  
But his citizens hated him and sent an em-  
βαίαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον  
bassy after him, saying, We are unwilling [for] this [man]

βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπαυλεῖν  
to reign over us. And it came to pass on coming back again  
αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτὴν  
his having received the kingdom, that he directed to be called to him

τούς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον, ἵνα  
these bondmen to whom he gave the money, in order that  
ἐγῶν ὅτις τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ  
he might know what each had gained by trading. And came up the

πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου ἡ προσειργάσατο δέκα μνᾶς.  
first, saying, Lord, thy mina has produced ten minas.  
17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ  
And he said to him, Well! good bondman; because in a very little

πιστὸς ἐγένου, ὡς θὺ ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.  
faithful thou wast, be thou authority having over ten cities.  
18 Καὶ ἤλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἔποίησεν  
And came the second, saying, Lord, thy mina has made

πέντε μνᾶς. 19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω  
five minas. And he said also to this one, And thou be over  
πέντε πόλεων. 20 Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ ἡ  
five cities. And another came, saying, Lord, behold

μνᾶ σου, ἣν ἔχον ἀποκειμένην ἐν σουδαρίῳ. 21 ἐφοβούμην  
thy mina, which I kept laid up in a handkerchief. I feared  
γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις δ'  
for thee, because a man harsh thou art; thou takest up that

taken any thing from any man by false accu-  
sation, I restore him  
fourfold. 9 And Jesus  
said unto him This  
day is salvation come  
to this house, forso-  
much as he also is a  
son of Abraham, 10 For  
the Son of man is come  
to seek and to save that  
which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that

b — ἐστιν (read [is]) T. c εἶναι αὐτὸν Ἱερουσαλὴμ L; εἶναι Ἱερουσαλὴμ αὐτὸν TTrA.  
d ἐν ᾧ LTTA. e ἐδόκει he had given LTTA. f γνοί LTTA. g τί διεπραγματεύσαντο  
what they had gained by trading TTrA. h δέκα προσειργάσατο (προσεργ. Tr.) LTTA. i εὖγε  
well done LTTA. k ἡ μνᾶ σου, κύριε, TTrA, l ἐπάνω γίνου TA, m + ὁ θεός (ἕτερος  
other) LTTA.



thou layedst not down, and I repeat that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they

οὐκ ἔθηκες καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 Λέγει τῷ σου didst not lay down and thou reapest what thou didst not sow. 22<sup>He</sup> says <sup>1</sup>but αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦ-  
λῃ. ᾧ δὲ εἶπες, ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων δὲ man: thou knewest that I <sup>2a</sup>a man <sup>2b</sup>harsh <sup>2c</sup>am, taking up what  
οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα. 23 Καὶ ὁ διατί<sup>1</sup> I did not lay down and reaping what I did not sow! and why  
οὐκ ἔδωκας <sup>1</sup>τὸ ἀργύριόν μου<sup>2</sup> ἐπὶ τῇ<sup>3</sup> τράπεζαν, καὶ ἐγὼ<sup>4</sup> didst thou not give my money to the bank, that I  
ἐλθὼν σὺν τόκῳ ἂν ἐπραξα αὐτό<sup>5</sup>; 24 Καὶ τοῖς παρε-  
-coming with interest might have required it? And to those stand-  
-ing by he said, Take from him the mina, and give [it] to him who  
τὰς δέκα μνᾶς ἔχοντι. 25 Καὶ εἶπον αὐτῷ, Κύριε, ἔχει the ten minas has, (And they said to him, Lord, he has  
δέκα μνᾶς. 26 Λέγω γάρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι do-  
-ten minas.) For I say to you, that to everyone who has shall be  
θήσεται ἀπὸ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται given; but from him who has not, even that which he has shall be taken  
ἀπ' αὐτοῦ. 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους<sup>1</sup> τοὺς from him. Moreover <sup>2</sup>mine enemies <sup>3</sup>those who  
μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε were unwilling [for] me to reign over them, bring here  
καὶ κατασφάζετε<sup>1</sup> ἐμπροσθέν μου. and slay [them] before me.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθεν, ἀναβαίνων And having said these things he went on before, going up  
εἰς Ἱερουσόλυμα. 29 Καὶ ἐγένετο ὥς ἤγγισεν εἰς Βηθ- to Jerusalem. And it came to pass as he drew near to Beth-  
-phage καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, phage and Bethany, towards the mount called of Olives,  
ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ, 30 εἰπὼν, Ὑπάγετε εἰς he sent two of his disciples, saying, Go into  
τὴν κατέναντι κώμην ἐν ᾗ εἰσπορεύομενοι εὐρήσετε the <sup>2</sup>opposite [<sup>3</sup>you] 'village, in which entering ye will find  
πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν<sup>1</sup> a colt tied, on which no one <sup>2</sup>ever <sup>3</sup>yet <sup>4</sup>of men sat:  
<sup>5</sup>λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἴαν τις ὑμᾶς ἐρωτᾷ, having loosed it bring [it]. And if anyone <sup>2</sup>you <sup>3</sup>ask,  
<sup>4</sup>διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ κύριος Why do ye loose [it]? thus shall ye say to him, Because the Lord  
αὐτοῦ χρειαν ἔχει. 32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι <sup>3</sup>of <sup>4</sup>it <sup>5</sup>need <sup>6</sup>has. And having departed those who had been sent  
εἰδρον καθὼς εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν πῶλον found as he had said to them. And on their loosing the colt  
εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; <sup>2</sup>said <sup>3</sup>the <sup>4</sup>masters <sup>5</sup>of <sup>6</sup>it to them, Why loose ye the colt?  
34 Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρειαν ἔχει. 35 Καὶ ἤγαγον And they said, The Lord <sup>3</sup>of <sup>4</sup>it <sup>5</sup>need <sup>6</sup>has. And they led  
αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρρίψαντες<sup>1</sup> ἐαυτῶν τὰ ἱμά- it to Jesus; and having cast their gar-

<sup>1</sup> — but TTa. <sup>2</sup> διὰ τί LTa. <sup>3</sup> μὲν τὸ ἀργύριον LTTa. <sup>4</sup> — τὴν (read a bank) LTTa. <sup>5</sup> — καὶ γὰρ LTTa. <sup>6</sup> αὐτὸ ἐπραξα LTTa. <sup>7</sup> εἶπαν LTTa. <sup>8</sup> — γὰρ for [L] [T] [T]a. <sup>9</sup> — ἀπ' αὐτοῦ [L] [T]a. <sup>10</sup> τοὺς these TTa. <sup>11</sup> + αὐτοῖς them TTa. <sup>12</sup> Βηθανία A. <sup>13</sup> — αὐτοῦ (read the disciples) [T] [T]a. <sup>14</sup> λέγων LTr. <sup>15</sup> + καὶ and TTa. <sup>16</sup> διὰ τί LTa. <sup>17</sup> — αὐτῷ [L] [T] [T]a. <sup>18</sup> εἶπαν LTTa. <sup>19</sup> + ὅτι because LTTa. <sup>20</sup> ἐπιρρίψαντες LTTa. <sup>21</sup> αὐτῶν LTTa.

τια· ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευο-  
ments on the colt, they put 'on [it] 'Jesus.  
μένον. δὲ αὐτοῦ ὑπεστρώνουν τὰ ἱμάτια·<sup>κ</sup> αὐτῶν<sup>λ</sup> ἐν τῇ ὁδῷ.  
And as he went they were strewing their garments in the way.

37 Ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους  
And as he drew near already at the descent of the mount  
τῶν ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρον-  
of Olives began all the multitude of the disciples, rejoic-  
τες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ<sup>λ</sup> πασῶν<sup>μ</sup> ὧν  
ing, to praise God with a voice loud for all which

εἶδον· δυνάμεων. 38 λέγοντες, Εὐλογημένος ὁ  
they had seen [the] works of power, saying, Blessed the  
ἐρχόμενος<sup>ν</sup> βασιλεὺς ἐν ὀνόματι κυρίου·<sup>π</sup> εἰρήνη ἐν  
coming king in [the] name of [the] Lord. Peace in

οὐρανῷ<sup>π</sup> καὶ δόξα ἐν ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων  
heaven and glory in [the] highest. And some of the Pharisees  
ἀπὸ τοῦ ὄχλου<sup>π</sup> εἶπον<sup>λ</sup> πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον  
from the crowd said to him, Teacher, rebuke  
τοῖς μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω  
thy disciples. And answering he said to them, I say

ὑμῖν, ὅτι<sup>λ</sup> ἐὰν οὗτοι<sup>π</sup> σωπῇσιν<sup>μ</sup> οἱ λίθοι<sup>ν</sup> κεκράζονται.  
to you, that if these should be silent the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ' αὐτῇ,<sup>λ</sup>  
And as he drew near, seeing the city he wept over it,

42 λέγων, Ὅτι εἰ ἔγνων καὶ σύ, καί γε<sup>λ</sup> ἐν τῇ ἡμέρᾳ  
saying, If thou hadst known, even thou, even at least in day

σου<sup>λ</sup> ταῦτα, τὰ πρὸς εἰρήνην σου<sup>λ</sup> νῦν δὲ ἐκρύβη ἀπὸ  
thy this, the things for peace thy: but now they are hid from  
ὀφθαλμῶν σου<sup>λ</sup> 43 ὅτι ἤζουσιν ἡμέραι ἐπὶ σέ καὶ περιβα-  
thine eyes; for shall come days upon thee that shall cast

λοῦσιν<sup>λ</sup> οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσιν σε  
about thine enemies a rampart thee, and shall close around thee

καὶ συνέουσίν σε πάντοθεν, 44 καὶ ἐδαφιοῦσιν  
and keep in thee on every side, and shall level with thee the ground

σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν<sup>λ</sup> ἐν σοί λίθον  
thee and thy children in thee, and shall not leave in thee a stone

ἐπὶ λίθῳ<sup>λ</sup>· ἀνὴρ ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς  
upon a stone, because thou knewest not the season of thy visitation  
σου.  
thy.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς  
And having entered into the temple he began to cast out those

πωλοῦντας<sup>λ</sup> ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς,  
selling in it and buying, saying to them,

Γέγραπται, <sup>β</sup> Ὁ οἶκος μου οἶκος προσευχῆς ἐστίν·<sup>λ</sup> ὑμεῖς δὲ  
It has been written, My house a house of prayer is; but ye

αὐτὸν ἐποίησατε σπήλαιον ληστῶν. 47 Καὶ ἦν διδάσκων  
it have made a den of robbers. And he was teaching

τὸ κατ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
day by day in the temple; and the chief priests and the scribes

cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!

but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes

<sup>κ</sup> αὐτῶν Tr. <sup>λ</sup> πάντων LTr. <sup>μ</sup> — ἐρχόμενος T. <sup>ν</sup> ἐν οὐρανῷ εἰρήνην TrA. <sup>π</sup> εἶπαν LTrA. <sup>ρ</sup> — αὐτοῖς TTrA. <sup>σ</sup> [ὅτι] Tr. <sup>τ</sup> σωπῇσιν shall be silent LTrA. <sup>υ</sup> κράζουσιν TrA. <sup>φ</sup> αὐτῇ LTrA. <sup>ζ</sup> καί γε GT; — καί γε [L]TrA. <sup>η</sup> — σου LTrA. <sup>θ</sup> [σου] LTrA. <sup>ι</sup> παρεμβalοῦσιν shall place near T. <sup>κ</sup> λίθον ἐπὶ λίθον (λίθω L) ἐν σοί LTrA. <sup>λ</sup> — ἐν αὐτῷ καὶ ἀγοράζοντας TrA. <sup>μ</sup> + ὅτι L; + καὶ ἔσται, and shall be TrA. <sup>ν</sup> — ἐστίν TrA.





γρίτον<sup>11</sup> οἱ δὲ καὶ τοῦτον<sup>12</sup> τραυματίσαντες ἐξέβαλον.  
a third; and they also him having wounded cast [him] out.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πῶ μὲν  
And said the lord of the vineyard, What shall I do? I will send

τὸν υἱόν μου τὸν ἀγαπητόν<sup>13</sup> ἵσως τοῦτον ἰδόντες<sup>14</sup> ἐντρα-  
my son the beloved; perhaps him having seen they will

πήσονται. 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο<sup>15</sup>  
respect. But having seen him the husbandmen reasoned

πρὸς ἑαυτούς<sup>16</sup> λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος<sup>17</sup>· ἰδεῦτε<sup>18</sup>  
among themselves, saying, This is the heir; come

ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
let us kill him, that ours may become the inheritance.

15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.  
And having cast forth him outside the vineyard they killed

τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;  
[him]. What therefore will do to them the lord of the vineyard;

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει  
He will come and will destroy these husbandmen, and will give

τὸν ἀμπελῶνα ἄλλοις. 17 Ἀκούσαντες δὲ<sup>19</sup> εἶπον, 18 Μὴ  
the vineyard to others. And having heard [it] they said, Not

γένοιτο. 17 Ὅ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ  
may 'it be! But he looking at them said, What then is that

γεγραμμένον τούτο, λίθον ὃν ἀπεδοκίμασαν οἱ  
has been written this, [The] stone which rejected they that

οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς  
build, this is become head of [the] corner? Everyone

ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν  
that falls on that stone will be broken, but on whomsoever

πέσῃ λικμήσει αὐτόν. 19 Καὶ μὲλῃσαν<sup>20</sup> οἱ  
it may fall it will grind to powder him. And sought the

ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>21</sup> ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας  
chief priests and the scribes to lay on him hands

ἐν αὐτῇ τῇ ᾠρᾷ, καὶ ἐφοβήθησαν τὸν λαόν<sup>22</sup> ἔγνωσαν γὰρ ὅτι  
in that hour, and they feared the people; for they knew that

πρὸς αὐτοὺς ὁ τὴν παραβολὴν ταύτην εἶπεν.<sup>23</sup>  
against them this parable he speaks.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὕπο-  
And having watched [him] they sent secret agents, feign-

κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται  
ing themselves righteous to be, that they might take hold

αὐτοῦ λόγου, εἰς τὸ<sup>24</sup> παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ  
of him in discourse, to the [end] to deliver up him to the power and

τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτόν, λέγον-  
to the authority of the governor. And they questioned him, saying,

τες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ  
ing, Teacher, we know that rightly thou sayest and teachest, and

οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
acceptest not [any man's] person, but with truth the way

τοῦ θεοῦ διδάσκεις. 22 ἔξισιν<sup>25</sup> Καίσαρι φόρον δοῦναι  
of God teachest: is it lawful for us to Caesar tribute to give

ἢ οὐ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς  
or not? But perceiving their craftiness he said to

they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send

my beloved son: it may be they will reverence

him when they see him. 14 But when the husbandmen saw him, they reasoned among

themselves, saying, This is the heir: come, let us kill him, that

the inheritance may be ours. 15 So they cast him out of the vine-

yard, and killed him. What therefore shall

the lord of the vineyard do unto them? 16 He shall come and

destroy these husbandmen, and shall give the vineyard to others.

And when they heard it, they said, God forbid. 17 And he beheld

them, and said, What is this then that is written, The stone

which the builders rejected, the same is become the head of the corner? 18 Whosoever

shall fall upon that stone shall be broken; but on whomsoever

it shall fall, it will grind him to powder. 19 And the chief priests

and the scribes the same hour sought to lay hands on him; and

they feared the people: for they perceived that he had spoken this pa-

rabable against them.

20 And they watched him, and sent forth spies, which should

feign themselves just men, that they might take hold of his words,

that so they might deliver him unto the power and authority

of the governor. 21 And they asked him, saying, Master, we know that thou

sayest and teachest rightly, neither acceptest thou the person

of any, but teachest the way of God truly: 22 is it lawful

for us to give tribute unto Caesar, or no? 23 But he perceived

their craftiness, and said unto them, Why

• κἀκεῖνον L. — ἰδόντες LITR[A]. ε διελογίζαντο L. ὁ ἀλλήλους one another TTR.A.  
1 — δεῦτε LITR.A. 2 οἱ δὲ ἀκούσαντες L. 3 εἶπαν LITR.A. 4 ἐξήκον L. 5 γραμματεῖς  
καὶ οἱ ἀρχιερεῖς LITR.A. 6 εἶπεν τὴν παραβολὴν ταύτην LITR.A. 7 ἐγκαθέτους T. 8 λόγον  
[read of his discourse] Tr. 9 ὥστε so as LITR.A. 10 ἡμᾶς TTR.A.

tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

αὐτοῦς, ἵτις με πειράζετε; 24 Ἐπιδείξατέ μοι δηνάριον· ὃν τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; 25 Ἀποκριθέντες δὲ εἶπον, Καίσαρος. 26 Ὁ δὲ εἶπεν αὐτοῖς, Ἄποδοτε τοῖνυν τὰ Καίσαρος. Καὶ αὐτοῖς, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ τὴν ῥῆματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντι-λεγοντες ἄναστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν, 28 λέγοντες, Διδάσκαλε, ὁ Μωσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29 Ἐπτά οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 30 καὶ ἔλαβεν ὁ δευτέρος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· 31 καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· 32 ὕστερον δὲ πάντων ἡ μάστις θάνατος καὶ ἡ γυνή. 33 Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου ἀντιλογίζονται· λέγουσιν αὐτοῖς ὅτι ἡμεῖς, οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίζονται· 35 οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται· 36 οὔτε γὰρ ἀποθάνουσιν ἔτι δύνανται ἰσαγγελοῖ· γὰρ εἰσιν, καὶ υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ ὁ Μωσῆς ἐμήνυσεν ἐπὶ τῆς

τ — Τί με πειράζετε TTrA. ν δείξατέ GLTTrAW. \* + [οἱ δὲ εἶδον, καὶ εἶπεν] and they shewed [it]. And he said L. 2 οἱ (read and they said) T. 3 εἶπαν TTrA. 4 πρὸς αὐτούς TTrA. 5 Τοῖνυν ἀπόδοτε TTrA. 6 + τῷ T. 7 τοῦ (read [his]) A. 8 λέγοντες (read who say there is not (μὴ) a resurrection) Tr. 9 Μωσῆς LTTTrAW. 10 ἦ should be LTTrA. 11 — ἔλαβεν TTrA. 12 — τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος TTrA. 13 + [ὡσαύτως] likewise L. 14 + καὶ even E. 15 — δὲ πάντων LTTrA. 16 καὶ ἡ γυνὴ ἀπέθανεν TTrA. 17 ἡ γυνὴ οὖν ἐν τῇ τῇ woman therefore in the TA. 18 — ἀποκριθεὶς LTTrA. 19 γαμίζονται LTTrA. 20 γαμίζονται A. 21 οὐδὲ LTTrA. 22 — τοῦ TTrA.

βάτον, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν<sup>1</sup> θεὸν  
bush, when he called [the] Lord the God of Abraham and the God  
Ἰσαὰκ καὶ τὸν<sup>2</sup> θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν,  
of Isaac and the God of Jacob; but God<sup>3</sup> he is not of [the] dead,  
ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθεὶς  
but of [the] living; for all for him live. <sup>2</sup>Answering

τες δὲ τινες τῶν γραμματέων εἶπον, Ἰδού, διδάσκαλε, καλῶς  
and some of the scribes said, Teacher, well  
εἶπας. 40 Οὐκέτι<sup>4</sup> δὲ<sup>5</sup> ἐτόλμων ἐπερωτᾶν αὐτὸν  
thou hast spoken. <sup>2</sup>Not<sup>3</sup> any<sup>4</sup> more<sup>5</sup> and did they dare to ask him  
οὐδέν.  
anything.  
(i.e. nothing.)

41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν  
And he said to them, How do they say the Christ <sup>2</sup>Son  
Ἰδαβιδ<sup>1</sup> εἶναι; 42 καὶ αὐτὸς<sup>2</sup> Ἰδαβιδ<sup>1</sup> λέγει ἐν βιβλῳ  
of David<sup>1</sup> is? and <sup>2</sup>himself<sup>1</sup> David says in [the] book  
ψαλμῶν, Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,  
of Psalms, <sup>2</sup>Said<sup>1</sup> the<sup>2</sup> Lord to my Lord, Sit on my right hand,  
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.  
until I place thine enemies [as] a footstool for thy feet.  
44 Ἰδαβιδ<sup>1</sup> οὖν κύριον αὐτὸν<sup>2</sup> καλεῖ, καὶ πῶς ἐνιός αὐτοῦ<sup>3</sup>  
David therefore<sup>2</sup> Lord<sup>2</sup> him<sup>1</sup> calls, and how his son  
ἐστιν;  
is he?

45 Ἀκούοντες δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς  
And as they were listening all the people he said to disciples  
αὐτοῦ, 46 Προσεχετέον ἀπὸ τῶν γραμματέων τῶν θελοντῶν  
his, Beware of the scribes who like  
περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς  
to walk in robes, and love salutations in the  
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-  
market-places and first seats in the synagogues and first  
τοκλισίας ἐν τοῖς δείπνοις· 47 οἱ κατεσθίουσιν τὰς οἰκίας  
places in the suppers; who devour the houses  
τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι  
of widows, and as a pretext at great length pray. These  
ἰληψονται<sup>1</sup> περισσότερον κρίμα.  
shall receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν  
And having looked up he saw the casting<sup>2</sup> their gifts<sup>3</sup>  
εἰς τὸ θαλάσσιον<sup>1</sup> πλουσίους· 2 εἶδεν δὲ καὶ τινὰ  
into the<sup>1</sup> treasury<sup>1</sup> rich, and he saw also a certain  
χήραν πενιχράν βάλλονσαν ἐκεῖ δύο λεπτά· 3 καὶ εἶπεν,  
widow<sup>2</sup> poor<sup>1</sup> casting therein two lepta. And he said,  
Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὐτῇ<sup>4</sup> ὁ πλεῖον  
Of a truth I say to you, that widow<sup>2</sup> poor<sup>1</sup> this more  
πάντων ἔβαλεν· 4 πάντες γὰρ οὗτοι ἐκ τοῦ περισ-  
than all cast in; for all these out of that which was  
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὐτῇ δὲ  
abounding to them cast into the gifts of God; but she

calloeth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

XXI. And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 for all these have of their abundance cast in unto the offerings of God: but she

<sup>1</sup> — τὸν LITRA.

<sup>2</sup> εἶπαν LITRA.

<sup>3</sup> γὰρ for TTRA.

<sup>4</sup> εἶναι Δαυεὶδ υἱὸν TA.

<sup>5</sup> Δαυὶδ ὦν; Δαυεὶδ LITRA.

<sup>2</sup> αὐτὸς γὰρ for<sup>3</sup> himself T.

<sup>b</sup> + τῶν L.

— δ

(read [the]) LITRA.

<sup>d</sup> αὐτὸν κύριον TRA.

<sup>e</sup> αὐτοῦ υἱὸς TTRA.

<sup>f</sup> — αὐτοῦ (read the disciples)

TT; πρὸς αὐτοὺς to them A.

<sup>g</sup> οἱ κατεσθίουσιν those devouring L.

<sup>h</sup> προσευχόμενοι

praying L.

<sup>i</sup> ληψονται LITRA.

<sup>k</sup> εἰς τὸ θαλάσσιον τὰ δῶρα αὐτῶν TTRA.

<sup>l</sup> [καὶ]

τινα L; τινα [καὶ] A; — καὶ TT.

<sup>m</sup> λεπτά δύο Tr.

<sup>n</sup> αὐτῇ ἡ πτωχὴ LTr.

<sup>o</sup> πλεῖον LTA.

P πάντες L.

<sup>q</sup> — τοῦ θεοῦ T[Tr].A.



of her penury hath  
cast in all the living  
that she had.

ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν  
out of her poverty all the livelihood which she had  
ἔβαλεν.  
did cast.

5 And as some spake  
of the temple, how it  
was adorned with  
goodly stones and  
gifts, he said, 6 As  
for the things which  
ye behold, the days  
will come, in the which  
there shall not be left  
one stone upon an-  
other, that shall not  
be thrown down.  
7 And they asked him,  
saying, Master, but  
when shall these things  
be? and what sign  
will there be when  
these things shall come  
to pass? 8 And he said,  
Take heed that ye  
be not deceived: for  
many shall come in  
my name, saying, I am  
Christ; and the time  
draweth near: go ye  
not therefore after  
them. 9 But when ye  
shall hear of wars and  
commotions, be not  
terrified: for these  
things must first come  
to pass; but the end is  
not by and by. 10 Then  
said he unto them,  
Nation shall rise a-  
gainst nation, and  
kingdom against king-  
dom: 11 and great  
earthquakes shall be  
in divers places, and  
famines, and pesti-  
lences; and fearful  
sights and great signs  
shall there be from  
heaven. 12 But before  
all these, they shall  
lay their hands on you,  
and persecute you, de-  
livering you up to the  
synagogues, and into  
prisons, being brought  
before kings and rulers  
for my name's sake.  
13 And it shall turn to  
you for a testimony.  
14 Settle it therefore  
in your hearts, not to  
meditate before what  
ye shall answer: 15 for  
I will give you a mouth  
and wisdom, which all  
your adversaries shall  
not be able to gainsay  
nor resist. 16 And ye  
shall be betrayed both  
by parents, and breth-

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς  
And as some were speaking about the temple, that with stones goodly  
καὶ ἀναθήμασιν κεκόσμηται, εἶπεν, 6 Ταῦτα ἃ θεω-  
and consecrated gifts it was adorned, he said, [As to] these things which ye are  
ροῦτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ  
beholding, will come days in which shall not be left stone upon  
λίθῳ ὅς οὐ καταλυθήσεται. 7 Ἐπρωτότησαν δὲ αὐτόν, λέ-  
stone which shall not be thrown down. And they asked him, say-  
γοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ  
ing, Teacher, when then these things will be? and what the  
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπεν,  
sign when are about these things to take place? And he said,  
Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῇ  
Take heed ye be not led astray; for many will come in  
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ, Ὁ καιρὸς ἤγ-  
my name, saying, I am [he]; and, The time is  
γικεν. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 Ὅταν δὲ  
drawn near. Not therefore go ye after them. And when  
ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε δεῖ  
ye shall hear of wars and commotions, be not terrified; must  
γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ ἐθέως τὸ  
for these things take place first, but not immediately [is] the  
τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ  
end. Then he was saying to them, Shall rise up nation against  
ἐθνός, καὶ βασιλεία ἐπὶ βασιλείαν· 11 σεισμοὶ τε μεγάλοι  
nation, and kingdom against kingdom; also earthquakes great  
κατὰ τόπους καὶ ἄλμοι καὶ λοιμοὶ ἔσονται, φόβη-  
in different places and famines and pestilences shall there be, fearful  
τρό τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται. 12 Πρὸ  
sights and and signs from heaven great shall there be. Before  
δὲ τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας  
but these things all they will lay upon you  
αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ  
their, and will persecute [you], delivering up to synagogues and  
φυλακάς, ἄγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας. ἔνεκεν  
prisons, bringing [you] before kings and governors, on account or  
τοῦ ὀνόματός μου. 13 ἀποβήσεται ἐδὲ ὑμῖν εἰς μαρτύριον  
my name; but it shall turn out to you for a testimony.  
14 Ὅθεν οὖν ὅταν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπο-  
Settle therefore in your hearts not to premeditate to make  
λογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ  
a defence; for I will give you a mouth and wisdom, which  
οὐ δύνησονται ἀντεπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ  
shall not be able to reply to nor to resist all those  
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ  
opposing you. But ye will be delivered up even by parents and

† πάντα LTR.    ἀναθήμασιν LT.    † + ὡδε here L.    — ὅτι [L]TR[TA].    — οὖν LITTA.  
x γενέσθαι ταῦτα A.    y ἐπ' LITTA.    z καὶ κατὰ τόπους TTA.    a λοιμοὶ καὶ λιμοὶ LTR.  
b φόβηθρά LTR.    c ἀπ' οὐρανοῦ σημεῖα L.    d πάντων GLITTAW.    e + τὰς τὴν TTR[A].  
f ἀπαγομένους leading [you] away TTA.    g — δὲ but T[TA].    h θέτε LITTA.    i ἐν ταῖς  
καρδίαις LITTA.    k ἀντιστῆναι οὐδὲ ἀντεπεῖν L; ἀντιστῆναι ἢ ἀντεπεῖν (lῆ ἀντεπ.) Tr[TA].  
l ἢ οἱ G.    m ἀπαντες TTA.

ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν  
brethren and relations and friends, and they will put to death [some]  
ἐξ ὑμῶν. 17 καὶ ἔσθε μισούμενοι ὑπὸ πάντων διὰ  
from among you, and ye will be hated by all because of

τὸ ὄνομα μου. 18 καὶ θριξέκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό-  
my name. And a hair of your head in no wise may

ληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν "κθήσασθε" τὰς ψυχὰς ὑμῶν.  
perish. By your patient endurance gain your souls.

20 "Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων" τὴν Ἱερου-  
But when ye see "being encircled" with "armies" "Jeru-

σαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε  
salem then know that has drawn near her desolation. Then

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη" καὶ οἱ ἐν  
those in Judaea let them flee to the mountains; and those in

μέσῳ αὐτῆς ἐκχωρεῖτωσαν" καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέ-  
her midst let them depart out, and those in the countries "not let them

σθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ  
enter into her; for days of avenging these are,

πληρωθῆναι" πάντα τὰ γεγραμμένα. 23 οὐαί. 24" ταῖς  
that may be accomplished all things that have been written. But woe to those

ἐν-σαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-  
with child and to those giving suck in those days,

ραι· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῇ "ἐν"  
for there shall be "distress" "great" upon the land and wrath among

τῷ λαῷ. τοῦτο. 24 καὶ πεσούνται στόματι "μαχαίρας," καὶ  
this people. And they shall fall by [the] mouth of [the] sword, and

αἰχμαλωτισθήσονται εἰς "πάντα τὰ ἔθνη" καὶ Ἱερουσαλήμ  
shall be led captive into all the nations; and Jerusalem

ἔσται πατομένη ὑπὸ ἐθνῶν "ἄχρι" πληρωθῶσιν  
shall be trodden down by [the] nations until be fulfilled [the]

καιροὶ ἐθνῶν. 25 Καὶ "ἔσται" σημεῖα ἐν ἡλίῳ καὶ σελήνῃ  
times of [the] nations. And there shall be signs in sun and moon

καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπορίᾳ,  
and stars, and upon the earth distress of nations with perplexity,

ῥήχουσι" θαλάσσης καὶ σάβλου, 26 ἀποψυχόντων ἀνθρώ-  
roaring of [the] sea and rolling surge, "fainting" at "heart" men

πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ  
from fear and expectation of that which is coming on the

οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
habitable earth; for the powers of the heavens shall be shaken.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
And then shall they see the Son of man coming in

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ  
a cloud with power and "glory" great. But "beginning

τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς  
these "things to come to pass look up and lift up "heads

ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν  
"your, because draws near your redemption. And he spoke

παραβολὴν αὐτοῖς, "Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα,  
a parable to them: Behold the fig-tree and all the trees:

30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν  
when "they" "sprout" already, looking [on them] of yourselves

ren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not a hair of your head perish. 19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the country enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when those things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable: Behold the fig-tree, and all the trees; 30 when they now shoot forth, ye see and

" κθήσασθε ye shall gain LTrA.

but LTrA.

πάντα LTrA.

sound GLTrA.

ἐν (read to this people) GLTrA.

ἄχρις L.

ο — τὴν LTrA.

πληρωθῆναι GLTrA.

μαχαίρας Tr.

ἔσονται LTrA.

πληρωθῆναι GLTrA.

ἔσονται LTrA.

ἔσονται LTrA.

ἔσονται LTrA.

9 — δὲ

τὰ ἔθνη

ἔθνη at [the]

ἔθνη at [the]

know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

XXII. Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised,

γινώσκετε ὅτι ἤδη ἔγγυς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα γινώσκετε ὅτι ἔγγυς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθουσιν. 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε ὑμεῖς βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ὅς τις ἀπαιγῇ ὑμᾶς ὡς ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε ὅσον ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἵκεν φυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἔν τῳ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξέρχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἑλαιῶν. 38 Καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῳ ἱερῷ ἀκούειν αὐτοῦ.

22 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα· 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· φόβουντο γὰρ τὸν λαόν. 3 Εἰσῆλθεν δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. 5 καὶ ἐχάρησαν, καὶ ἀπέδωκεν αὐτῷ ἀργύριον δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ

<sup>a</sup> παρελεύσονται shall pass away LITTA.

<sup>a</sup> βαρυνθῶσιν GLITFAW.

<sup>b</sup> αἱ καρδίαι

ὑμῶν LIT. <sup>c</sup> αἰφνίδιος ἐπιστῇ ἐφ' ὑμᾶς L; ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος TTA. <sup>d</sup> παγίς

ἐπελεύσεται γὰρ (read that day as a snare: for it shall come in) LITTA. <sup>e</sup> δὲ but (wa ch)

LITTA. <sup>f</sup> κατισχύσητε ye may prevail TTA. <sup>g</sup> διδάσκων ἐν τῳ ἱερῳ Tr. <sup>h</sup> — ὁ GLITFAW.

<sup>i</sup> καλούμενον is called TTA. <sup>k</sup> + καὶ τοῖς γραμματεῦσιν and the scribes L. <sup>l</sup> — τοῖς TTA.

<sup>m</sup> αὐτοῖς παραδῶ αὐτόν LITTA. <sup>n</sup> — καὶ ἐξωμολόγησεν (read he soughn) L.



ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ὁ αὐτοῖς ἄτερ  
sought opportunity to deliver up him to them away from [the]  
ὄχλου.<sup>11</sup>  
crowd.

and sought opportunity to betray him unto them in the absence of the multitude.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἣν ᾧ ἔδει  
And came the day of unleavened [bread] in which was needful  
θύεσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην,  
to be killed the passover. And he sent Peter and John,  
εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-  
Having gone prepare for us the passover, that we may  
μεν. 9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;  
eat [it]. But they said to him, Where wilt thou we should prepare?  
10 Ὅδε εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν  
And he said to them, Lo, on your having entered into the city.  
συναντήσετε ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκο-  
will meet you a man, a pitcher of water carrying; fol-  
λουθήσατε αὐτῷ εἰς τὴν οἰκίαν ὅθι εἰσπορεύεται· 11 καὶ  
low him into the house where he enters; and  
ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσ-  
ye shall say to the master of the house, Says to thee the teach-  
καλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν  
er, Where is the guest-chamber where the passover with  
μαθητῶν μου φάγω; 12 Κακεῖνος ὑμῖν δείξει ἡνώγειον  
my disciples I may eat? And he you will shew upper room  
μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ εἰδρον  
a large furnished there prepare. And having gone they found  
καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.  
as he had said to them; and they prepared the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν, καὶ οἱ δώδεκα  
And when was come the hour he reclined [at table], and the twelve  
ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία  
apostles with him. And he said to them, With desire  
ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με-πα-  
I desired this passover to eat with you before I suf-  
θεῖν· 16 λέγω γὰρ ὑμῖν, ὅτι οὐκ ἐστὶν ὅθι οὐ μὴ  
fer. For I say to you, that any more not at all will I eat of  
(it, no more)

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not eat thereof, until it be fulfilled in the kingdom of God.

17 Καὶ δεξάμενος ὁ ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ  
and divide [it] among yourselves. For I say to you, that not at all  
πίω ἀπὸ τοῦ ἐγενήματος τῆς ἀμπέλου ἕως ἔσθαι ἡ  
will I drink of the fruit of the vine until the  
βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστή-  
kingdom of God be come. And having taken a loaf, having given  
σας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτο ἐστὶν τὸ σῶμα  
thanks he broke, and gave to them, saying, This is body  
μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε ἕως ἡμῶν  
my, which for you is given: this do in the of me  
ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεῖπν-  
remembrance. In like manner also the cup after having supped,

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, say-

<sup>10</sup> ἄτερ ὄχλου αὐτοῖς LTTA.

<sup>11</sup> ἣν ἐν (read ἣ in which) TRA.

<sup>12</sup> Ἰωάννην TR.

<sup>13</sup> εἶπεν

LTTA. <sup>14</sup> + [σοι] for thee L.

<sup>15</sup> εἰς ἣν in which LTTA.

<sup>16</sup> ἀνάγειον GLTTA.

<sup>17</sup> εἰρήκει

LTTA. <sup>18</sup> - δώδεκα LTTA.

<sup>19</sup> οὐκ ἐστὶν [LTTA].

<sup>20</sup> αὐτὸ it LTTA.

<sup>21</sup> + τὸ the (cup) L.

<sup>22</sup> εἰς ἑαυτούς LTTA.

<sup>23</sup> - ὅτι TRA.

<sup>24</sup> + ἀπὸ τοῦ νῦν henceforth T[TRA].

<sup>25</sup> ἐγενήματος

LTTA. <sup>26</sup> οὐ TRA.

<sup>27</sup> [εἰς] A.

<sup>28</sup> καὶ τὸ ποτήριον ὡσαύτως TTRA.

ing, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

σαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ  
saying, This cup [is] the new covenant in  
αἱματί-μου, τὸ ὑπὲρ ὑμῶν ἑκχυνόμενον. 21 Πλὴν ἰδοὺ,  
my blood, which for you is poured out. Moreover, behold,  
ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.  
the hand of him delivering up me [is] with me on the table;  
22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ  
and indeed the Son of man goes according as  
ᾠρίσμενον. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' ὃν παρα-  
it has been determined, but woe to that man by whom he is de-  
δίδεται. 23 Καὶ αὐτοὶ ᾤρξαντο συζητεῖν πρὸς ἑαυτούς,  
livered up. And they began to question together among themselves,  
τό, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.  
this, who then it might be of them who this was about to do.

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τό, τίς αὐτῶν  
And there was also a strife among them, this, which of them  
δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς  
is thought to be [the] greater. And he said to them, The kings  
τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες  
of the nations rule over them, and those exercising authority over  
αὐτῶν εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ'  
them well-doers are called. But ye not thus [shall be]; but  
ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ  
the greater among you let him be as the younger, and he that  
ἡγούμενος ὡς ὁ διακωνῶν. 27 τίς γὰρ μείζων, ὁ  
leads as he that serves. For which [is] greater, he that  
ἀνακείμενος ἢ ὁ διακωνῶν; οὐχὶ ὁ ἀνακείμε-  
reclines. [at table] or he that serves? [Is] not he that reclines  
νος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακωνῶν.  
[at table]? But I am in [the] midst of you as he that serves.  
28 Ὑμεῖς δὲ ἴστε οἱ διαμενηκότες μετ' ἐμοῦ ἐν τοῖς  
But ye are they who have continued with me in  
πειρασμοῖς μου. 29 ἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό  
my temptations. And I appoint to you, as  
μοι ὁ πατήρ μου, βασιλείαν, 30 ἵνα ἔσθιητε καὶ πίνητε  
to me my father, a kingdom, that ye may eat and may drink  
ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσηθε ἐπὶ  
at my table in my kingdom, and may sit on  
θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.  
thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter,

31 Ἐλεπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς  
And said the Lord, Simon, Simon, lo, Satan  
ἐζητήσατο ὑμᾶς, τοῦ σιναῖσαι ὡς τὸν σίτον. 32 ἐγὼ  
demanded to have you, for the sifting [you] as wheat; I  
δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ  
but besought for thee, that may not fail thy faith; and thou  
ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ  
when hast turned back confirm thy brethren. And he  
εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ  
said to him, Lord, with thee ready I am both to prison, and  
εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ ἔλεπεν, Λέγω σοι, Πέτρε,  
to death to go. And he said, I tell thee, Peter,

<sup>1</sup> ἐκχυνόμενον LITTA.

<sup>2</sup> ὅτι (for) ὁ υἱὸς μὲν TTA.

<sup>3</sup> κατὰ τὸ ᾠρίσμενον πορεύεται LITTA.

<sup>4</sup> συζητεῖν LITTA.

<sup>5</sup> γενέσθω TTA.

<sup>6</sup> ἐν μέσῳ ὑμῶν εἰμι TTA.

<sup>7</sup> ἐσθίητε LITTA.

<sup>8</sup> καθίσσεθε ye shall sit GLW; καθίσσεθε ye shall sit ἄΤ; κάθησε Δ.

<sup>9</sup> — Εἶπεν δὲ ὁ

κύριος TITTA.

<sup>10</sup> ἐκλίπη LITTA.

<sup>11</sup> στήρισον LITTA.

οὐ<sup>1</sup> μὴ<sup>2</sup> φωνήσῃ σήμερον ἀλέκτωρ<sup>3</sup> πρὶν<sup>4</sup> ἢ<sup>5</sup> τρεῖς<sup>6</sup> ἀπαρ-  
in no wise shall crow to-day [the] cock before that thrice thou wilt  
νήσῃ<sup>7</sup> μὴ<sup>8</sup> εἰδέναι με.<sup>9</sup>  
deny knowing me.

the cock shall not  
crow this day, before  
that thou shalt thrice  
deny that thou know-  
est me

35 Καὶ εἶπεν αὐτοῖς, "Οτε ἀπέστειλα ὑμᾶς ἄτερ<sup>1</sup> βαλαν-  
And he said to them, When I sent you without purse  
τίον<sup>2</sup> καὶ<sup>3</sup> πήρας<sup>4</sup> καὶ<sup>5</sup> ὑποδημάτων, μὴ<sup>6</sup> τινος ὑστερήσατε;<sup>7</sup>  
and provision bag and sandals, anything did ye lack?

35 And he said unto  
them, When I sent you  
without purse, and  
scrip, and shoes, lacked  
ye any thing? And  
they said, Nothing.  
36 Then said he unto  
them, But now, he  
that hath a purse, let  
him take it, and like-  
wise his scrip; let  
him take it, and like-  
wise his sword, let  
him sell his gar-  
ment, and buy one.  
37 For I say unto you,  
that this that is writ-  
ten must yet be ac-  
complished in me, And  
he was reckoned a-  
mong the transgres-  
sors: for the things  
concerning me have  
an end. 38 And they  
said, Lord, behold,  
here are two swords.  
And he said unto them,  
It is enough.

Οἱ δὲ<sup>1</sup> ἀπὸν<sup>2</sup>, "οὐδένος.<sup>3</sup> 36 Ἐλεπεν οὖν<sup>4</sup> αὐτοῖς, "Ἄλλα<sup>5</sup>  
And they said, Nothing. He said therefore to them, "However  
νῦν<sup>6</sup> ὁ ἔχων<sup>7</sup> βαλάντιον<sup>8</sup> ἀράτω<sup>9</sup>, ὁμοίως καὶ<sup>10</sup> πήραν<sup>11</sup>.  
'now he who has a purse let him take [it], in like manner also provision bag;  
καὶ<sup>12</sup> ὁ μὴ<sup>13</sup> ἔχων<sup>14</sup> πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ<sup>15</sup> ἀγορασάτω<sup>16</sup>  
and he who has not [one] let him sell his garment and buy one.

μάχαιραν<sup>17</sup> 37 λέγω γὰρ<sup>18</sup> ὑμῖν, ὅτι<sup>19</sup> ἔτι<sup>20</sup> τοῦτο τὸ γεγραμμένον<sup>21</sup>  
a sword; for I say to you, that yet this that has been written  
δεῖ<sup>22</sup> τελεσθῆναι ἐν ἐμοί, τὸ<sup>23</sup> καὶ<sup>24</sup> μετὰ<sup>25</sup> ἀνόμων ἐλογίσθη.<sup>26</sup>  
must be accomplished in me, And with [the] lawless he was reckoned:

καὶ<sup>27</sup> ἔγὰρ<sup>28</sup> τὰ<sup>29</sup> περὶ<sup>30</sup> ἐμοῦ τέλος ἔχει. 38 Οἱ δὲ<sup>31</sup> ἀπὸν<sup>32</sup>,  
for also the things concerning me an end have. And they said,  
Κύριε, ἰδοὺ<sup>33</sup>, μάχαιραι ὧδε<sup>34</sup> δύο. "Ο δὲ<sup>35</sup> εἶπεν αὐτοῖς,  
Lord, behold, 'swords 'here ['are] 'two. And he said to them,

Ἰκανόν ἐστιν.  
'Enough 'it 'is.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος<sup>1</sup>  
And going forth he went according to custom to the mount  
των ἐλαιῶν<sup>2</sup> ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.<sup>3</sup>  
of Olives, and followed him also his disciples.

39 And he came out,  
and went, as he was  
wont, to the mount of  
Olives; and his disci-  
ples also followed him.  
40 And when he was  
at the place, he said  
unto them, Pray that  
ye enter not into tempta-  
tion. 41 And he was  
withdrawn from them  
about a stone's cast,  
and knelt down,  
and prayed, 42 saying,  
Father, if thou be  
willing, remove this  
cup from me: never-  
theless not my will,  
but thine, be done.  
43 And there appeared  
an angel unto him  
from heaven, strength-  
ening him. 44 And  
being in an agony he  
prayed more earnestly;  
and his sweat was as  
it were great drops of  
blood falling down to  
the ground. 45 And  
when he rose up from  
prayer, and was come  
to his disciples, he  
found them sleeping

40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε<sup>1</sup>  
And having arrived at the place he said to them, Pray  
μὴ<sup>2</sup> εἰσελθεῖν εἰς πειρασμόν. 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ'<sup>3</sup>  
not to enter into temptation. And he was withdrawn from

αὐτῶν ὡσεὶ λίθου βολήν, καὶ<sup>4</sup> θείς τὰ γόνατα προσήνεχο,<sup>5</sup>  
them about a stone's throw, and falling on [his] knees he prayed,  
42 λέγων, Πάτερ, εἰ βούλει<sup>6</sup> παρένεγκεῖν<sup>7</sup> τὸ ποτήριον<sup>8</sup>  
saying, Father, if thou art willing to take away

τοῦτο<sup>9</sup> ἀπ' ἐμοῦ<sup>10</sup> πλὴν μὴ<sup>11</sup> τὸ θέλημα<sup>12</sup> μου, ἀλλὰ τὸ σὸν<sup>13</sup> γε-<sup>14</sup>  
'this from me—; but not my will, but thine be  
νέσθω.<sup>15</sup> 43 "Ὡφθη δὲ αὐτῷ ἄγγελος ὁ ἀπ' οὐρανοῦ ἐνισχυὼν<sup>16</sup>  
done, And appeared to him an angel from heaven strengthening

αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήνεχο.<sup>17</sup>  
him. And being in conflict more intently he prayed,  
Ἐγένετο δὲ ὁ ἰδρώς αὐτοῦ ὡσεὶ θρόμβοι αἵματος κατα-<sup>18</sup>  
And became his sweat as great drops of blood falling

βαίνοντες<sup>19</sup> ἐπὶ τὴν γῆν.<sup>20</sup> 45 Καὶ ἀναστὰς ἀπὸ τῆς<sup>21</sup>  
down to the earth. And having risen up from  
προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς<sup>22</sup> εἶδεν αὐτοὺς κοιμω-<sup>23</sup>  
prayer, coming to the disciples he found them sleep-

1. — μὴ (read shall not crow) TT: A. 2. ὡς until LTTra. 3. με ἀπαρνῆσαι  
εἰδέναι LTr. 4. [μὴ] A. 5. βαλάντιον LTTAW. 6. οὐθένος TTA. 7. ὅτι L.  
c 8. δὲ εἶπεν but he said T; εἶπεν δὲ Tr. 9. βαλλάντιον LTTAW. 10. — ἐτι LTTA. 11. ὅτι L.  
[γὰρ] LTr. 12. τὸ that (concerning me has an end) TTA. 13. αὐτοῦ (read the dis-  
ciples) TTA. 14. παρένεγκαι T; παρένεγκε take away LTr. 15. τοῦτο τὸ ποτήριον TTA. 16. καὶ ἐγένετο  
m γίνεσθω TTTAW. 17. verses 43, 44 in [ ] L. 18. ἀπὸ τοῦ from the LTr. 19. καὶ ἐγένετο  
ὁ [ὁ] A) TA. 20. καταβαίνοντος TA. 21. + αὐτοῦ (read his disciples) E. 22. κοιμωμένους



for sorrow, 46 and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

μένους<sup>1</sup> ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ing from grief, and, he said to them, Why sleep ye? ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Having risen up pray, that ye may not enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and of the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

47 Ἐπὶ δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; to him, Judas, with a kiss the Son of man deliverest thou up? 49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; 50 Καὶ ἐπά- to him, Lord, shall we smite with [the] sword? And smote ταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ὅς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφῆκεν αὐτοῦ τὸ οὖς τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς took off his ear right. And answering Jesus εἶπεν, Ἐὰν ἐως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ said, Suffer thus far. And having touched the ear of him ἰάσατο αὐτόν. 52 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρα- he healed him. And said Jesus to those who were γενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ come against him, chief priests and captains of the temple καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ and elders, As against a robber have ye come out with μαχαίρων καὶ ξύλων; 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν swords and staves? Daily when I was with you ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. ἄλλ' in the temple ye stretched not out [your] hands against me; but αὕτη ὕμῶν ἐστίν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. this your is hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said,

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον and having seized him they led [him away], and led αὐτόν εἰς τὸν οἶκον τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει him into the house of the high priest. And Peter was following μακρόθεν. 55 ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, And having kindled a fire in [the] midst of the court, καὶ συγκαθίσάντων αὐτῶν ἐκάθητο ὁ Πέτρος ἐν μέσῳ and having sat down together they sat Peter among αὐτόν. 56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς them. And having seen him a maid sitting by τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν the light, and having looked intently on him, said, And this one with αὐτῷ ἦν. 57 Ὁ δὲ ἡρνήσατο αὐτόν, λέγων, Γύναι, οὐκ him was. But he denied him, saying, Woman, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, And after a little another seeing him said,

γ — δὲ and LITTAW.

δ αὐτοῦς GLITTAW.

ε Ἰησοῦς δὲ TTA.

ζ εἶπεν LITTA.

η — αὐτῷ TTA.

θ μαχαίρῃ TTA.

ι τοῦ ἀρχιερέως τὸν δούλον TTA

κ τὸ οὖς αὐτοῦ LITTA.

λ — αὐτοῦ TTA.

μ — ὁ LITTA.

ν πρὸς T.

ξ ἐξῆλθε came ye out LIT.

θ ἀλλὰ TTA.

ι ἐστὶν ὑμῶν LITTA.

κ — αὐτόν (read [him]) LITTA.

λ τὴν οἰκίαν TTA.

μ περιεσφάντων

TTA.

ν περικαθίσάντων, having sat around τ; συγκαθίσάντων T.

ο — αὐτῶν LITTA.

π μέσος TTA.

ρ — αὐτόν LITTA.

σ οὐκ οἶδα αὐτόν, γύναι TTA.

Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, "Ἀνθρῶπε, οὐκ εἰμί.  
And thou of them art. But Peter said, Man, I am not.

59 Καὶ διαστάσης ὥσει ὥρας μίας, ἄλλος τις δὺσχυριζέτο,  
And having elapsed about <sup>1</sup>hour <sup>2</sup>one, <sup>3</sup>other <sup>4</sup>a certain strongly affirmed,

λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-  
saying, In truth also this one with him was; for also a Gali-  
λαῖός ἐστιν. 60 Εἶπεν δὲ ὁ Πέτρος, "Ἀνθρῶπε, οὐκ οἶδα ὃ  
lean he is. And said Peter, Man, I know not what

λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν  
thou sayest. And immediately, yet as he was speaking, crew

ὁ ἀλέκτωρ· 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ·  
<sup>1</sup>the cock. And having turned, the Lord looked at Peter;

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐτῷ,  
and remembered Peter the word of the Lord, how he said to him,

"Ὅτι πρὶν ἀλέκτορα φωνῆσαι ἅπαρνήσῃ με τρίς. 62 Καὶ  
Before [the] cock crow thou wilt deny me thrice. And

ἔξελθὼν ἔξω ὃ Πέτρος ἔκλαυσεν πικρῶς.  
having gone forth outside Peter wept bitterly.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον  
And the men who were holding Jesus mocked

αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ἔτυπον  
him, beating [him]; and having covered up him they were striking

αὐτοῦ τὸ πρόσωπον, καὶ ἑπήρτων αὐτόν, λέγοντες, Προ-  
his face, and were asking him, saying, Pro-

φήτευσον, τίς ἐστιν ὁ παίσας σε; 65 Καὶ ἕτερα πολλὰ  
phesy, who is it that struck thee? And other things many

βλασφημοῦντες ἔλεγον εἰς αὐτόν.  
blasphemously they said to him.

66 Καὶ ὥς ἐγένετο ἡμέρα συνέχθη τὸ πρεσβυτέριον  
And when it became day were gathered together the elderhood

τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν  
of the people, both chief priests and scribes, and they led him

εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ χριστός,  
into sanhedrim their, saying, If thou art the Christ,

εἰπέ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ  
tell us. And he said to them, If you I should tell, not at all

πιστεύσητε· 68 ἂν δὲ ἀκαὶ ἐρωτήσω, οὐ μὴ ἀποκρι-  
would ye believe; and if also I should ask [you], not at all would ye

θῇτέ μοι, ἢ ἀπολύσητε. 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ  
answer me, nor let [me] go. Henceforth shall be the Son

ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.  
of man sitting at [the] right hand of the power of God.

70 Εἰπόντες δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ  
And they said all, Thou then art the Son of God? And he

πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. 71 Οἱ δὲ ἔειπον,  
to them said, Ye say, that I am. And they said,

Τί ἔτι ἡμεῖς ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν  
What any more need have we of witness? for ourselves have heard

ἀπὸ τοῦ στόματος αὐτοῦ.  
from his [own] mouth.

23 Καὶ ἀναστὰς ἔπαν τὸ πλῆθος αὐτῶν κήγαγεν  
And having risen up all the multitude of them led

Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe: 68 and if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. And the whole multitude of them arose, and led

• ἔφη TTrA. • — ὁ (read [the]) GLTrA.W. • + σήμερον to-day TTrA. • — ὁ Πέτρος (read he wept) GTTrA]. • αὐτόν him LTrA. • — ἔτυπον αὐτὸν τὸ πρόσωπον, καὶ [L]TrA.

• — αὐτόν TTrA. • — ἀνήγαγον they led away TTrA. • αὐτῶν TTrA.W. • εἰπόν TTrA.

d — καὶ LTrA. • — μοι ἢ ἀπολύσητε TTrA. • + δὲ however LTrA. • εἶπαν TTrA.

h εἶπαν TTrA. • ἔχομεν μαρτυρίας χρειάν TTrA. • κήγαγον GLTrA.W.





μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ  
 to the this man, as turning away the people; and  
 ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας· οὐδὲν<sup>ο</sup> εὑρον ἐν τῷ  
 behold, I before you having examined [him] \*nothing<sup>1</sup> found in  
 ἀνθρώπῳ·τούτῳ αἰτίον ὧν κατηγορεῖτε  
 this man blamable [as to the things] of which ye bring accusation  
 κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς  
 against him; nor even Herod, for I sent \*up<sup>2</sup> you to  
 αὐτόν,<sup>3</sup> καὶ ἰδοὺ, οὐκ ἐν ἄξιον θανάτου ἐστὶν πεπραγμένον  
 him, and lo, nothing worthy of death is done  
 αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἐ' ἀνάγκη  
 by him. Having \*chastised<sup>4</sup> therefore him I will release [him]. \*Necessity  
 δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτήν ἕνα.<sup>5</sup> 18 Ἄνε-  
 \*now<sup>6</sup> he<sup>7</sup> had to release to them at [the] feast one, \*they  
 κραζαν<sup>8</sup> δὲ ἡ πᾶμ πληθεὶς<sup>9</sup>, λέγοντες, Αἶρε τοῦτον, ἀπόλυ-  
 \*cried<sup>10</sup> out<sup>11</sup> but<sup>12</sup> in a mass, saying, Away with this [man], \*re-  
 σον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν· διὰ στάσιν  
 lease<sup>13</sup> and to us Barabbas; who was on account of insurrection  
 τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον ἱβεβλημένος εἰς  
 \*a<sup>14</sup> certain made in the city and murder cast into  
 φυλακὴν.<sup>15</sup> 20 Πάλιν μούνη<sup>16</sup> ὁ Πιλάτος προσεφώνησεν<sup>17</sup>,  
 prison. Again therefore Pilate called to [them],  
 θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες,  
 wishing to release Jesus. But they were crying out, saying,  
 Ῥσταύρωσον, σταύρωσον αὐτόν. 22 Ὁ δὲ τρίτον εἶπεν  
 Crucify, crucify him, And he a third [time] said  
 πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν<sup>18</sup>  
 to them, What \*then<sup>19</sup> evil did \*commit<sup>20</sup> this [man]? No  
 αἷτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν  
 cause of death found I in him. Having \*chastised<sup>21</sup> therefore him  
 ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτού-  
 I will release [him]. But they were urgent with \*voices<sup>22</sup> loud, asking  
 μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν  
 for him to be crucified. And prevailed the voices of them  
 καὶ τῶν ἀρχιερέων.<sup>24</sup> 24 Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι  
 and of the chief priests. And Pilate adjudged \*to be<sup>25</sup> done  
 τὸ αἷτημα αὐτῶν. 25 ἀπέλυσεν δὲ αὐτοῖς<sup>26</sup> τὸν διὰ  
 \*their<sup>27</sup> request. And he released to them him who on account of  
 στάσιν καὶ φόνον βεβλημένον εἰς τὴν<sup>28</sup> φυλακὴν, ὃν  
 insurrection and murder had been cast into the prison, whom  
 ᾗτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.  
 they asked for; but Jesus he delivered up to their will.  
 26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Ὑμῶνός  
 And as they led away<sup>29</sup> him, having laid hold on<sup>30</sup> Simon  
 τινος Κυρηναίου τοῦ ἐρχομένου<sup>31</sup> ἀπ' ἀγροῦ, ἐπέθηκαν  
 \*a<sup>32</sup> certain a Cyrenian coming from a field, they put upon  
 αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. 27 Ἡκολούθει  
 him; the cross to bear [it] behind Jesus. \*Were<sup>33</sup> following  
 δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ἡκαί<sup>34</sup>  
 \*and him a great multitude of the people and of women, who also

man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of people, and of women, which also be-

<sup>ο</sup> οὐδὲν TTr.

<sup>1</sup> ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς for he sent him back to us T.

<sup>5</sup> — verse 17 [L] TTr [A].

<sup>16</sup> ἀνέκραγον TTrA.

<sup>17</sup> πανπληθεὶς T.

<sup>18</sup> βληθείς ([βληθείς] A).

ἐν τῇ φυλακῇ TTrA.

<sup>22</sup> δὲ however LTrA.

<sup>23</sup> Πιλάτος T.

<sup>24</sup> + αὐτοῖς them L.

Ῥσταύρῳ σταύρῳ LTrA.

<sup>25</sup> — καὶ τῶν ἀρχιερέων [L] TTrA.

<sup>26</sup> καὶ LTrA.

<sup>27</sup> — αὐτοῖς

G [L] TTrA W.

<sup>28</sup> — τὴν LTrA.

<sup>29</sup> Σίμωνά τινα Κυρηναῖον ἐρχόμενον LTrA.

<sup>30</sup> W — τοῦ GW.

<sup>31</sup> ἀπὸ L.

<sup>32</sup> γ — καὶ LTrA.

wailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying,

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτάς were bawling and lamenting him. And turning to them 28 "Ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ, Jesus said, Daughters of Jerusalem, weep not for me, πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29 ὅτι ἰδοὺ, but "for yourselves 'weep and for your children: for lo, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στείραι are coming days in which they will say, Blessed [are] the barren, καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν." and wombs which did not bear and breasts which gave not suck. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς Then shall they begin to say to the mountains, Fall upon us; , καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν ᾧ ἔσται and to the hills, Cover us: for if in the green ζύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; 32 "Ἦγοντο tree these things they do, in the dry what may take place? 32 "Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναπερθῆναι. 33 Καὶ and also "two malefactors with him to be put to death. And ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον ἐκεῖ when they came to the place called a Skull there ἑσταύρωσαν αὐτόν, καὶ τοὺς κακοῦρους, ὃν μὲν ἐκ δεξιῶν they crucified him, and the malefactors, the one on [the] right ὃν δὲ ἐξ ἀριστερῶν. 34 Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες and one on [the] left. And Jesus said, Father, forgive αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν." Διαμερίζομενοι δὲ τὰ them, for they know not what they do. And dividing ἱμάτια αὐτοῦ ἔβαλον κλήρον. 35 καὶ εἰσῆκει ὁ λαὸς θεω- his garments they cast a lot. And stood "the people behold- ρῶν ἐξεμνηστρίζον. δὲ καὶ οἱ ἄρχοντες ἰσὺν αὐτοῖς, λέγον- ing, and "were deriding "also "the rulers with them, say- τες, "Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν· εἰ οὗτός ἐστιν ὁ χριστὸς ing, Others he saved, let him save himself if this is the Christ ὁ τοῦ θεοῦ ἐκλεκτός. 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρα- the "of God "chosen. And mocked him also the sol- τιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ diers, coming near and vinegar "offering "him, and λέγοντες, Ἐἰ σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυ- saying, If thou art the king of the Jews, save thy- τόν. 38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ self. And there was also an inscription written over him. Ὡς γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, in letters Greek and Latin and Hebrew:

οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.  
This is the king of the Jews.

39 Εἷς δὲ τῶν κρεμασθέντων κακοῦργων ἐβλασφήμει Now one of the "who "had "been "hanged "malefactors railed at αὐτόν, λέγων, Ἐἰ σὺ εἰ ὁ χριστὸς, σῶσον σεαυτόν καὶ him, saying, If thou art the Christ, save thyself and ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, But answering the other rebuked him, saying,

z — ὁ TTrA. a + αἱ the TTrA. b οὐκ ἐθρεψαν nourished not LTrA. c Πέσατε TTrA. d [τῷ] Tr. e ἦλθον LTrA. f [ὁ δὲ ... ποιοῦσιν] L. g κλήρους lots TTrA. h — καὶ LT. i — σὺν αὐτοῖς [L] TTrA. k τοῦ θεοῦ ὁ TA. l ἐνέπαιζαν TA. m — καὶ [L] TTrA. n [Ei] L. o ἐπιγεγραμμένη [L] Tr; — γεγραμμένη TA. p — γράμμασιν ... Ἑβραϊκοῖς [L] TTrA. q ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος [οὗτος] L TTrA. r — λέγων [L] Tr. s Οὐχὶ σὺ εἰ ὁ χριστός; Art not thou the Christ? TTrA. t ἐπιτιμῶν αὐτῷ ἐφῆ rebuking him said TTrA.

Οὐδὲ φοβῶν σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι ἐστι·  
 \*Not<sup>o</sup> even<sup>o</sup> dost<sup>o</sup> fear<sup>o</sup> thou God; [thou] that under the same judgment art?

41 καὶ ἡμεῖς μὲν δικαίως· ἀξία γὰρ ὧν ἐπράξαμεν  
 And we indeed justly; for<sup>a</sup> a<sup>o</sup> due<sup>o</sup> recompense<sup>o</sup> of<sup>o</sup> what<sup>o</sup> we<sup>o</sup> did

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄποτον ἐπράξεν. 42 Καὶ  
 we<sup>o</sup> receive; but this [man]<sup>o</sup> nothing<sup>o</sup> amiss<sup>o</sup> did. And

ἔλεγεν· ὦ τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν  
 he said to Jesus, Remember me, Lord, when thou comest in  
 τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν ἰλέγω  
 thy kingdom. And<sup>o</sup> said<sup>o</sup> to<sup>o</sup> him<sup>o</sup> Jesus, Verily I say

σοι, ἡμέρον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.  
 to thee, To-day with me thou shalt be in Paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην  
 And it was about [the] hour sixth, and darkness came over<sup>o</sup> whole

τὴν γῆν ἕως ὥρας ἑννάτης· 45 καὶ ἐσκοτίσθη ὁ ἥλιος;  
 the land until [the] hour ninth; and<sup>o</sup> was<sup>o</sup> darkened<sup>o</sup> the sun;

καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· 46 καὶ  
 and<sup>o</sup> was<sup>o</sup> rent<sup>o</sup> the veil of the temple in [the] midst. And

φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς  
 having cried with a voice loud Jesus said, Father, into hands

σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν  
 thy I will commit my spirit. And these things having said

ἐξέπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον  
 he expired. Now<sup>o</sup> having<sup>o</sup> seen<sup>o</sup> the centurion that which took place

ἐδόξασεν τὸν θεόν, λέγων, Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος  
 glorified God, saying, Indeed this man just

ἦν. 48 Καὶ πάντες οἱ συμπαραγεγνημένοι ὄχλοι ἐπὶ τὴν  
 was. And all the who were come together crowds to

θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες  
 this sight, seeing the things which took place, beating

ἐαυτῶν τὰ στήθη ὑπέστρεφον. 49 εἰστήκεισαν δὲ πάντες  
 their breasts returned. And stood all

οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-  
 those who knew him afar off, also women who fol-

λοκοινοῦσασαί αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
 lowed with him from Galilee, beholding these things.

50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων,  
 And behold, a man by name Joseph, a counsellor being,

ὁ ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συγκατατεθειμένος  
 a man good and just, (he had not assented

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως  
 to the counsel and the deed of them,) from Arimathea a city

τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασι-  
 of the Jews, and who was waiting for also himself the king-

λείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾔτήσατο τὸ  
 dom of God, he having gone to Pilate begged the

σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ  
 body of Jesus. And having taken down it he wrapped it

Dost not thou fear God, seeing thou art in the same condemnation? 41 and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee; To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and he wrapped it in linen,

ν — τῷ (read he said, Jesus, remember) TTrA.

(read he said) TTrA.

ε — ἐνάτης LTrA.

ε — ἐσχίσθη δὲ τ.

ε — ἑκατόνταρχος TTr.

seen LTrA.

ο — συνακολουθοῦσαι TTrA.

q — καὶ and LTrA.

LTrA.

ω — κύριε [L] TTrA.

z — ὁ Ἰησοῦς

καὶ ἦν ὥδη ([ῥῥῥ] TTr) and it was now LTrA.

β — τοῦ ἡλίου ἐκλινόντος (darkness came) from the sun falling T.

ε — καὶ τοῦτο and this L; τοῦτο δὲ TTrA.

ε — ἐδόξασεν LTrA.

ε — συμπαραγεγνημένοι TA.

ε — θεωροῦσας having

seen LTrA.

ε — ἐαυτῶν (read the breasts) TTr.

ε — αὐτῷ LTrA.

ε — καὶ and T.

ε — συγκατατεθειμένος T; συγκατατεθειμένος A.

ε — Πειλάτῳ T.

ε — αὐτὸ (read [it])



and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on:

σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, ὃδ in a linen cloth and placed it in a tomb hewn in a rock, in which οὐκ ἦν οὐδέπω· οὐδεὶς κείμενος. 54 καὶ ἡμέρα ἦν παρα-<sup>was</sup> <sup>no</sup> <sup>one</sup> ever yet <sup>laid</sup>. And <sup>day</sup> <sup>it</sup> was <sup>pre-</sup>σκευῇ, καὶ σάββατον ἐπέφωσκεν. <sup>paration</sup>, and <sup>Sabbath</sup> was coming on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. XXIV. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their

55 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν And <sup>having</sup> <sup>followed</sup> <sup>also</sup> <sup>women</sup>, who were συνελθυνῆσαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ come with him out of Galilee, saw the μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ and how was laid his body. And having returned ἠτοίμασαν ἀρώματα καὶ μύρα, καὶ τὸ μὲν σάββατον ἡσύχα- they prepared aromatics and ointments, and on the sabbath remained σαν κατὰ τὴν ἐντολήν. 24 τῇ δὲ μιᾷ τῶν σαβ- quiet, according to the commandment. But on the first [day] of the week βάτων ὁρθρου· βαθέος δὲ ἦλθον ἐπὶ τὸ μνήμα, φέρονσαι δ at early dawn they came to the tomb, bringing <sup>which</sup> ἠτοίμασαν ἀρώματα, καὶ ἑτεροὶ σὺν αὐταῖς. 2 Ἐδ- <sup>they</sup> <sup>had</sup> <sup>prepared</sup> <sup>aromatics</sup>, and some [others] with them. <sup>They</sup> ρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημεῖου, 3 καὶ <sup>found</sup> <sup>and</sup> <sup>the</sup> <sup>stone</sup> <sup>rolled</sup> <sup>away</sup> <sup>from</sup> <sup>the</sup> <sup>tomb</sup>; and εἰσελθούσαι οὐκ εἶδον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ having entered they found not the body of the Lord Jesus. And ἐγένετο ἐν τῷ ἐδιαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, it came to pass as <sup>they</sup> <sup>were</sup> <sup>perplexed</sup> <sup>they</sup> <sup>about</sup> <sup>this</sup>, that behold, ἡ δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἱσθήσεσιν ἀστραπτούσαις. <sup>two</sup> <sup>men</sup> <sup>stood</sup> <sup>by</sup> <sup>them</sup> <sup>in</sup> <sup>garments</sup> <sup>shining</sup>. 5 Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν <sup>And</sup> <sup>filled</sup> <sup>with</sup> <sup>fear</sup> <sup>becoming</sup> <sup>they</sup> <sup>and</sup> <sup>bowing</sup> <sup>the</sup> <sup>face</sup> <sup>of</sup> <sup>the</sup> <sup>earth</sup>, καὶ προσώ- <sup>they</sup> <sup>said</sup> <sup>unto</sup> <sup>them</sup>, <sup>Why</sup> <sup>seek</sup> <sup>ye</sup> <sup>the</sup> <sup>living</sup> <sup>among</sup> <sup>the</sup> <sup>dead</sup>? 6 οὐκ ἔστιν ὧδε, ἀλλ' ἡγήθητε μνησθῆτε with the dead? He is not here, but is risen: remember ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων, Ὅτι how he spake to you, yet being in Galilee, saying, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας It behoveth the Son of man to be delivered up into hands ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ <sup>of</sup> <sup>men</sup> <sup>sinful</sup>, and to be crucified, and the third day ἀναστῆναι. 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 9 καὶ And they remembered his words; and ὑποστρέψασαι ἀπὸ τοῦ μνημεῖου ἀπήγγειλαν ταῦτα πάντα <sup>having</sup> <sup>returned</sup> <sup>from</sup> <sup>the</sup> <sup>tomb</sup> they related <sup>these</sup> <sup>things</sup> <sup>all</sup> τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 Ἦσαν δὲ ἡ Μαγδαληνὴ <sup>to</sup> <sup>the</sup> <sup>eleven</sup> <sup>and</sup> <sup>to</sup> <sup>all</sup> <sup>the</sup> <sup>rest</sup>. Now it was <sup>Magdalene</sup> Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν <sup>Mary</sup> <sup>and</sup> <sup>Joanna</sup> <sup>and</sup> <sup>Mary</sup> <sup>of</sup> <sup>James</sup>, and the rest with αὐταῖς. αἱ ἔλεγον, πρὸς τοὺς ἀποστόλους ταῦτα. 11 Καὶ <sup>they</sup>, who told <sup>to</sup> <sup>the</sup> <sup>apostles</sup> <sup>these</sup> <sup>things</sup>. And

<sup>v</sup> αὐτὸν him LITrA.

<sup>w</sup> οὐδεὶς οὐδέπω T; οὐδεὶς οὐπῶ LITrA.

<sup>x</sup> παρασκευῆς LITrA.

<sup>y</sup> — καὶ LITrAw.

<sup>z</sup> + αὶ the LTr.

<sup>a</sup> — αὐτῷ T[Tr]A.

<sup>b</sup> + αὐτῷ him TA.

<sup>c</sup> βαθέως LITrAw.

<sup>d</sup> ἐπὶ τὸ μνήμα ἦλθον T.

<sup>e</sup> — καὶ τινες σὺν αὐταῖς LITrA.

<sup>f</sup> εἰσελ-

<sup>g</sup> λούσαι δὲ LITrA.

<sup>h</sup> ἀπορεῖσθαι LITrA.

<sup>i</sup> ἄνδρες δύο GLITrAw.

<sup>j</sup> ἐσθῆτι ἀστραπτούσῃ

<sup>k</sup> shining raiment LITrA.

<sup>l</sup> τὰ πρόσωπα the faces TTr.

<sup>m</sup> εἶπαν LITrA.

<sup>n</sup> ἀλλὰ TTrA.

<sup>o</sup> τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ TTrA.

<sup>p</sup> πάντα ταῦτα T.

<sup>q</sup> [ἦσαν δὲ] TTrA.

<sup>r</sup> Ἰωάννα Tr.

<sup>s</sup> + ἡ the [...] LITr[A]W.

<sup>t</sup> — αἱ LITr[A].

ἐφάνησαν ἐνώπιον αὐτῶν ὥσπερ λίθος τὰ ῥήματα αὐτῶν, <sup>1</sup>appeared <sup>2</sup>before <sup>3</sup>them <sup>4</sup>like <sup>5</sup>idle <sup>6</sup>talk <sup>7</sup>words <sup>8</sup>their,   
καὶ ἠπίσταντο αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν <sup>1</sup>and <sup>2</sup>they <sup>3</sup>disbelieved <sup>4</sup>them. <sup>5</sup>But <sup>6</sup>Peter <sup>7</sup>having <sup>8</sup>risen <sup>9</sup>up <sup>10</sup>ran   
ἐπὶ τὸ μνηεῖον, καὶ παρακύνψας βλέπει τὰ ἐθόδια <sup>1</sup>to <sup>2</sup>the <sup>3</sup>tomb, <sup>4</sup>and <sup>5</sup>having <sup>6</sup>stooped <sup>7</sup>down <sup>8</sup>he <sup>9</sup>sees <sup>10</sup>the <sup>11</sup>linen <sup>12</sup>clothes <sup>13</sup>laid <sup>14</sup>by <sup>15</sup>themselves, <sup>16</sup>and <sup>17</sup>departed, <sup>18</sup>wondering <sup>19</sup>in <sup>20</sup>himself <sup>21</sup>at <sup>22</sup>that <sup>23</sup>which <sup>24</sup>was <sup>25</sup>come <sup>26</sup>to <sup>27</sup>pass.   
ἔκειμενα μόνα<sup>1</sup> καὶ ἀπῆλθεν πρὸς ἑαυτὸν<sup>2</sup> θαυμάζων τὸ   
lying alone, and went away home wondering at that which   
ἔγεγονός.<sup>3</sup>   
had come to pass.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ <sup>1</sup>And <sup>2</sup>lo, <sup>3</sup>two <sup>4</sup>of <sup>5</sup>them <sup>6</sup>were <sup>7</sup>going <sup>8</sup>on <sup>9</sup>same <sup>10</sup>the   
ἡμέρᾳ<sup>1</sup> εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερου- <sup>1</sup>day <sup>2</sup>to <sup>3</sup>a <sup>4</sup>village <sup>5</sup>being <sup>6</sup>distant <sup>7</sup>furlongs <sup>8</sup>sixty <sup>9</sup>from <sup>10</sup>Jeru-   
σαλὴμ, ἣ ὄνομα Ἐμμαοὺς· 14 καὶ αὐτοὶ ὠμίλουεν πρὸς <sup>1</sup>salem, <sup>2</sup>whose <sup>3</sup>name <sup>4</sup>[is] <sup>5</sup>Emmaus; <sup>6</sup>and <sup>7</sup>they <sup>8</sup>were <sup>9</sup>conversing <sup>10</sup>with   
ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ <sup>1</sup>one <sup>2</sup>another <sup>3</sup>about <sup>4</sup>all <sup>5</sup>things <sup>6</sup>had <sup>7</sup>taken <sup>8</sup>place <sup>9</sup>these <sup>10</sup>things. <sup>11</sup>And   
ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, <sup>1</sup>it <sup>2</sup>came <sup>3</sup>to <sup>4</sup>pass <sup>5</sup>as <sup>6</sup>they <sup>7</sup>conversed <sup>8</sup>and <sup>9</sup>reasoned, <sup>10</sup>that <sup>11</sup>himself   
Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ <sup>1</sup>Jesus <sup>2</sup>having <sup>3</sup>drawn <sup>4</sup>near <sup>5</sup>went <sup>6</sup>with <sup>7</sup>them; <sup>8</sup>but <sup>9</sup>the <sup>10</sup>eyes   
αὐτῶν ἔκραυοντο τοῦ μὴ ἐπιγινῶναι αὐτόν. 17 Εἶπεν δὲ <sup>1</sup>of <sup>2</sup>them <sup>3</sup>were <sup>4</sup>holden <sup>5</sup>[so <sup>6</sup>as] <sup>7</sup>not <sup>8</sup>to <sup>9</sup>know <sup>10</sup>him. <sup>11</sup>And <sup>12</sup>he <sup>13</sup>said   
πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς <sup>1</sup>to <sup>2</sup>them, <sup>3</sup>What <sup>4</sup>words <sup>5</sup>[are] <sup>6</sup>these <sup>7</sup>which <sup>8</sup>ye <sup>9</sup>exchange <sup>10</sup>with   
ἀλλήλους περιπατοῦντες, <sup>1</sup>one <sup>2</sup>another <sup>3</sup>as <sup>4</sup>ye <sup>5</sup>walk, <sup>6</sup>and <sup>7</sup>are <sup>8</sup>downcast <sup>9</sup>in <sup>10</sup>countenance?   
καὶ ἔστε σκυθρωποί;<sup>1</sup>   
and are downcast in countenance?   
18 Ἀποκριθεὶς δὲ ὁ<sup>1</sup> εἰς<sup>2</sup> ὃ<sup>3</sup> ὄνομα<sup>4</sup> Κλεόπας, εἶπεν πρὸς <sup>1</sup>And <sup>2</sup>answering <sup>3</sup>the <sup>4</sup>one, <sup>5</sup>whose <sup>6</sup>name <sup>7</sup>[was] <sup>8</sup>Cleopas, <sup>9</sup>said <sup>10</sup>to   
αὐτόν, Σὺ μόνος παροικεῖς ἐν<sup>1</sup> Ἱερουσαλὴμ, καὶ οὐκ ἔγνως <sup>1</sup>him, <sup>2</sup>Thou <sup>3</sup>alone <sup>4</sup>sojournest <sup>5</sup>in <sup>6</sup>Jerusalem, <sup>7</sup>and <sup>8</sup>hast <sup>9</sup>not <sup>10</sup>known   
τὰ γινόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; <sup>1</sup>the <sup>2</sup>things <sup>3</sup>which <sup>4</sup>are <sup>5</sup>come <sup>6</sup>to <sup>7</sup>pass <sup>8</sup>in <sup>9</sup>it <sup>10</sup>in <sup>11</sup>these <sup>12</sup>days?   
the things which are come to pass in it in these days?

19 Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον<sup>1</sup> αὐτῷ, Τὰ <sup>1</sup>And <sup>2</sup>he <sup>3</sup>said <sup>4</sup>to <sup>5</sup>them, <sup>6</sup>What <sup>7</sup>things? <sup>8</sup>And <sup>9</sup>they <sup>10</sup>said <sup>11</sup>to <sup>12</sup>him, <sup>13</sup>The <sup>14</sup>things   
περὶ Ἰησοῦ τοῦ ἠ Ναζωραίου,<sup>1</sup> ὃς ἐγένετο ἀνὴρ προφήτης, <sup>1</sup>concerning <sup>2</sup>Jesus <sup>3</sup>the <sup>4</sup>Nazarean, <sup>5</sup>who <sup>6</sup>was <sup>7</sup>a <sup>8</sup>man <sup>9</sup>a <sup>10</sup>prophet,   
δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντός τοῦ <sup>1</sup>mighty <sup>2</sup>in <sup>3</sup>deed <sup>4</sup>and <sup>5</sup>word <sup>6</sup>before <sup>7</sup>God <sup>8</sup>and <sup>9</sup>all <sup>10</sup>the   
λαοῦ· 20 ὅπως τε<sup>1</sup> παρέδωκαν αὐτόν<sup>2</sup> οἱ ἀρχιερεῖς καὶ οἱ <sup>1</sup>people; <sup>2</sup>and <sup>3</sup>how <sup>4</sup>delivered <sup>5</sup>up <sup>6</sup>him <sup>7</sup>the <sup>8</sup>chief <sup>9</sup>priests <sup>10</sup>and   
ἀρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν· <sup>1</sup>our <sup>2</sup>rulers <sup>3</sup>to <sup>4</sup>judgment <sup>5</sup>of <sup>6</sup>death, <sup>7</sup>and <sup>8</sup>crucified <sup>9</sup>him.   
to judgment of death, and crucified him.

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι <sup>1</sup>But <sup>2</sup>we <sup>3</sup>were <sup>4</sup>hoping <sup>5</sup>he <sup>6</sup>it <sup>7</sup>is <sup>8</sup>who <sup>9</sup>is <sup>10</sup>about <sup>11</sup>to <sup>12</sup>redeem <sup>13</sup>   
τὸν Ἰσραὴλ. ἀλλὰ γε<sup>1</sup> σὺν πᾶσιν τούτοις τρίτην ταύτην <sup>1</sup>Israel. <sup>2</sup>But <sup>3</sup>then <sup>4</sup>with <sup>5</sup>all <sup>6</sup>these <sup>7</sup>things <sup>8</sup>this <sup>9</sup>   
ἡμέραν ἄγει<sup>1</sup> ἄφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ <sup>1</sup>day <sup>2</sup>brings <sup>3</sup>to-day <sup>4</sup>since <sup>5</sup>these <sup>6</sup>things <sup>7</sup>came <sup>8</sup>to <sup>9</sup>pass. <sup>10</sup>And <sup>11</sup>withal   
γυναικεῖς τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι <sup>1</sup>women <sup>2</sup>certain <sup>3</sup>from <sup>4</sup>amongst <sup>5</sup>us <sup>6</sup>astonished <sup>7</sup>us, <sup>8</sup>having <sup>9</sup>been   
astonished us, having been

<sup>1</sup> ταῦτα these LITTA. <sup>2</sup> — verse 12 [LITTA]. <sup>3</sup> [κέιμενα μόνα] A; — κείμενα Tr.   
<sup>4</sup> αὐτόν Tr. <sup>5</sup> ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι Tr. <sup>6</sup> συνζητεῖν LITTA. <sup>7</sup> — ὁ TrTA.   
<sup>8</sup> καὶ ἐστάθησαν ([; καὶ ἐστ-α.] A) σκυθρωποί. (question ends at walk) And they stood down-   
cast in countenance. TrTA. <sup>9</sup> — ὁ LITTA. <sup>10</sup> + [ἐξ αὐτῶν] of them Tr. <sup>11</sup> ὄνομα by name   
TrA. <sup>12</sup> — ἐν (read [in]) GTRAW. <sup>13</sup> εἶπαν Tr. <sup>14</sup> ἠ Ναζαρηνοῦ TrA. <sup>15</sup> + [ἐν] in L.   
<sup>16</sup> αὐτόν παρέδωκαν L. <sup>17</sup> + καὶ also LITTA. <sup>18</sup> — σήμερον (read it brings) TrTA.

words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at

the sepulchre; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread.

"ὄρθριαι" ἐπὶ τὸ μνημεῖον· 23 καὶ μὴ ευροῦσαι τὸ σῶμα αὐτοῦ early to the tomb, and not having found his body ἦλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν came, declaring also a vision of angels to have seen, who say αὐτὸν ζῆν. 24 καὶ ἀπῆλθόν τινας τῶν σὺν ἡμῖν ἐπὶ τὸ he is living. And "went some of those with us to the μνημεῖον καὶ εἶδον οὕτως καθὼς "καὶ αἱ γυναῖκες εἶπον, tomb and found [it] so as also the women said, αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπεν πρὸς αὐτοῦς, Ὁ but him they saw not. And he said to them, Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς senseless and slow of heart to believe in all which ἐλάλησαν οἱ προφῆται· 26 οὐχὶ ταῦτα ἔδει spoke the prophets. "Not these things was it needful for παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; "to suffer the Christ, and to enter into his glory? 27 Καὶ ἀρχάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προ- And beginning from Moses and from all the pro- φητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ phets he interpreted to them in all the scriptures the things περὶ "αὐτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ concerning himself. And they drew near to the village where ἐπορεύοντο, καὶ αὐτὸς "προσεποιεῖτο "πορρωτέρω πορεύεσθαι. they were going, and he appeared farther to be going. 29 καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι And they constrained him, saying, Abide with us, for πρὸς ἑσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθεν towards evening it is, and has declined the day. And he entered in τοῦ μένειν σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῇ κατακλιθῆναι to abide with them. And it came to pass as he reclined αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον "εὐλόγησεν, " [at a table] he with them, having taken the bread he blessed, καὶ κλάσας ἐπέδιδον αὐτοῖς. 31 αὐτῶν δὲ διηνοίχθησαν οἱ and having broken he gave [it] to them. And their "were opened ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο eyes and they knew him. And he disappeared ἀπ' αὐτῶν. 32 Καὶ "εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία from them. And they said to one another, "Not heart ἡμῶν καιομένη ἦν ἐν ἡμῖν ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, our burning was in us as he was speaking to us in the way, "καὶ ὥς διηνοίγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες and as he was opening to us the scriptures? And rising up αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶδον "συνη- the same hour they returned to Jerusalem, and they found gathered θροισμένους τούτους ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας, together the eleven and those with them, saying, "Ὅτι ἡγέρθη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι. 35 Καὶ "Is risen the Lord indeed, and appeared to Simon. And αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς they related the things in the way, and how he was known to them ἐν τῇ κλάσει τοῦ ἄρτου. in the breaking of the bread.

"ὄρθριαι" LTTAW. ο — καὶ LTRA.  
 μνημεῖον TTRA. "αὐτοῦ EG; αὐτοῦ LTR.  
 + ἦδη already [L]TRA. "ἠλόγησεν L.  
 LTRA. "ἠθροισμένους gathered LTRA.

F Μωσέως LTTAW. 9 διηρμήνευεν L; διε-  
 ρηματοποιήσατο LTRA. "πορρωτέρω LTRA.  
 "εἶπαν TTRA. γ [ἐν ἡμῖν] TRA. " — καὶ  
 ὁντως ἡγέρθη ὁ κύριος LTRA.



36 Ταῦτα δὲ αὐτῶν λαλόντων, αὐτὸς ὁ Ἰησοῦς ἔσθη ἐν  
And these things as they were telling, <sup>2</sup>himself <sup>1</sup>Jesus stood in  
μέσῳ αὐτῶν <sup>d</sup>καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. <sup>e</sup> 37 Πτοηθέντες

δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.  
<sup>1</sup>but <sup>2</sup>and <sup>3</sup>filled <sup>4</sup>with <sup>5</sup>fear <sup>6</sup>being they thought a spirit they beheld.

38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διὰ τί δια-  
And he said to them, Why troubled are ye? and wherefore <sup>2</sup>rea-  
λογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 ἴδετε

τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι.  
my hands and my feet, that <sup>2</sup>he <sup>1</sup>I <sup>3</sup>am.

ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα ἰσάρκα καὶ ὁστέα οὐκ  
Handle me and <sup>2</sup>see, for a spirit flesh and bones <sup>3</sup>not

ἔχει, καθὼς ἐγὼ θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν  
<sup>1</sup>has, as <sup>2</sup>me <sup>3</sup>ye <sup>4</sup>see having. And this having said

ἰπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ  
he shewed to them [his] hands and feet. But yet

ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν  
while they were disbelieving for joy and were wondering, he said

αὐτοῖς, Ἐχετέ τι βρώσιμον ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν  
to them, Have ye anything eatable here? And they gave

αὐτῷ ἰχθύος ὅπου μέρος καὶ ἀπὸ μελισσίου κηρίου. 43 καὶ  
to him <sup>2</sup>of <sup>3</sup>a <sup>4</sup>fish <sup>5</sup>broiled <sup>6</sup>part and of a honeycomb. And

λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ αὐτοῖς,  
having taken [it] before <sup>2</sup>them <sup>3</sup>he <sup>4</sup>ate. And he said to them,

Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὦν σὺν ὑμῖν,  
These [are] the words which I spoke to you yet being with you,

ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ  
that must be fulfilled all things that have been written in the law

καὶ Μωσέως καὶ προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 Τότε  
of Moses and prophets and psalms concerning me. Then

διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς  
he opened their understanding to understand the scriptures,

καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, καὶ οὕτως  
and said to them, Thus it has been written, and thus

ἔδει παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν  
it behoved <sup>2</sup>to <sup>3</sup>suffer <sup>4</sup>the <sup>5</sup>Christ and to rise from among [the] dead

τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ  
the third day; and should be proclaimed in his name

μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-  
repentance and remis-ion of sins to all nations, begin-

μενον ἀπὸ Ἱερουσαλὴμ. 48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων.  
beginning at Jerusalem. <sup>2</sup>Ye <sup>3</sup>and are witnesses of these things.

49 καὶ ἰδοὺ, ἐγὼ ἄποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς  
And lo, I send the promise of <sup>2</sup>Father

μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσате ἐν τῇ πόλει Ἱερουσαλὴμ  
my upon you; but <sup>2</sup>ye <sup>3</sup>remain in the city of Jerusalem

ἕως οὗ ἐνδύσηθε δύναμιν ἐξ ὕψους.  
till ye be clothed with power from on high.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 and that repentance and remis-ion of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

ο — ὁ Ἰησοῦς GLTTR. d — καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν T. e — [ἐγὼ εἰμι, μὴ φοβείσθε] I am [he], fear not L. f διὰ τί LITR. g τῇ καρδίᾳ heart LITR. h ἐγὼ εἰμι αὐτός LITR. i σάρκας T. k — verse 40 T[Tr]. l ἔδειξεν LTr; [ἐπ]έδειξεν A. m καὶ θαυμαζόντων ἀπὸ τῆς χαρᾶς L. n — καὶ ἀπὸ μελισσίου κηρίου LI[Tr]. o πρὸς αὐτούς TTR. p + μου (read my words) [L]ITR. q Μωσέως LITTRAW. r + [τοῖς] τῇ Tr. s — καὶ οὕτως ἔδει [L]ITR. t εἰς τὸ T. u ἀρξάμενοι TTR. v — δὲ ἐστε ([ἐστε] Tr) (read [are]) TTR. w καὶ ἰδοὺ and I T. x ἐξαποστέλλω send out TTR. y — Ἱερουσαλὴμ GLTTR. z ἐξ ὕψους δύναμιν TTR.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.

50 Ἐξήγαγεν· δὲ αὐτοὺς ἕξω· ἕως βεῖς· Βηθανίαν, καὶ  
And he led them out as far as to Bethany, and  
ἔπαρας τὰς·χεῖρας·αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ  
having lifted up his hands he blessed them. And  
ἐγένετο ἐν τῷ·εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν  
it came to pass as 'twas blessing 'he them he was separated from ' them  
καὶ ἀνέφερετο εἰς τὸν οὐρανόν." 52 καὶ αὐτοὶ προσκυνή-  
and was carried up into the heaven. And they having wor-  
σαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγά-  
shipped' him returned to Jerusalem with 'joy  
λης." 53 καὶ ᾤσαν ἐδιαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ  
and were continually in the temple, praising and  
εὐλογοῦντες τὸν θεόν. Ἐμῆν.  
blessing God. Amen.

<sup>h</sup>Tò κατὰ Λουκᾶν εὐαγγέλιον. ¶  
The <sup>3</sup>according <sup>4</sup>to <sup>5</sup>Luke <sup>1</sup>glad <sup>2</sup>tidings..

**TO KATA IOANNHN AGION EYAGGEΛION.**  
THE <sup>4</sup>ACCORDING <sup>5</sup>TO <sup>6</sup>JOHN <sup>1</sup>HOLY <sup>2</sup>GLAD <sup>3</sup>TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,  
 In [the] beginning was the Word, and the Word was with God,  
 καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν  
 and God was the Word. He was in [the] beginning with  
 θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ  
 God. All things through him came into being, and without him  
 ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ  
 came into being not even one [thing] which has come into being. In him life  
 ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν  
 was, and the life was the light of men. And the light in  
 τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
 the darkness appears, and the darkness it apprehended not.

6 There was a man  
sent from God, whose  
name was John. 7 The  
same came for a wit-  
ness, to bear witness  
of the Light, that all  
men through him  
might believe. 8 He  
was not that Light,  
but was sent to bear  
witness of that Light.  
9 That was the true  
Light, which lighteth  
every man that cometh  
into the world. 10 He  
was in the world, and  
the world was made  
by him, and the world  
knew him not. 11 He  
came unto his own,  
and his own received  
him not. 12 But as  
many as received him,  
to them gave he power

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα  
There was a man sent from God, name  
αὐτῷ Ἰωάννης.<sup>1</sup> 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυ-  
his John. He came for a witness, that he might  
ρῇσιν περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.  
witness concerning the light, that all might believe through him.  
8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ  
Was not he the light, but that he might witness concerning the  
φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα  
light. Was the light true that which lightens every  
ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν,  
man coming into the world. In the world he was  
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν  
and the world through him came into being, and the world him  
οὐκ ᾔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐκ παρέλα-  
knew not. To his own he came, and his own him received not;  
βον· 12 ὅσοι δὲ ᾔλαβον· αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν  
but as many as received him he gave to them authority

<sup>a</sup> — ἐξω [L]TTrA. <sup>b</sup> πρὸς LTTrA. <sup>c</sup> — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. <sup>d</sup> — προσκυνή-  
 σακτες αὐτόν T. <sup>e</sup> διὰ παντός LA. <sup>f</sup> [αἰνούντες καὶ] εὐλογούντες TrA; — καὶ εὐλογούντες T.  
 ε — Ἀμήν G[L]TTrA. <sup>h</sup> Κατὰ Λουκᾶν TrA; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον EGLTW.

1- αἰονος E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην Tr) GLTRAW; κατὰ Ἰωάννην T. <sup>k</sup> ἐν. ὁ  
γένεον ἐν (read one [thing]). That which was in him was life) LTR. <sup>l</sup> ἐστιν is LT.  
<sup>m</sup> Ἰωάννης Tr. <sup>n</sup> ἔλαβαν Tr.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

to become the sons of God, even to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, ὅσζαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης<sup>α</sup> μαρτυρεῖ

14 And the Word was

περὶ αὐτοῦ, καὶ κέκραγεν, λέγων, Οὗτος ἦν ὃν εἶπον,

made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only

Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθέν μου γέγονεν<sup>β</sup> ὅτι

begotten of the Father,) full of grace and truth. 15 John

πρώτως μου ἦν. 16 Ἐκ<sup>γ</sup> τοῦ πληρώματος αὐτοῦ ἡμεῖς

bare witness of him, and cried, saying, This was he of whom I

πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος

spake, He that cometh after me is preferred before me: for he was before me. 16 And of

διὰ<sup>δ</sup> Μωσέως<sup>ε</sup> ἐδόθη. ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ

his fullness have all we received, and grace for grace. 17 For the law

χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς ἑώρακεν πώποτε·<sup>ς</sup> ὁ μόνο-

was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen

γενῆς υἱός,<sup>ζ</sup> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξη-

God at any time; the only-begotten Son, who is in the bosom of the Father, he de-

γήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,

clared [him]. And this is the witness of John,

ὅτε ἀπέστειλαν<sup>η</sup> οἱ Ἰουδαῖοι ἐξ Ἱερουσολύμων ἱερεῖς καὶ

John, when the Jews sent priests and Lev-

Λευίτας,<sup>θ</sup> ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ

rites from Jerusalem to ask him, Who art thou? And

ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμί

to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am

ἐγὼ ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας

not the Christ. 21 And they asked him, What then? Elias

εἶ σὺ; Καὶ<sup>ι</sup> λέγει, Οὐκ εἰμὶ. Ὁ προφῆτης εἶ σὺ; Καὶ

and he saith, I am not. Art thou that prophet? And

ἀπεκρίθη, Οὐ. 22 Ἐἶπον<sup>κ</sup> αὐτῷ, Τίς εἶ; ἵνα ἀπο-

he answered, No. They said therefore to him, Who art thou? that an

κρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ

that we may give an answer to them that sent us. What sayest thou of thyself? 23 He

σεαυτοῦ; 23 Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,

said, I [am] a voice crying in the wilderness,

Εὐθύνατε τὴν ὁδὸν κυρίου<sup>λ</sup> καθὼς εἶπεν Ἡσαίας ὁ προ-

Make straight the way of [the] Lord, as said Esaias the pro-

φήτης. 24 Καὶ ὁ<sup>μ</sup> ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-

phet. And those who had been sent were from among the Phari-

σαίων. 25 καὶ ἠρώτησαν αὐτόν καὶ εἰπον<sup>ν</sup> αὐτῷ, Τί οὖν

25 And they asked him, and said to him, Why then,

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὔτε<sup>π</sup> Ἠλίας, οὔτε<sup>ρ</sup>

then, if thou be not Christ, nor Elias, neither that prophet?

α Ἰωάννης Tr. β ὅτι for GLTTr. γ Μωυσέως LITraW. δ — ὁ (read [the]) Tr. ε θεός God Tr. ζ Ἰωάννου Tr. η + πρὸς αὐτόν to him LTrA. θ Λευεῖτας Tr. ι ἐγὼ οὐκ εἰμί LITra. κ τί οὖν; Ἠλείας εἶ; T: τί οὖν; σὺ Ἠλίας εἶ; Tr: σὺ οὖν τί; Ἠλίας εἶ; A. ς — καὶ T. ζ εἶπαν LITra. δ — οὖν L. ε — οἱ (read [those who]) Tr. ζ εἶπαν LITra. η οὐδὲ LITra. θ Ἠλείας T.



26 John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not; 27 he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ the prophet? <sup>2</sup>Answered <sup>1</sup>them <sup>1</sup>John saying, I βαπτίζω ἐν ὕδατι· μέσος ἡ δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς baptize with water; but in [the] midst of you stands [one] whom ye οὐκ οἰδατε· 27 αὐτός ἐστιν ὃς ὀπίσω μου ἐρχόμενος, ὃς know not; he it is who after me comes, who ἔμπροσθέν μου γέγονεν· οὗ ἕξω οὐκ εἰμὶ ὁ ἄξιος ἵνα <sup>2</sup>precedence <sup>2</sup>of me <sup>2</sup>has, of whom I <sup>2</sup>not <sup>2</sup>am worthy that λίσσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν I should loose of him the thong of the sandal. These things in Βηθαβαρᾶ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάν- Bethabara took place across the Jordan, where was John νης βαπτίζων.

baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and have record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον On the morrow sees John Jesus coming πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἱρῶν to him, and says, Behold the Lamb of God, who takes away τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν, said, After me comes a man, who <sup>2</sup>precedence <sup>2</sup>of me <sup>2</sup>has, ὅτι πρῶτός μου ἦν. 31 καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα because before me he was. And I knew not him; but that φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ he might be manifested to Israel, therefore came I with ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι water baptizing. And bore witness John saying, τεθεῆμαι τὸ πνεῦμα καταβαῖνον ὥσει περιστερὰν ἐξ οὐ- I have beheld the Spirit descending as a dove out of heav- ranou, καὶ ἔμεινεν ἐπ' αὐτόν. 33 καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' en, and it abode upon him. And I knew not him; but ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐγὼ he who sent me to baptize with water, he to me said, Upon ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' whom thou shalt see the Spirit descending and abiding on αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. him, he it is who baptizes with [the] Spirit Holy. 34 καγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς And I have seen, and have borne witness that this is the Son τοῦ θεοῦ.

of God.

35 Again the next day after John stood, and two of his disciples; 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jo-

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ On the morrow again was standing John, and of τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπα- his disciples two. And looking at Jesus walk- τούντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 Καὶ ἤκουσαν he says, Behold the Lamb of God! And heard αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ him the two disciples speaking, and followed

Ἰωάννης Tr. h — δὲ but Tr. Tr. i στήκει Tr. Tr. k — αὐτός ἐστιν G[L] Tr. Tr. l [ὁ] Tr. Tr. m — ὃς ἔμπροσθέν μου γέγονεν G[L] Tr. Tr. n — ἐγὼ [L] Tr. Tr. o + ἐγὼ I Tr. Tr. p Βη- θαβαρᾶ E; Βηθανία Bethany GL Tr. Tr. q + ὁ L Tr. Tr. r Ἰωάννης Tr. s — ὁ Ἰωάννης (read he sees) GL Tr. Tr. t ὑπὲρ L Tr. Tr. u — τῷ L Tr. Tr. v — ὡς GL Tr. Tr. w — ὁ L Tr. Tr. x + [ὁ αἱρῶν τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L Tr. Tr. y — καὶ Tr. Tr. z οἱ δύο μαθηταὶ αὐτοῦ Tr. Tr.

Ἰησοῦ. 38 στραφείς ὁ δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς  
 Jesus. Having turned but Jesus, and beheld them  
 ἀκολουθοῦντας, λέγει αὐτοῖς, 39 τί ζητεῖτε; οἱ δὲ εἰπον  
 following, says to them, What seek ye? And they said  
 αὐτῷ, Ὁ Ῥαββί, ὃ λέγεται ἑρμηνεύμενον διδύσκαλε, ποῦ  
 to him, Rabbi, which is to say. being interpreted Teacher, where  
 μένεις; 40 λέγει αὐτοῖς, Ερχεσθε καὶ εἰδετε. ἡ Ἠλθον  
 abidest thou? He says to them, Come and see. They came  
 καὶ εἶδον πῶν μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν  
 and saw where he abides; and with him they abode day  
 ἐκείνην. ὥρα ὁ δὲ ἦν ὡς δεκάτῃ. 41 Ἦν Ἀνδρέας  
 that. [The] hour now was about [the] tenth. Was Andrew  
 ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων  
 the brother of Simon Peter one of the two who heard  
 παρὰ Ἰωάννου, καὶ ἀκολουθῶντων αὐτῷ. 42 εὗρίσκει  
 [this] from John, and followed him. Finds  
 οὗτος ὁ πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει  
 he first brother his own Simon, and says  
 αὐτῷ, Εὐρήκαμεν τὸν μεσσίαν, ὃ ἐστὶν μεθερμηνευόμενον  
 And we have found the Messiah, which is being interpreted  
 ὁ χριστός. 43 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.  
 the Christ. And he led him to Jesus.  
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς  
 And looking at him Jesus said, Thou art Simon the son  
 Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.  
 of Jonas; thou shalt be called Cephas, which is interpreted Stone.  
 44 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν  
 On the morrow desired Jesus to go forth into  
 Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον καὶ λέγει αὐτῷ, Ἀκολουθεῖ  
 Galilee, and he finds Philip and says to him, Follow  
 μοι. 45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως  
 me. Now was Philip from Bethsaida, of the city  
 Ἀνδρέου καὶ Πέτρου. 46 εὗρίσκει Φίλιππος τὸν Ναθαναὴλ  
 of Andrew and Peter. Finds Philip Nathanael  
 καὶ λέγει αὐτῷ, Ὁν ἔγραψεν ὁ Μωσῆς ἐν τῷ νόμῳ καὶ  
 and says to him, [Him] whom wrote of Moses in the law and  
 οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν  
 the prophets, we have found, Jesus the son of Joseph who  
 ἀπὸ Ναζαρέτ. 47 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ  
 [is] from Nazareth. And said to him Nathanael, Out of  
 Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος,  
 Nazareth can any good thing be? Says to him Philip,  
 Ἔρχου καὶ ἴδε. 48 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον  
 Come and see. Saw Jesus Nathanael coming  
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλ-  
 to him, and says concerning him, Behold truly an Israel-  
 ιτης. ἐν ᾧ ὁ λόγος οὐκ ἔστιν. 49 λέγει αὐτῷ Ναθαναὴλ,  
 ite, in whom guile is not. Says to him Nathanael,  
 Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,  
 Whence me knowest thou? Answered Jesus and said to him,

sus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew. Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that

c — δε τ. d εἶπεν LTTA. e Ῥαββί τ. f μεθερμηνεύμενον LTA. g ὤψεσθε γε shall see TTRA. h ἦλθαν TTRA. i + οὖν therefore [L]TTA. k εἶδαν LTTA. l — δε GLTTA.W. m + [δε] and L. n Ἰωάννου τ. o πρῶτον LTA. p — ὁ GLTTA.W. q — καὶ [L]TTA. r — δε and GTTAW. s Ἰωάννου of John Ltr; Ἰωάννου TA. t — ὁ Ἰησοῦς (read he desired) GLTTAW. v + ὁ Ἰησοῦς Jesus (finds) LTTA.W. w Μωσῆς LTTA.W. x — τὸν L[Tr]. y Ναζαρέτ EGW. z — καὶ τ. a + ὁ LTTA. b — ὁ LTTA.W. ca Ἰσραηλιτὴς TTr. da — ὁ GLTTA.W.

Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, Before that <sup>2</sup>thee <sup>1</sup>Philip <sup>2</sup>called, [thou] being under the fig-tree, εἰδόν σε. 50 Ἀπεκρίθη<sup>ε</sup> Ναθαναὴλ<sup>λ</sup> καὶ λέγει<sup>ε</sup> αὐτῷ, <sup>h</sup>Ῥαββί.<sup>ll</sup> I saw thee. <sup>2</sup>Answered <sup>1</sup>Nathanael and says to thee, Rabbi, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς<sup>ll</sup> τοῦ Ἰσραὴλ. thou art the Son of God, thou art the King of Israel. 51 Ἀπεκρίθη<sup>ε</sup> Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπόν σοι, Ἐίδόν<sup>ε</sup> σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων thee under the fig-tree, believest thou? Greater things than these ἴσῃς.<sup>ll</sup> 52 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, thou shalt see. And he says to him, Verily verily I say to you, ἁπ' ἄρτι<sup>ε</sup> ὄψεσθε τὸν οὐρανὸν ἀνεφγόμενον, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. Henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

II. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 and saith unto him, Every man at the beginning doth set forth good wine; and when men

υἱὸν τοῦ ἀνθρώπου.  
Son of man.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ<sup>ll</sup> γάμος ἐγένετο ἐν Ὑκανᾶ<sup>ll</sup> And on the <sup>2</sup>day <sup>1</sup>third a marriage took place in Cana τῆς Γαλιλαίας<sup>ll</sup> καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη. ἐδὲ of Galilee, and <sup>2</sup>was <sup>1</sup>the <sup>2</sup>mother <sup>2</sup>of <sup>2</sup>Jesus there. And <sup>2</sup>was <sup>1</sup>invited καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3 καὶ <sup>2</sup>also <sup>1</sup>Jesus and his disciples to the <sup>2</sup>marriage. And <sup>2</sup>υἰστερησαντος οἴνου<sup>ll</sup> λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, being deficient of wine <sup>2</sup>says <sup>1</sup>the <sup>2</sup>mother <sup>2</sup>of <sup>2</sup>Jesus to him, 4 Οἶνον οὐκ ἔχουσιν.<sup>ll</sup> 4 Ἄγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ Wine they have not. <sup>2</sup>Says <sup>2</sup>to <sup>2</sup>her <sup>2</sup>Jesus, What to me and σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. 5 Λέγει ἡ μήτηρ αὐτοῦ to thee, woman? not yet is come mine hour. <sup>2</sup>Says <sup>2</sup>his <sup>2</sup>mother τοῖς διακόνοις, Ὅτι ἂν λέγῃ ὑμῖν, ποιήσατε. 6 Ἦσαν to the servants, Whatever he may say to you, do. <sup>2</sup>There <sup>2</sup>were δὲ ἐκεῖ ὕδριαί λίθιναι<sup>ll</sup> ἕξ<sup>ll</sup> κεῖμεναι<sup>ll</sup> κατὰ τὸν καθα- and there <sup>2</sup>water-vessels <sup>2</sup>of <sup>2</sup>stone <sup>2</sup>six standing according to the puri- ρισμὸν τῶν Ἰουδαίων<sup>ll</sup>, χωροῦσαι ἀνὰ μετροῦντας δύο ἢ τρεῖς. fication of the Jews, <sup>2</sup>holding <sup>2</sup>each <sup>2</sup>metretre two or three. 7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. <sup>2</sup>Says <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, Fill the water-vessels with water. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. 8 Καὶ λέγει αὐτοῖς, Ἄν- And they filled them unto [the] brim. And he says to them, Draw τλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. <sup>ε</sup>Καὶ ἤνεγκαν. out now and carry to the master of the feast. And they carried [it]. 9 ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννη- But when <sup>2</sup>had <sup>2</sup>tasted <sup>1</sup>the <sup>2</sup>master <sup>2</sup>of <sup>2</sup>the <sup>2</sup>feast the water <sup>2</sup>wine <sup>2</sup>that <sup>2</sup>had μένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ become, and knew not whence it is, (but the servants knew who ἡντληκότες τὸ ὕδωρ<sup>ll</sup> φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος had drawn the water,) <sup>2</sup>calls <sup>2</sup>the <sup>2</sup>bridegroom <sup>2</sup>the <sup>2</sup>master <sup>2</sup>of <sup>2</sup>the <sup>2</sup>feast 10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον and says to him, Every man first the good wine

<sup>ε</sup> + αὐτῷ <sup>3</sup>him [L]TtA.

<sup>ε</sup> — καὶ λέγει [L]TtA.

<sup>ε</sup> — αὐτῷ LttA.

<sup>h</sup> Ῥαββεί T.

<sup>l</sup> ὁ βασιλεὺς εἰ L; βασιλεὺς εἰ TtA.

<sup>k</sup> + ὅτι that LttA.

<sup>l</sup> ὁ ἦν GLTtA.

<sup>m</sup> — ἀπ' ἄρτι LttA.

<sup>n</sup> τῇ τρίτῃ ἡμέρᾳ TtA.

<sup>o</sup> Κανὰ ELTtA.

<sup>p</sup> οἶνον οὐκ εἶχον, ὅτι συνετελεσθῇ ὁ οἶνος τοῦ γάμου. εἰτα wine they had not, for the wine of the marriage feast was finished.

Then T. <sup>q</sup> οἶνον οὐκ ἔστιν wine there is not T.

<sup>r</sup> + καὶ and (Jesus) [L]TtA.

<sup>s</sup> λίθιναι ὑδρίαί LttA.

<sup>t</sup> κεῖμεναι placed after Ἰουδαίων TtA.

<sup>v</sup> οἱ δὲ and they (carried) TtA.



γίθησιν, και ὅταν μεθύσθωσιν τότε<sup>1</sup> τὸν ἐλάσσω·  
sets on, and when they may have drunk freely then the inferior;  
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν  
thou hast kept the good wine until now. This <sup>1</sup>did  
τὴν<sup>1</sup> ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ<sup>2</sup> τῆς Γαλιλαίας,  
<sup>1</sup>beginning <sup>2</sup>of the <sup>3</sup>signs Jesus in <sup>4</sup>Cana <sup>5</sup>of Galilee,  
καὶ ἐφάνησεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν  
and manifested his glory; and <sup>2</sup>believed <sup>3</sup>on <sup>4</sup>him  
οἱ μαθηταὶ αὐτοῦ.  
<sup>5</sup>his <sup>6</sup>disciples.

12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ,<sup>1</sup> αὐτὸς καὶ ἡ  
After this he went down to Capernaum, he and  
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ<sup>2</sup> καὶ οἱ μαθηταὶ αὐτοῦ, καὶ  
his mother and <sup>2</sup>brethren <sup>3</sup>his and <sup>4</sup>his disciples, and  
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἐγγὺς ἦν τὸ πάσχα  
there they abode not many days. And near was the passover  
τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14 καὶ  
of the Jews, and <sup>2</sup>went <sup>3</sup>up <sup>4</sup>to <sup>5</sup>Jerusalem <sup>6</sup>Jesus. And  
εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ  
he found in the temple those who sold oxen and <sup>2</sup>sheep, and  
περιστεράς, καὶ τοὺς κερματιστάς καθήμενους· 15 καὶ ποιή-  
doves, and the money-changers sitting; and having  
σας φραγέλλον ἐκ σχοινίων πάντας ἐξέβαλεν· ἐκ τοῦ  
made <sup>2</sup>a scourge of cords <sup>3</sup>all <sup>4</sup>he <sup>5</sup>drove <sup>6</sup>out from the  
ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν  
temple, both the sheep and the oxen; and of the money-changers  
ἐξέχεεν τὸ κέρμα<sup>1</sup> καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ  
he poured out the coin and the tables overthrew. And

τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα  
to these who <sup>2</sup>the <sup>3</sup>doves <sup>4</sup>sold he said, Take these things  
ἐντεῦθεν· <sup>5</sup>μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-  
hence; make not the house of my father a house of mer-  
πορίου. 17 Ἐμνήσθησαν· δὲ<sup>1</sup> οἱ μαθηταὶ αὐτοῦ ὅτι γε-  
chandise. And <sup>2</sup>remembered <sup>3</sup>his <sup>4</sup>disciples that writ-  
γραμμένον ἐστίν, Ὁ ζήλος τοῦ οἴκου σου κατέφαγέ<sup>2</sup>ν<sup>1</sup> με.  
ten <sup>3</sup>it is, The zeal of thine house has eaten <sup>4</sup>up <sup>5</sup>me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον<sup>1</sup> αὐτῷ, Τί  
<sup>2</sup>Answered <sup>3</sup>therefore <sup>4</sup>the <sup>5</sup>Jews and said to him, What  
σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη  
sign shewest thou to us that these things thou doest? <sup>2</sup>Answered

ἂ<sup>1</sup>δ ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἰ<sup>2</sup>ἐν<sup>1</sup>  
<sup>3</sup>Jesus and said to them, Destroy this temple, and in  
τρίσιν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον<sup>1</sup> οὖν οἱ Ἰουδαῖοι,  
three days I will raise up it. <sup>2</sup>Said <sup>3</sup>therefore <sup>4</sup>the <sup>5</sup>Jews,

ἡ τεσσαράκοντα<sup>1</sup> καὶ ἕξ ἔτεσιν ὠκοδομήθη<sup>2</sup> ὁ ναὸς οὗτος, καὶ  
Forty and six years was building this temple, and  
σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἐλεγεν  
thou in three days wilt raise up it? But he spoke

περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἠγέρ-  
concerning the temple of his body. When therefore he was  
θῆ<sup>1</sup> ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι  
raised up from among [the] dead <sup>2</sup>remembered <sup>3</sup>his <sup>4</sup>disciples that

have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disci- ples believed on him,

12 After this he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he

<sup>1</sup> — τότε [L]T[TrA].

<sup>2</sup> — τὴν LTTra.

<sup>3</sup> Κανᾷ ELTtr.

<sup>4</sup> Καφαρναοὺμ LTTraW.

<sup>5</sup> — αὐτοῦ [L]T[TrA].

<sup>6</sup> τα κέρματα the coins TrA.

<sup>7</sup> d + [καὶ] and L.

<sup>8</sup> — δὲ and [L]T[TrA].

<sup>9</sup> καταφαγεῖται will eat up GLTt AW.

<sup>10</sup> εἶπεν LTTra.

<sup>11</sup> — ὁ LTTraW.

<sup>12</sup> [ἐν] Tr.

<sup>13</sup> Τεσσαράκοντα TTTa.

<sup>14</sup> οἰκοδομήθη T.

had said this unto them; and they believed the scripture, and the word which Jesus had said.

τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.  
this he had said to them, and believed the scripture and the word which he had spoken Jesus.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν ὁ Ἱεροσολύμοις ἐν τῇ πάσχα, πρὶν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.  
But when he was in Jerusalem at the passover, at the feast, many believed on his name, beholding his signs which he was doing. But himself Jesus did not trust himself to them, because of his knowing all [men], and that no need he had that any should testify concerning man, for he knew what was in man.

III. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα· ἀρχὼν τῶν Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν ἡμέρας ἐν νυκτί, καὶ εἶπεν αὐτῷ, ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήβηθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 Λέγει πρὸς αὐτὸν Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν· καὶ τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπε-

m — αὐτοῖς GLITRAW. n — ὃν LITRA. o — τοῖς GLITRA. p [ἐν] LITRA. q — ὁ LITRA.  
r αὐτὸν LITRA. s — τοῦ L. t αὐτὸν him GLITRAW. v ῥαββί T. w δύναται ταῦτα  
τα σημεῖα LITRA. x — ὁ LITRAW. y — ὁ T. z — ὁ GLITRAW. a τῶν οὐρανῶν οἱ  
the heavens. T. b γεγεννημένον E. c ἀλλὰ T. d ἢ or L.

κριθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέ-  
swered <sup>1</sup>Nicodemus and said to him, How can these things be?  
σθαι; 10 Ἀπεκρίθη ὁ <sup>2</sup>Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ

διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν  
teacher of Israel, and these things knowest not? Verily

ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἑωρά-  
verily I say to thee, That which we know we speak, and that which we  
καμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.  
have seen we bear witness of; and our witness ye receive not.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἂν εἶπω  
If earthly things I said to you, and ye believe not, how if I say

ὑμῖν τὰ ἐπουράνια πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν  
to you heavenly things will ye believe? And no one has gone up

εἰς τὸν οὐρανὸν εἰ. μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς  
into the heaven except he who out of the heaven came down, the Son  
τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. 14 καὶ καθὼς Ἰωάννης

ἔψαυεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ἔψαυθῆναι δεῖ  
lifted up the serpent in the wilderness, thus to be lifted up it becometh

τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ  
the Son of man, that everyone that believeth on him

μὴ ἀπόληται, ἀλλ' <sup>1</sup>ἔχρ ζωὴν αἰώνιον. 16 οὕτως γὰρ  
may not perish, but may have life eternal. For so

ἡγάγησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονο-  
<sup>2</sup>loved <sup>3</sup>God the world that his Son the only be-

γενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται,  
gotten he gave, that everyone who believeth on him may not perish,

ἀλλ' <sup>4</sup>ἔχρ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν  
but may have life eternal. For sent not <sup>5</sup>God

υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ'  
his Son into the world that he might judge the world, but

ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς  
that might be saved the world through him. He that believeth on

αὐτὸν οὐ κρίνεται· ὁ μὲν μὴ πιστεύων ἤδη κέκριται,  
him is not judged; but he that believes not already has been judged,

ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ  
because he has not believed on the name of the only begotten Son

θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς  
of God. And this is the judgment, that the light has come into

τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος  
the world, and loved <sup>6</sup>men rather <sup>7</sup>the darkness

ἢ τὸ φῶς· τὴν γὰρ <sup>8</sup>πονηρὰ αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ  
than the light; for were <sup>9</sup>evil their works. For everyone

ὁ φαῦλα πράσσει μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ  
that evil does hates the light, and comes not to the

φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν τὴν  
light, that may not be exposed his works; but he that practises the

ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ  
truth comes to the light, that may be manifested his

ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.  
works that in God they have been wrought.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς  
After these things came Jesus and his disciples into

and said unto him,  
How can these things

be? 10 Jesus answered  
and said unto him, Art

thou a master of Is-  
rael, and knowest not

these things? 11 Verily,  
verily, I say unto

thee, We speak that we  
do know, and testify

that we have seen; and  
ye receive not our

witness. 12 If I have  
told you earthly things,

and ye believe not, how  
shall ye believe, if I tell

you of heavenly things? 13  
And no man hath

ascended up to heaven,  
but he that came down

from heaven, even the  
Son of man, who is in

heaven. 14 And as  
Moses lifted up the

serpent in the wilder-  
ness, even so must the

Son of man be lifted up:  
15 that whosoever

believeth in him should  
not perish, but have

eternal life. 16 For God  
so loved the world, that

he gave his only begotten  
Son, that whosoever

believeth in him should  
not perish, but have

everlasting life. 17 For  
God sent not his Son

into the world to condemn  
the world; but that

the world through him  
might be saved. 18 He

that believeth on him  
is not condemned: but

he that believeth not  
is condemned already,

because he hath not  
believed in the name

of the only begotten  
Son of God. 19 And

this is the condemna-  
tion, that light is come

into the world, and  
men loved darkness

rather than light, be-  
cause their deeds were

evil. 20 For every one  
that doeth evil hateth

the light, neither cometh  
to the light, lest his

deeds should be re-  
proved. 21 But he

that doeth truth cometh  
to the light, that his

deeds may be made  
manifest, that they are

wrought in God.

<sup>e</sup> — ὁ GLTTAW.

<sup>f</sup> Μωϋσῆς LTTAW.

<sup>g</sup> ἐπ' αὐτὸν L; ἐν αὐτῷ in him TTA.

<sup>h</sup> — μὴ

ἀπόληται ἀλλ' [L] TTA.

<sup>i</sup> — αὐτοῦ (read the Son) T.

<sup>k</sup> ἀλλὰ T.

<sup>l</sup> — αὐτοῦ (read the

Son) TTA.

<sup>m</sup> — δὲ but [L] TTA.

<sup>n</sup> αὐτῶν πονηρὰ LTTA.



of Judaea; and there he tarried with them, and baptized: 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. 29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not

τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτει· τὴν γῆν τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγύς τινος. 24 οὐ γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὅτι οὐκ ἦν ἐβαπτισμένος. 25 τότε ἐγένετο ὁ ἐκ τῶν μαθητῶν καὶ τῶν Ἰουδαίων ἐρώτησις περὶ καθάρσεως. 26 καὶ ἦλθον μετὰ τοῦ Ἰωάννου μετὰ τινος Ἰουδαίου καὶ εἶπον αὐτῷ, ὦ ῥαββί, ὃς ἦν μετὰ τοῦ Ἰορδάνου, ὃν σὺ μαρτυροῦσθα, ἰδεὶ οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπεν, οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἄν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, οὐκ εἰμὶ ἐγώ ὁ χριστός, ἀλλ' ὅτι τοι μαρτυρῶ ὅτι εἶπον, ἄρα οὐκ εἰμὶ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 29 ὃ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὃ δὲ φίλος τοῦ νυμφίου, ὃ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὐτὸς οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 ἐκείνους δὲ αὐξάνειν, ἐμὲ δὲ ἡλαττοῦσθαι. 31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν, ὁ ὥρακεν καὶ ἤκουσεν τοῦτο· ὁ μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὁ γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖν· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ

ο Ἰωάννης Tr. P — ο τ[TrA]. q Ἰωάνου Tr. r Ἰουδαίου a Jew GLTTrAW. s ἦλθον TrA. t Ἰωάνην Tr. v εἶπαν TrA. w ῥαββεί T. x Εγὼ οὐκ εἰμὶ I. y — ἐπάνω πάντων ἐστίν T. z — καὶ [L]TrA. a — τουτο T. b — ὁ θεὸς (read he gives) [L]TrT. ja. c — δε and t

ἀπειθῶν τῷ υἱῷ· οὐκ ὄψεται ζῶν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ  
 is not subject to the Son shall not see life, but the wrath of God  
 μένει ἐπ' αὐτόν.  
 abides on him.

4 Ὡς οὖν ἔγνω ὁ ἰσχυρὸς ὅτι ἤκουσαν οἱ Φαρισαῖοι,  
 When therefore knew the Lord that heard the Pharisees,  
 ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-  
 that Jesus more disciples makes and baptizes than John  
 νης· 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ  
 (although indeed Jesus himself was not baptizing but

μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν  
 his disciples, he left Judaea, and went away again  
 εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς  
 into Galilee. And it was necessary for him to pass through

Σαμαρείας· 5 ὁρᾷ οὖν εἰς πόλιν τῆς Σαμαρείας· λεγο-  
 Samaria. He comes therefore to a city of Samaria call-  
 μένην Συχαρ, πλησίον τοῦ χωρίου ἃ ἔδωκεν Ἰακώβ  
 ed Sychar, near the land which gave Jacob

Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.  
 to Joseph his son. Now was there a fountain Jacob's;  
 ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως  
 Jesus therefore, being wearied from the journey, sat thus

ἐπὶ τῇ πηγῇ. ὥρα ἦν ἡ ὥσμι· ἔκρη. 7 Ἐρχεται γυνή  
 at the fountain. [The] hour was about [the] sixth. Comes a woman  
 ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,  
 out of Samaria to draw water. Says to her I Jesus,

Δός μοι πίνειν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς  
 Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει οὖν αὐτῇ  
 the city, that provisions they might buy. Says therefore to him

ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ  
 the woman Samaritan, How thou a Jew being from me

πίνειν· αἰτεῖς; οὐσιν γυναικὸς Σαμαρεῖτιδος;· Ροῦ· γὰρ  
 to drink dost ask, being a woman Samaritan? For no

συχρῶνται Ἰουδαῖοι Σαμαρεῖταις. 10 ἀπεκρίθη Ἰησοῦς  
 have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς  
 and said to her, If thou hadst known the gift of God, and who

ἐστὶν ὁ λέγων σοι, Δός μοι πίνειν, σὺ ἀνῆλθας  
 it is that says to thee, Give me to drink, thou wouldest have asked

αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 λέγει αὐτῇ ἡ  
 him, and he would have given to thee water living. Says to him the

γυνὴ, Κύριε, οὐτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶν  
 woman, Sir, nothing to draw with thou hast, and the well is

βαθὸν· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μεζίζων εἶ  
 deep; whence then hast thou the water living? Art thou greater

τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς  
 than our father Jacob, who gave us the well, and himself

ἔξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρόματα αὐτοῦ;  
 of it drank, and his sons and his cattle?

13 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ  
 Answered Jesus and said to her, Everyone that drinks of

see life; but the wrath of God abideth on him.

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

δ Ἰησοῦς Jesus T. ε Ἰωάνης Tr. ζ Σαμαρίας T. η Συχαρ E. θ οὐ GL. ι ὥς  
 ΙΤΤΑΥ. κ πίνειν TT.A. λ — οὖν T. μ Σαμαρείτις T. ν πίνε L; πίνειν TT.A. ς γυναικὸς  
 Σαμαρεῖτιδος (Σαμαρείτιδος T) οὔσιν LTTA. ρ — οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις T.  
 σ [ἡ γυνή] Δ. τ — ο GLTTAΥ.

shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came

τοῦ ὕδατος· τοῦτου διψήσει πάλιν· 14 ὅς δ' ἂν πίῃ· ἐκ τοῦ  
this water will thirst again; but whosoever may drink of the  
ὑδατος οὗ ἐγὼ δώσω αὐτῷ· οὐ μὴ ὀδιψήσῃ· εἰς τὸν αἰῶνα·  
water which I will give him in no wise shall thirst for ever,  
ἀλλὰ τὸ ὕδωρ ὃ ὡσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή  
but the water which I will give to him shall become in him a fountain  
ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον. 15 Λέγει πρὸς αὐτὸν  
of water springing up into life eternal. 15 Says to him  
ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ  
the woman, Sir, give me this water, that I may not thirst  
μηδὲ ἔρχωμαι· ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς,  
nor come hither to draw. 16 Says to her Jesus,  
Ὑπαγε, φώνησον τὸν ἄνδρα σου· καὶ ἔλθ' ἐνθάδε. 17 Ἀπε-  
Go, call thy husband and come here. 17 An-  
κριθὲν ἡ γυνὴ καὶ εἶπεν· Ὁκὲ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ  
swered the woman and said, I have not a husband. 18 Says to her  
Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω· 18 πέντε  
Jesus, Well didst thou say, A husband I have not;  
γὰρ ἄνδρας ἔσχε· καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου  
for husbands thou hast had, and now he whom thou hast is not thy  
ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῇ ἡ γυνή,  
husband: this truly thou hast spoken. 19 Says to her the woman,  
Κύριε, θεωρῶ ὅτι προφῆτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν  
Sir, I perceive that a prophet art thou. Our fathers in  
τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱε-  
this mountain worshipped, and ye say that in Je-  
ρουσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει  
is the place where it is necessary to worship. 21 Says  
αὐτῇ ὁ Ἰησοῦς, Ὁ γύναι, πιστεύσόν μοι· ὅτι ἔρχεται ὥρα ὅτε  
to her Jesus, Woman, believe me, that is coming an hour when  
οὔτε ἐν τῷ ὄρει· τοῦτῳ οὔτε ἐν Ἱερουσολύμοις προσκυνήσετε  
neither in this mountain nor in Jerusalem shall ye worship  
τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε· ὃ οὐκ οἰδατε· ἡμεῖς προσ-  
the Father. Ye worship what ye know not: we wor-  
κυνούμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.  
ship what we know; for salvation of the Jews is.  
23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-  
But is coming an hour and now is, when the true wor-  
κυνῇ τὸν πατέρα πνεύματι καὶ ἀληθείᾳ·  
shippers will worship the Father in spirit and truth;  
καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν.  
for also the Father seeks who worship him.  
24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν· ἐν  
A spirit God [is], and they that worship him, in  
πνεύματι καὶ ἀληθείᾳ· δεῖ προσκυνεῖν. 25 Λέγει αὐτῇ ἡ  
spirit and truth must worship. 25 Says to her the  
γυνή, Οἶδα ὅτι μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν  
woman, I know that Messias is coming, who is called Christ; when  
ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰη-  
comes he he will tell us all things. 26 Says to her Je-  
σοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ  
sus, I am [he], who am speaking to thee. And upon this

† [οὐ μὴ διψήσῃ] ... ὃ δώσω αὐτῷ] L διψήσῃ LITTA. † + ἐγὼ I T. † ἔρχομαι Tt; διέρχωμαι TA. † — ὁ LT[Tr]A. † — Ἰησοῦς [read he says] [L]T[Tr]A. † σου τὸν ἄνδρα A. † + αὐτῷ to him [L]A. † ἄνδρα οὐκ ἔχω T. † εἶπες T. † τῷ ὄρει τούτῳ GLTTAW. † ε προσκυνεῖν δεῖ LTFAW. † Ὁ γύναι, πιστεύε μοι; L; Πιστεύε μοι, γύναι TTCA. † ἀλλὰ LTFAW. † — αὐτόν T. † προσκυνεῖν δεῖ T. † ἅπαντα TTCA.



ἦλθον<sup>1</sup> οἱ μαθηταὶ αὐτοῦ, καὶ ὠθαύμασαν<sup>2</sup> ὅτι μετὰ γυναῖκος  
came his disciples, and wondered that with a woman  
ἔλάλει· οὐδείς μέντοι εἶπεν, Τί ζητεῖς; ἢ τί λα-  
he was speaking; no one however said, What seekest thou? or Why speakest  
λῆς μετ' αὐτῆς;  
thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς  
Left then her waterpot the woman and went away into  
τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἀνθρώ-  
the city, and says to the men, Come, see a man  
πον ὃς εἶπέν μοι πάντα ῥῶσα<sup>3</sup> ἐποίησα· μήτι οὐτός ἐστιν  
who told me all things whatsoever I did: perchance this is  
ὁ χριστός; 30 Ἐξῆλθον οὖν<sup>4</sup> ἐκ τῆς πόλεως, καὶ ἦρ-  
the Christ! They went forth therefore out of the city, and came  
χοντο πρὸς αὐτόν.  
unto him.

31 Ἐν<sup>5</sup> δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέ-  
But in the meantime were asking him the disciples, say-  
γοντες, Ῥαββί,<sup>6</sup> φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν  
Rabbi, eat. But he said to them, I eat  
ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον ὅν<sup>7</sup> οἱ μαθη-  
have to eat which ye know not. Said therefore the disci-  
ται πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;  
ples to one another, Anyone did bring him [anything] to eat?

34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμᾳ ἐστὶν ἵνα<sup>8</sup> ποιῶ<sup>9</sup> τὸ  
Says to them I Jesus, My meat is that I should do the  
θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.  
will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετραμήνόν<sup>10</sup> ἐστὶν καὶ ὁ θερισμός  
Not ye say, that yet four months it is and the harvest  
ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ  
comes? Behold, I say to you, Lift up your eyes and

θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη.<sup>11</sup>  
see the fields, for white they are to harvest already.

36 καὶ<sup>12</sup> ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν  
And he that reaps a reward receives, and gathers fruit  
εἰς ζωὴν αἰώνιον· ἵνα<sup>13</sup> καὶ<sup>14</sup> ὁ σπείρων ὁμοῦ χαίρῃ  
unto life eternal, that both he that sows together may rejoice

καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὅ<sup>15</sup> ἀλη-  
and he that reaps. For in this the saying is true,

θινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.  
That one is who sows, and another who reaps.

38 ἐγὼ<sup>16</sup> ἀπέστειλα<sup>17</sup> ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε<sup>18</sup>  
I sent you to reap on which not ye have laboured;

ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-  
others have laboured, and ye into their labour have en-  
θατε.  
tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν  
But out of that city many believed on him

τῶν Σαμαρειτῶν,<sup>19</sup> διὰ τὸν λόγον τῆς γυναῖκος μαρ-  
of the Samaritans, because of the word of the woman tes-

his disciples, and mar-  
velled that he talked  
with the woman: yet  
no man said. Why  
seekest thou? or, Why  
talkest thou with her?

28 The woman then  
left her waterpot, and  
went her way into the  
city, and saith to the  
men, 29 Come, see a  
man, which told me all  
things that ever I did:  
is not this the Christ?  
30 Then they went out  
of the city, and came  
unto him.

31 In the mean while  
his disciples prayed  
him, saying, Master,  
eat. 32 But he said  
unto them, I have meat  
to eat that ye know  
not of. 33 Therefore  
said the disciples one  
to another, Hath any  
man brought him ought  
to eat? 34 Jesus saith  
unto them, My meat is  
to do the will of him  
that sent me, and to  
finish his work. 35 Say  
not ye, There are yet  
four months, and then  
cometh harvest? be-  
hold, I say unto you,  
Lift up your eyes, and  
look on the fields; for  
they are white already  
to harvest. 36 And he  
that reapeth receiveth  
wages, and gathereth  
fruit unto life eternal:  
that both he that sow-  
eth and he that reap-  
eth may rejoice to-  
gether. 37 And hereof  
is that saying true, One  
soweth, and another  
reapeth. 38 I sent you  
to reap that whereon  
ye bestowed no labour:  
other men laboured,  
and ye are entered into  
their labours.

39 And many of the  
Samaritans of that  
city believed on him  
for the saying of the  
woman, which testi-

<sup>1</sup> ἦλθον TTr. <sup>2</sup> ὠθαύμαζον were wondering GLTTrAW. <sup>3</sup> ῥᾶ which T. <sup>4</sup> οὖν<sup>5</sup> and L.  
<sup>6</sup> — οὖν GLTTrAW. <sup>7</sup> — δε but [L]TTrA. <sup>8</sup> Ῥαββεί T. <sup>9</sup> — οὖν W. <sup>10</sup> ποιῶ LTrA.  
<sup>11</sup> τετραμήνους GLTTrAW. <sup>12</sup> ἤδη (read already he that reaps) T. <sup>13</sup> — καὶ G[L]TTrA.  
<sup>14</sup> — καὶ TTrA. <sup>15</sup> — ὅ TTrA. <sup>16</sup> ἀπέσταλκα have sent T. <sup>17</sup> Σαμαρειτῶν T.

fed, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and

τυροῦσης, "Οτι εἶπέν μοι πάντα ὅσα" ἐποίησα. 40 Ὡς  
telling, He told me all things whatsoever I did. When  
οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται," ἠρώτων αὐτὸν  
therefore came to him the Samaritans, they asked him  
μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ  
to abide with them, and he abode there two days. And  
πολλῶ· πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ· 42 τῇ τε  
many more believed because of his word; and to the  
γυναικὶ ἔλεγον, ἡ "Οτι" οὐκέτι διὰ τὴν σὴν λαλίαν πισ-  
woman they said, No longer because of thy saying we  
τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν  
believe, for ourselves have heard, and we know that this is  
ἀληθὺς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός."  
truly the Saviour of the world, the Christ.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-  
But after the two days he went forth thence, and went  
θεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρη-  
away into Galilee; for himself Jesus testified,  
σεν, ὅτι προφῆτης ἐν τῇ-ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.  
that a prophet in his own country honour has not.  
45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν  
When therefore he came into Galilee received him  
οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱε-  
the Galileans, all things having seen which he did in Je-  
ροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν  
Jerusalem during the feast, for they also went to the  
ἑορτήν.  
feast.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς  
Came therefore Jesus again to Cana  
Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις  
of Galilee, where he made the water wine. And there was a certain  
βασιλικός, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. 47 οὗτος  
courtier, whose son was sick in Capernaum. He  
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-  
having heard that Jesus had come out of Judæa into Galilee,  
λαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα κατα-  
went to him, and asked him that he would  
βῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν.  
come down and heal his son; for he was about to die.  
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ  
Said therefore Jesus to him, Unless signs and  
τέρατα ἴδῃτε οὐ μὴ πιστεύετε. 49 λέγει πρὸς αὐτόν ὁ  
wonders ye see in no wise will ye believe. Says to him the  
βασιλικός, Κύριε, κατὰ βῆθι πρὶν ἀποθανεῖν τὸ παιδίον μου.  
courtier, Sir, come down before I die my little child.  
50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ  
Says to him Jesus, Go, thy son liveth. And  
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς,  
believed the man the word which said to him Jesus,  
καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι· αὐ-  
and went away. But already as he was going down his bondmen

† α which TTRa. ‡ Σαμαρεῖται T. h [ὅτι] L. i — ὁ χριστός LTRa. k — καὶ ἀπῆλθεν [L]TRa. l — ὁ GLTTRaW. m ὡς T. n ὅσα whatsoever LTRa. o — ὁ Ἰησοῦς (read he came GLTTRaW. p + ὁ Ἰησοῦς Jesus W. q Ἦν δέ T. r Καπερναούμ LATRaW. s — αὐτόν [L]TRa. t — καὶ [L]T[TR]A. u ἦν LTRa. v + ὁ LTRaW. w — αὐτοῦ (read the bondmen) T.

τοῦ<sup>1</sup> ἰαπήντησαν<sup>2</sup> αὐτῷ, <sup>met</sup> καὶ ἀπήγγειλαν<sup>3</sup> ὁ<sup>4</sup> λέγοντες, <sup>him, and reported, saying,</sup> "Ὅτι  
ὁ παῖς<sup>5</sup> σου<sup>6</sup> ζῇ. 52 Ἐπύθετο<sup>7</sup> οὖν παρ' αὐτῶν τὴν ὥραν<sup>8</sup>  
Thy child lives. He inquired therefore from them the hour  
ἐν ᾗ<sup>9</sup> κυριότερον<sup>10</sup> ἔσχεν. <sup>in which</sup> καὶ εἶπον<sup>11</sup> αὐτῷ, <sup>better</sup> "Ὅτι<sup>12</sup> χθές<sup>13</sup>  
in which the father left him the fever. 53 Ἐγνώ  
[at the] hour [seventh] left him the fever. 53 Knew  
οὖν ὁ πατήρ<sup>14</sup> ὅτι<sup>15</sup> ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ<sup>16</sup> εἶπεν  
therefore the father that [it was] at that hour in which [said]  
αὐτῷ ὁ Ἰησοῦς, <sup>to him</sup> "Ὅτι<sup>17</sup> ὁ υἱός σου<sup>18</sup> ζῇ. Καὶ ἐπίστευσεν<sup>19</sup> αὐτός  
12 to him 13 Jesus, Thy son lives. And he believed himself  
καὶ ἡ οἰκία αὐτοῦ ὅλην. 54 τοῦτο<sup>20</sup> πάλιν<sup>21</sup> δεύτερον<sup>22</sup> σημεῖον  
and his house whole. This again a second sign  
ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-  
did Jesus, having come out of Judaea into Ga-  
λιλαίαν.  
lilee.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη<sup>23</sup> δ'<sup>24</sup>  
After these things was a feast of the Jews, and went up  
Ἰησοῦς εἰς Ἱεροσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις  
Jesus to Jerusalem. And there is in Jerusalem  
ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπὶ λεγομένη<sup>25</sup> Ἑβραϊστὶ  
at the sheepgate a pool, which [is] called in Hebrew  
Βηθεσδα,<sup>26</sup> πέντε στοάς ἔχουσα. 3 ἐν ταύταις κατέκειτο  
Bethesda, five porches having. In the were lying  
πλήθος<sup>27</sup> πολλῶν<sup>28</sup> τῶν ἀσθενούντων, τυφλῶν, χωλῶν,  
a multitude great of those who were sick, blind, lame,  
ξηρῶν, ἐκδεχομένων<sup>29</sup> τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος  
withered, awaiting the of the water moving. 4 angel  
γὰρ<sup>30</sup> κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά-  
for from time to time descended in the pool, and agi-  
ρασεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν  
tated the water. He who therefore first entered after the agitation  
τοῦ ὕδατος, ὑγιὲς ἐγίνετο, ᾧ<sup>31</sup> δὴ ποτε<sup>32</sup> κατέχετο νοσήματι.<sup>33</sup>  
of the water, well became, whatever he was held by disease.  
5 Ἦν δὲ τις ἀνθρώπος ἐκεῖ τριακονταετὼς<sup>34</sup> ἔτη ἔχων ἐν  
But was a certain man there thirty-eight years being in  
τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ  
infirmity. Him seeing Jesus lying, and  
γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις  
knowing that a long already time he has been, says to him, Desirest thou  
ὑγιὲς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν, Κύριε, ἀν-  
well to become? Answered him the infirm [man], Sir,  
θρώπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ<sup>35</sup>  
man I have not; that when has been agitated the water he may put  
με εἰς τὴν κολυμβήθραν. ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρό-  
me into the pool; but while am coming I another before  
ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ Ἰησοῦς, ὦ Ἐγειρά, ᾧ ἄρον  
me descends. Says to him Jesus, Arise, take up

told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So, the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

V. After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another stepeth down before me. 8 Jesus saith unto him, Rise, take up thy bed,

1 ὑπήντησαν LITRA. 2 καὶ ἡγγειλαν T; [καὶ ἀπήγγειλαν] TRA. 3 — λέγοντες T. 4 εἶπον οὖν T. 5 δὲ now (this) 6 Βηθεσδα Beth- 7 πέντε στοάς ἔχουσα. 8 ἐν ταύταις κατέκειτο 9 πλήθος 10 πολλῶν 11 τῶν ἀσθενούντων, τυφλῶν, χωλῶν, 12 ξηρῶν, ἐκδεχομένων 13 τὴν τοῦ ὕδατος κίνησιν. 14 ἄγγελος 15 γὰρ 16 κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά- 17 ρασεν τὸ ὕδωρ. 18 ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν 19 τοῦ ὕδατος, ὑγιὲς ἐγίνετο, ᾧ δὴ ποτε 20 κατέχετο νοσήματι. 21 5 Ἦν δὲ τις ἀνθρώπος ἐκεῖ τριακονταετὼς ἔτη ἔχων ἐν 22 τῇ ἀσθενείᾳ. 23 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ 24 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις 25 ὑγιὲς γενέσθαι; 26 ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν, Κύριε, ἀν- 27 θρώπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ 28 με εἰς τὴν κολυμβήθραν. ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρό- 29 με ἐμοῦ καταβαίνει. 30 λέγει αὐτῷ ὁ Ἰησοῦς, ὦ Ἐγειρά, ᾧ ἄρον 31 τοῦ his (infirmity) [L]ITRA. 32 βάλλῃ GLITRAW. 33 ὦ Ἐγειρά GLITRAW. 34 + [καὶ] and L.



and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and

τὸν κρᾶββατὸν σου, καὶ περιπάτει. 9 Καὶ ἰεὺθὺς ἐγένετο  
thy bed, and walk. And immediately became  
ύγις ὁ ἄνθρωπος, καὶ ἤραν τὸν κρᾶββατὸν αὐτοῦ, καὶ  
well the man, and took up his bed, and  
περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλέγον  
walked; and it was sabbath on that day. Said  
οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ, Σάββατον ἐστὶν  
therefore the Jews to him who had been healed, Sabbath it is,  
οὐκ ἐξέστιν σοι ἄραι τὸν κρᾶββατον. 11 Ἀπεκρίθη  
it is not lawful for thee to take up the bed. He answered  
αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν  
them, He who made me well, he to me said, Take up  
κρᾶββατὸν σου καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν,  
thy bed and walk. They asked therefore him,  
Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κρᾶββατόν;  
Who is the man who said to thee, Take up  
σου καὶ περιπάτει; 13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν  
thy and walk? But he who had been healed knew not who it is,  
ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ  
for Jesus had moved away, a crowd being in the place. After  
ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, αἱ εἶπεν αὐτῷ,  
these things finds him Jesus in the temple, and said to him,  
Ἰδὲ ὑγιὺς γέγονας· μήκέτι ἁμάρτανε, ἵνα μὴ χειρόν  
Behold, well thou hast become: no more sin, that not worse  
τί σοι γένηται. 15 Ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγ-  
something to thee happens. Went away the man and told  
γελειν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν  
the Jews that Jesus it is who made him  
ύγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι,  
well. And because of this persecuted Jesus the Jews,  
καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαβ-  
and sought him to kill, because these things he did on a sab-  
βάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου  
bath. But Jesus answered them, My Father  
ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τοῦτο οὖν  
until now works, and I work. Because of this therefore  
μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον  
the more sought him the Jews to kill, because not only  
ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν  
did he break the sabbath, but also Father his own called  
θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ. 19 ἀπεκρίνατο οὖν ὁ  
God, equal himself making to God. Answered therefore  
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται  
Jesus and said to them, Verily verily I say to you, is able  
ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἢ ἂν μὴ τι βλέπῃ  
the Son to do from himself nothing, unless anything he may see  
τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ  
the Father doing: for whatever he does, these things also  
ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ  
the Son in like manner does. For the Father loves the Son, and

\* κρᾶββατον LITRAW.

γ — εὐθὺς T.

+ καὶ and [L]T[Tr]A.

+ σου (read thy

bed) L.

b + δε δὲ who however LTR.

c — οὖν [L]T[Tr]A.

d — τὸν κρᾶββατόν

σου T[Tr]A.

e κρᾶββατόν L[Tr]W.

f ἄσθενών was impotent T.

g σοὶ τι GLT[Tr]AW.

h + [καὶ] and L.

i εἶπεν T.

k οἱ Ἰουδαῖοι τὸν Ἰησοῦν LITRA.

l — καὶ ἐζήτουν αὐτόν

ἀποκτεῖναι G[L]T[Tr]A.

m — Ἰησοῦς (read he answered) T.

n — οὖν T.

o ἔλεγεν T.

p ἂν T.

q [ἂν] Tr.

r ποιεῖ ὁμοίως T.

πάντα δέκνουν αὐτῷ ὃ αὐτὸς ποιεῖ· καὶ μείζονα τού-  
all things shew to him which himself he does; and greater than  
των· δειξέι αὐτῷ ἔργα, ἵνα ὑμεῖς ἰθαρμάζητε. 21 ὥσπερ  
these he will shew him works, that ye may wonder. 21 Even as  
γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ  
for the Father raises up the dead and quickens, thus also the  
υἱὸς οὗς θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,  
Son whom he will quickens; for the Father judges no one,  
ἀλλὰ τὴν κρίσιν πᾶσαν δίδωκεν τῷ υἱῷ, 23 ἵνα πάντες  
but judgment all has given to the Son, that all  
τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν  
may honour the Son. even as they honour the Father. He that honours not  
τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν  
the Son honours not the Father who sent him. Verily  
ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων  
verily I say to you, that he that my word hears, and believes  
τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ  
him who sent me, has life eternal, and into judgment not  
ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.  
comes, but has passed out of death into life.  
25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν.  
Verily verily I say you, that is coming an hour and now is,  
ὅτε οἱ νεκροὶ ἀκούσονται· τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ  
when the dead shall hear the voice of the Son of God, and  
οἱ ἀκούσαντες ἢζήσονται. 26 ὥσπερ γὰρ ὁ πατήρ ἔχει  
those having heard shall live. For even as the Father has  
ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ· ζωὴν ἔχειν  
life in himself, so he gave also to the Son life to have  
ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν  
in himself, and authority gave to him also judgment  
ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ θαυμάζετε τοῦτο·  
to execute, because Son of man he is. Wonder not at this,  
ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-  
for is coming an hour in which all those in the tombs shall  
σονται· τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύονται, οἱ τὰ  
hear his voice, and shall come forth, those that  
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα  
good practised to a resurrection of life, and those that evil  
πράξαντες εἰς ἀνάστασιν κρίσεως. 30 οὐ δύναμαι ἐγὼ ποιεῖν  
did to a resurrection of judgment. 30 I am able I to do  
ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ  
from myself nothing; even as I hear I judge, and judgment  
ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ  
my just is, because I seek not will my, but the  
θέλημα τοῦ πέμψαντός με πατρός. 31 Ἐὰν ἐγὼ μαρτυρῶ  
will of the who sent me Father, If I bear witness  
περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 32 ἄλλος  
concerning myself, my witness is not true. Another  
ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν  
it is who bears witness concerning me, and I know that true is  
ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλ-  
the witness which he witness-es concerning me. Ye have  
κατε πρὸς Ἰωάννην καὶ μαρτυρήκεν τῇ ἀληθείᾳ. 34 ἐγὼ  
sent unto John and he has borne witness to the truth. 34 I

sheweth him all things that himself doeth and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son; 23 that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 and hath given him authority to execute judgment also; because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth.

<sup>a</sup> θαυμάζετε wonder T.

<sup>t</sup> ἀκούουσιν TTa.

<sup>v</sup> ἤζήσονται LTTa.

<sup>w</sup> καὶ τῷ υἱῷ ἔδωκεν

TT A.

<sup>x</sup> — καὶ LTTa.

<sup>y</sup> — δὲ and [L]T[Tr]A.

<sup>z</sup> — πατρός (read of him who sent me)

ΦLSTAW.

<sup>a</sup> οἶδατε ye know T.

<sup>b</sup> Ἰωάννην Tr.

34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύ-  
 34 But not from man witness receive, but these  
 τα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ λύχνος ὁ  
 things I say that ye may be saved. He was the lamp  
 καίοντος καὶ φαίνων, ὑμεῖς δὲ ἠεθέλησατε ἀγαλλιασθῆναι.  
 burning and shining, and ye were willing to rejoice  
 πρὸς ὥραν ἐν τῷ φωτί αὐτοῦ. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν  
 for an hour in his light. But I have the witness  
 ὁ μείζων τοῦ Ἰωάννου. τὰ γὰρ ἔργα ἃ ἔδωκεν μοι ὁ  
 greater than John's for the works which gave me the  
 πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἔχω  
 Father that I should complete them, the works themselves which I  
 ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν,  
 do, bear witness concerning me that the Father me has sent.  
 37 καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκεν περὶ  
 And the who sent me Father, himself has borne witness concerning  
 ἐμοῦ. οὐτε φωνὴν αὐτοῦ ἠακηκόατε πώποτε, οὐτε εἶδος  
 me. Neither his voice have ye heard at any time, nor form  
 αὐτοῦ ἑώρακατε. 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα  
 his have ye seen. And his word ye have not abiding  
 ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.  
 in you, for whom sent he, him ye believe not.  
 39 Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν  
 Ye search the scriptures, for ye think in them life  
 αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ  
 eternal to have, and they are they which bear witness concerning  
 ἐμοῦ. 40 καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε.  
 me; and ye are unwilling to come to me, that life ye may have.  
 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. 42 ἀλλ' ἔγνωκα  
 Glory from men I receive not; but I have known  
 ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 ἐγὼ  
 you that the love of God ye have not in yourselves.  
 ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με·  
 have come in the name of my Father, and ye receive not me;  
 ἐάν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνος ὀλήψεσθε.  
 if another should come in name his own, him ye will receive.  
 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων  
 How are ye able to believe, glory from one another  
 λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ  
 who receive, and the glory which [is] from the only God  
 οὐ ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν  
 ye seek not? Think not that I will accuse you to the  
 πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν  
 Father: there is [one] who accuses you, Moses, in whom  
 ὑμεῖς ἠλπικατε. 46 εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν  
 ye have hoped. For if ye believed Moses, ye would have believed  
 ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου  
 me, for concerning me he wrote. But if his  
 γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύ-  
 writings ye believe not, how my words shall ye  
 σετε;  
 believe?

α ἀγαλλιασθῆναι GLTTAW. δ μείζων LTrA. ε Ἰωάννου Tr. f δέδωκεν has given TTrA.  
 g — ἐγὼ (ye ad ποῶ I do) LTTA h ἐκεῖνος TTrA. i πώποτε ἀκηκόατε LTTAW. k ἐν  
 θεῶν μένοντα TTrA. l ἐρευνάτε TTrA. m ἀλλά LTTAW. n οὐκ ἔχετε τὴν ἀγάπην τοῦ  
 θεοῦ T. ο λήψεσθε LTTA. p παρ' α. q [θεοῦ] L. r Μωσῆς LTTAW. s Μωσσεῖ  
 LTTA; Μωσῆ w.



6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης  
 After these things <sup>2</sup>went away <sup>1</sup>Jesus over the sea  
 τῆς Γαλιλαίας τῆς Τιβεριάδος· 2 <sup>1</sup>καὶ ἠκολούθει<sup>2</sup> αὐτῷ ὄχλος  
 of Galilee (of Tiberias), and <sup>1</sup>followed <sup>2</sup>him <sup>1</sup>a crowd  
 πολὺς, ὅτι ἑώραν<sup>2</sup> αὐτοῦ<sup>1</sup> τὰ σημεῖα ἃ ἐποίει ἐπὶ  
 great, because they saw of him the signs which he wrought upon  
 τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος <sup>2</sup>ὃ<sup>1</sup> Ἰησοῦς,  
 those who were sick. And <sup>2</sup>went <sup>1</sup>up into the mountain <sup>1</sup>Jesus,  
 καὶ ἐκεῖ <sup>1</sup>ἐκάθητο<sup>2</sup> μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς  
 and there sat with his disciples; and <sup>2</sup>was <sup>1</sup>near  
 τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν <sup>2</sup>ὃ<sup>1</sup> Ἰη-  
 the passover, the feast of the Jews. <sup>2</sup>Having <sup>1</sup>lifted up <sup>1</sup>then <sup>1</sup>Je-  
 σοῦς <sup>1</sup>τοὺς ὀφθαλμούς,<sup>2</sup> καὶ θεασάμενος ὅτι πολὺς ὄχλος  
 sus [his] eyes, and having seen that a great crowd  
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς <sup>2</sup>τὸν<sup>1</sup> Φίλιππον, Πόθεν  
 is coming to him, he says to Philip, Whence  
 ἂγοράσομεν<sup>2</sup> ἄρτους ἵνα φάγωσιν οὗτοι; 6 Τοῦτο δὲ ἔλεγεν  
 shall we buy loaves that <sup>2</sup>may <sup>1</sup>eat <sup>1</sup>these? But this he said  
 πειράζων αὐτόν· αὐτὸς γὰρ ᾗδεν τί ἐμελλεν ποιῆν. 7 ἀπε-  
 trying him, for he knew what he was about to do. An-  
 κρίθη<sup>2</sup> αὐτῷ<sup>1</sup> Φίλιππος, Διακοσίων δηνariών ἄρτοι οὐκ  
 swered him Philip, For two hundred denarii loaves not  
 ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος <sup>2</sup>αὐτῶν<sup>1</sup> βραχύ τι<sup>2</sup> λάβῃ.  
 are sufficient for them that each of them some little may receive.  
 8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφός  
 Says to him one of his disciples, Andrew the brother  
 Σίμωνος Πέτρου, 9 Ἔστιν παιδάριον ἕν<sup>2</sup> ὧδε,<sup>1</sup> ὃ<sup>2</sup> ἔχει πέντε  
 of Simon Peter, Is little boy a here, who has five  
 ἄρτους κριθίνων καὶ δύο ψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς  
 loaves barley and two small fishes; but <sup>2</sup>these <sup>1</sup>what are for  
 τοσούτους; 10 Εἶπεν <sup>1</sup>ὁ<sup>2</sup> Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους  
 so many? And <sup>2</sup>said <sup>1</sup>Jesus, Make the men  
 ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. <sup>2</sup>Ἀνέπεσον<sup>1</sup>  
 to recline. Now <sup>2</sup>was <sup>1</sup>grass much in the place; reclined  
 οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει<sup>2</sup> πεντακισχίλιοι. 11 ἔλαβεν  
 therefore the men, the number about five thousand. <sup>2</sup>Took  
<sup>2</sup>δὲ<sup>1</sup> τοὺς ἄρτους ὁ Ἰησοῦς, καὶ <sup>2</sup>εὐχαριστήσας διέδωκεν<sup>1</sup> τοῖς  
 and the loaves Jesus, and having given thanks distributed to the  
 μαθηταῖς, οἱ δὲ μαθηταὶ<sup>2</sup> τοῖς ἀνακειμένοις<sup>1</sup> ὁμοίως· καὶ  
 disciples, and the disciples to those reclining; and in like manner  
 ἐκ τῶν ψαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐνεπλήσθησαν  
 of the small fishes as much as they wished. And when they were filled  
 λέγει τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup>Συναγάγετε τὰ περισσεύσαντα  
 he says to his disciples, Gather together the over and above  
 κλάσματα, ἵνα μή τι ἀπόληται. 13 Συνήγαγον οὖν  
 fragments, that nothing may be lost. They gathered together therefore  
 καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε  
 and filled twelve hand-baskets of fragments from the five  
 ἄρτων τῶν κριθίνων ἃ <sup>2</sup>πέπερίσσευσεν<sup>1</sup> τοῖς βεβρω-  
 loaves barley which were over and above to those who had

VI. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then

\* ἠκολούθει δὲ LTrA. † ἐώραν LTrA. ‡ αὐτοῦ GLTTaW. § — ὁ LTrA.  
 ¶ ἐκάθετο T. † τοὺς ὀφθαλμούς ὁ Ἰησοῦς LTTaW. ‡ — τὸν LTTa. § ἀγοράσομεν  
 should we buy LTTaW. † ἀποκρίνεται answers T. ‡ + ὁ T. § αὐτῶν LTTa.  
 † — τι (read a little) [L]Tr[A]. ‡ — ἐν (read paid, a little boy) [L]Tr[A]. § δὲ LTTaW  
 † — ἐν δὲ [L]TrA. ‡ ἀνέπεσαν LTTa. † ὥς TTa. ‡ οὖν therefore (took) LTTa.  
 † εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed T. ‡ — τοῖς μαθηταῖς, αἱ δὲ μαθη-  
 τὰι LTTa. ‡ πέπερίσσευσαν LTTa.

those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

κόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἔποίησεν σημεῖον ἐποίησαν. 15 Ἰησοῦς, ἔλεγον, ὅτι οὗτος ἰστίς ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γινούς ὅτι μέλ- λουσιν ἔρρεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 And when even was now come, his disciples went down unto the sea, 17 and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship; and immediately the ship was at the land whither they went.

16 Ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. 18 καὶ σκοτία ἦδη ἐγγίνετο, καὶ οὐκ ἦλθύνετο πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἦτε ἔθαλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. 19 ἔλθοντες οὖν ὡς ἑκατὸν ἢ τριάκοντα θεωροῦσιν αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ, εἰμὶ μὴ φοβεῖσθε. 21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐπὶ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherewith his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;) 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, εἰδὼν ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ ἐμὴ ἐν ἑκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἄλλα, ὅτε ἦλθεν πλοῖα ἐκ Τιβερίδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸ ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερ- ναούμ, ζητοῦντες αὐτὸν.

α — ὁ Ἰησοῦς (read he had done) TTR. β — εἰς τὸν κόσμον ἐρχόμενος T. γ — αὐτὸν (read [him]) LITR. δ — φεύγει escapes T. ε — τὸ (read a ship) TTR. ς — Καφαρναούμ LITR. ζ — κατέλαβεν δὲ αὐτοὺς τὴν σκοτία and darkness overtook them T. η — οὐπω not yet LITR. θ — Ἰησοῦς πρὸς αὐτοὺς T. ι — διεγείρετο TTR. κ — ὥσει L. λ — στάδια T. μ — εἰκοσι πέντε LITR. ν — ἐγένετο τὸ πλοῖον LITR. ξ — τὴν γῆν T. ο — εἶδον saw LITR. π — ἐκεῖνος εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ GLITR. ρ — πλοῖον ship GLITR. σ — δὲ but TT[LA]. τ — ἦλθον T. θ — πλοῖα ships L. ι — καὶ GLITR. κ — πλοῖα small ships LITR. λ — Καφαρναούμ LITR. μ —

ναούμ,<sup>1</sup> ζητούντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν  
naum, seeking Jesus. And having found him

πέραν τῆς θαλάσσης, εἶπον αὐτῷ, ῥαββί, πότε ὤδε  
the other side of the sea, they said to him, Rabbi, when here

γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν  
hast thou come? 26 Answered them Jesus and said, Verily

ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'  
verily I say to you, Ye seek me, not because ye saw signs, but

ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε  
because ye ate of the loaves and were satisfied. Work

μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν  
not [for] the food which perishes, but [for] the food

τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου  
which abides unto life eternal, which the Son of man

ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.  
to you will give; for him the Father sealed, [even] God.

28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα  
They said therefore to him, What do we, that we may work

τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
the works of God? 29 Answered Jesus and said to them,

Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν  
This is the work of God, that ye should believe on him whom

ἀπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς  
sent he. They said therefore to him, What then doest

σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζῃ;  
thou sign, that we may see and may believe thee? what dost thou work?

31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
Our fathers the manna ate in the wilderness, as

ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
it is written, Bread out of the heaven he gave them

φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω  
to eat. 32 Said therefore to them Jesus, Verily verily I say

ὑμῖν, Οὐ ὡς Μωσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-  
to you, Not Moses has given you the bread out of the hea-

νοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-  
ven; but my Father gives you the bread out of the hea-

ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ  
ven true. For the bread of God is he who

καταβαίνειν ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.  
comes down out of the heaven, and life gives to the world.

34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν  
They said therefore to him, Lord, always give to us

ἄρτον τοῦτον. 35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ  
this bread. 35 Said and to them Jesus, I am the

ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ  
bread of life: he that comes to me in no wise may hunger,

καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. 36 ἀλλ'  
and he that believeth on me in no wise may thirst at any time. But

εἶπον ὑμῖν ὅτι καὶ ἐώρακά σε καὶ οὐ πιστεύετε. 37 πᾶν  
I said to you that also ye have seen me and believe not. All

ὃ δίδωσιν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχό-  
that gives me the Father to me shall come, and him that comes

for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when comest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh

ῥαββεί T. δίδωσιν ὑμῖν gives to you T.

ποιῶμεν should we do EQLTTRAW.

τὸν ὁ T. πιστεύετε TTRa. Μωσῆς LTTRAW.

ἔδωκεν gave LTra.

γὰρ ὁ T.

οὖν therefore T; δὲ [L]TRa.

ἐμὲ TTRa.

πεινάσει shall hunger L.

διψήσει

shall thirst LTTRa. — με [L]T.



to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your Fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may  
μενον προς ἐμε<sup>ε</sup> οὐ μὴ ἐκβάλω ἔξω. 38 ὅτι καταβέβηκα  
to me not at all will I cast out. For I have come down  
ἐκ<sup>ε</sup> τοῦ οὐρανοῦ, οὐχ ἵνα ἑποίω<sup>ω</sup> τὸ θέλημα τὸ ἐμόν, ἀλλὰ  
out of the heaven, not that I should do will my, but  
τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ  
the will of him who sent me. And this is, the  
θέλημα τοῦ πέμψαντός με ἡ πατρός, ἵνα πάν <sup>ο</sup> δέδωκέν  
will of the who sent me Father, that [of] all that he has given  
μοι, μὴ ἀπολέσω ἕξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν<sup>ν</sup>  
me, I should not lose [any] of it, but should raise up it in  
τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ  
the last day. And this is the will of him who  
πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων  
sent me, that everyone who sees the Son and believes  
εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ<sup>ω</sup>  
on him, should have life eternal; and will raise up him I  
τῇ ἐσχάτῃ ἡμέρᾳ. 41 Ἐγὼ γάρ οὖν οἱ Ἰουδαῖοι περὶ  
at the last day. Were murmuring therefore the Jews about  
αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ  
him, because he said, I am the bread which came down out of the  
οὐρανοῦ. 42 καὶ ἔλεγον, Οὐχ οὐτός ἐστιν Ἰησοῦς ὁ υἱὸς  
heaven. And were saying, Is not this Jesus the Son  
Ἰωσήφ, ὃν ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;  
of Joseph, of whom we know the father and the mother;  
πῶς ῥοῦν<sup>ν</sup> λέγει οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;  
how therefore says he, Out of the heaven I have come down?  
43 Ἀπεκρίθη ῥοῦν<sup>ν</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύετε  
Answered therefore Jesus and said to them, Murmur not  
μετ' ἀλλήλων. 44 οὐδεὶς δύναται ἔλθειν πρὸς ἐμε<sup>ε</sup> ἢ ἂν μὴ  
with one another. No one is able to come to me unless  
ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, καὶ ἐγώ<sup>ω</sup> ἀναστήσω  
the Father who sent me draw him, and I will raise up  
αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἔστιν γεγραμμένον ἐν τοῖς προ-  
him at the last day. It is written in the pro-  
φήταις, Καὶ ἔσονται πάντες διδασκτοὶ τοῦ θεοῦ. Πᾶς  
phets, And they shall be all taught of God. Everyone  
ζοῦν<sup>ν</sup> ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται  
therefore that has heard from the Father and has learnt, comes  
πρὸς ἐμε<sup>ε</sup>. 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ  
to me: not that the Father anyone has seen, except he who  
ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν  
is from God, he has seen the Father. Verily  
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ<sup>ε</sup> ἔχει ζωὴν αἰώνιον.  
verily I say to you, He that believes on me has life eternal.  
48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφαγον  
I am the bread of life. Your Fathers ate  
ἐτὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50 οὗτός ἐστιν ὁ  
the manna in the desert, and died. This is the  
ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ  
bread which out of heaven comes down, that anyone of it

ε ἐμέ T. f ἀπὸ from LTTA. ε ποιήσω T. h — πατρός (read of him who sent)  
GLTTAW. i — ἐν (read at the) TRA. k γάρ for (this) GLTTAW. l τοῦ πατρὸς μου of  
my father LTTA. m [ἐγὼ] L. n + ἐν in (the) LT. o Οὐχί Tr. p νῦν now TTA.  
q — οὗτος (read λέγει says he) [L]TrA. r — οὖν G[L]TTAW. s — ὁ TTr. t μετὰ Tr.  
v ἐμέ TrA. w καγὼ LTTA. x + ἐν in (the) GLTTAW. y — τοῦ GLTTAW. z — οὖν  
GLTTA. a ἐμέ TTW. b ἑώρακέν τις LTTAW. c θεόν God Tr. d — εἰς ἐμέ T[TrA].  
e ἐν τῇ ἐρήμῳ τὸ μάννα LTTA.

φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ  
may eat and not die. I am the <sup>2</sup>bread <sup>1</sup>living, which

ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου  
out of the heaven came down: if anyone shall have eaten of this

τοῦ ἄρτου ζήσεται<sup>1</sup> εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ  
bread he shall live for ever; and the bread also which I

δώσω, ὃ ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ  
will give, my flesh is, which I will give for the <sup>2</sup>of <sup>1</sup>the

κόσμου ζωῆς. 52 Ἐμάχοντο οὖν ἱπρὸς ἀλλήλους οἱ Ἰου-  
<sup>1</sup>world <sup>2</sup>life. Were contending therefore with one another the Jews

δαῖοι, λέγοντες, Πῶς δύναται ὁὗτος ἡμῖν<sup>1</sup> δοῦναι τὴν  
saying, How is <sup>2</sup>able <sup>3</sup>he <sup>4</sup>us <sup>5</sup>to <sup>6</sup>give

σάρκα<sup>1</sup> φαγεῖν; 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν  
<sup>2</sup>flesh <sup>3</sup>[<sup>4</sup>this] <sup>5</sup>to eat? <sup>6</sup>Said <sup>7</sup>therefore <sup>8</sup>to <sup>9</sup>them <sup>10</sup>Jesus, Verily

ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ  
verily I say to you, Unless ye shall have eaten the flesh of the Son

τοῦ ἀνθρώπου καὶ πῖνῃ αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν  
of man and shall have drunk his blood, ye have not life

ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου  
in yourselves. He that eats my flesh, and drinks my

τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἂν ἀναστήσω αὐτὸν ἢ τῇ  
blood, has life eternal, and I will raise up him in the

ἐσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σὰρξ μου ὁ ἀληθὺς<sup>1</sup> ἐστίν βρώσις, καὶ  
last day; for my flesh truly is food, and

τὸ αἷμά μου ὁ ἀληθὺς<sup>1</sup> ἐστίν πόσις. 56 ὁ τρώγων μου τὴν  
my blood truly is drink. He that eats my

σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.  
flesh and drinks my blood, in me abides, and I in him.

57 καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, κἀγὼ ζῶ διὰ  
As <sup>2</sup>sent <sup>3</sup>me <sup>4</sup>the <sup>5</sup>living <sup>6</sup>Father, and I live because of

τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος βῆσεται<sup>1</sup> δι'  
the Father, also he that eats me, he also shall live because of

ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς·  
me. This is the bread which out of the heaven came down.

οὐ καθὼς ἔφαγον οἱ πατέρες τῶν<sup>1</sup> ὑμῶν· τὸ μάννα, καὶ ἀπέθα-  
Not as <sup>2</sup>ate <sup>3</sup>the <sup>4</sup>fathers <sup>5</sup>of <sup>6</sup>you the manna, and died:

νον· ὁ τρώγων τοῦτον τὸν ἄρτον ἔζησεται<sup>1</sup> εἰς τὸν αἰῶνα.  
he that eats this bread shall live for ever.

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν ᾧ Καπερναούμ.<sup>1</sup>  
These things he said in [the] synagogue teaching in Capernaum.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,  
Many therefore <sup>2</sup>having <sup>3</sup>heard <sup>4</sup>of <sup>5</sup>his <sup>6</sup>disciples said,

Σκληρὸς ἐστίν<sup>1</sup> οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν;  
Hard is this word; who is able, it to hear?

61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ  
<sup>2</sup>Knowing <sup>1</sup>but <sup>3</sup>Jesus in himself that <sup>4</sup>murmur <sup>5</sup>concerning

τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδα-  
<sup>6</sup>this <sup>7</sup>his <sup>8</sup>disciples said to them, <sup>9</sup>This <sup>10</sup>you <sup>11</sup>does <sup>12</sup>of-

λίζει; 62 ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-  
fend? If then ye should see the Son of man ascend-

βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ  
ing up where he was before? The Spirit it is which

eat thereof, and not die. 51 I am the living bread which came

down from heaven: if any man eat of this bread, he shall

live for ever: and the bread that I will give is my flesh, which I

will give for the life of the world. 52 The Jews therefore strove

among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh

of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise

him up at the last day. 55 For my flesh is meat indeed, and my blood

is drink indeed. 56 He that eateth my flesh, and drinketh my blood,

dwelleth in me, and I in him. 57 As the living Father hath sent

me, and I live by the Father: so he that eateth me, even he shall

live by me. 58 This is that bread which came down from heaven:

not as your fathers did eat manna, and are dead: he that eateth of this bread

shall live for ever. 59 These things said he in the synagogue,

as he taught in Capernaum. 60 Many therefore of his disciples,

when they had heard this, said, This is an hard saying; who can

hear it? 61 When Jesus knew in himself that his disciples murmured

at it, he said unto them, Doth this offend you? 62 What and if

ye shall see the Son of man ascend up where he was before?

63 It is the spirit that

ἐκ τοῦ ἐμοῦ ἄρτου, ζήσει of my bread, he shall live τ. ὁ ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ  
σὰρξ μου ἐστίν τ. ἡ — ἡν ἐγὼ δώσω LITTA. οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. ἡμῖν

οὗτος τ. ἡ + αὐτοῦ his L. κἀγὼ LITTA. + [ἐν] L. ὁ ἀληθὴς (is) true LITTA.

βῆσεται LITTA. ἐξ out of LITTA. — ὑμῶν LITTA. — τὸ μάννα GITA. ζήσει  
LITTA. ᾧ Καπερναοῦμ LITTA. ὁ λόγος οὗτος LITTA.

quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἔγωγ  
quickeneth, the flesh profits nothing; the words which I  
\*χαλῶν ὑμῖν. πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. 64 ἄλλ' εἰσιν  
speak to you, spirit are and life are; but there are  
ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς  
of you some who believe not. For knew from [the] beginning  
ὁ Ἰησοῦς τίνες εἰσιν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ  
Jesus who they are who believe not, and who is he who  
παραδώσω αὐτόν. 65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν,  
shall deliver up him. And he said, Therefore have I said to you,  
ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με ἢ ἐὰν μὴ ᾗ δεδομένον  
that no one is able to come to me unless it be given  
αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ  
to him from, my Father. From that [time] many  
ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ'  
went away of his disciples back, and no more with  
αὐτὸν περιπατοῦν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα,  
him walked. Said therefore Jesus to the twelve,  
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη οὖν αὐτῷ  
Also ye are wishing to go away? Answered therefore him  
Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελυσόμεθα; ῥήματα ζωῆς  
Simon Peter, Lord, to whom shall we go? words of life  
αἰωνίου ἔχεις. 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν  
eternal thou hast; and we have believed and have known  
ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπε-  
that thou art the Christ the Son of God the living. An-  
κρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην,  
swered them Jesus, Not I you the twelve did I choose,  
καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; 71 Ἐλεγεν δὲ τὸν Ἰούδαν  
and of you one a devil is? But he spoke of Judas  
Σίμωνα Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν καὶ αὐτὸν παρα-  
Simon's [son], Iscariote, for he was about him to de-  
διδόναι, εἷς ὧν ἐκ τῶν δώδεκα.  
liver up, one being of the twelve.

7 Καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλι-  
And was walking Jesus after these things in Gali-  
λαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι  
leo, not for he did desire in Judaea to walk, because  
ἐξέστην αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. 2 Ἦν δὲ ἐγγὺς ἡ  
were seeking him the Jews to kill. Now was near the  
ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν  
feast of the Jews, the tabernacles. Said therefore to him  
οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰου-  
his brethren, Remove hence, and go into Ju-  
δαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσιν τὰ ἔργα σου· ἃ  
deas, that also thy disciples may see thy works which  
ποιεῖς. 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ  
thou doest; for no one in secret anything does, and seeks  
αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον  
himself in public to be. If these things thou doest, manifest

VII. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thy-

\* λελάληκα have spoken LITtrAW. ὦ ἄλλα Trw. ἢ ἐμέ T. ἢ — μου (read the Father) LITtrA. ὦ οὖν GLITtrA. ὁ ἅγιος the holy [one] GLITtrA. ἢ — τοῦ ζώντος GLITtrA. ἢ Ἰσκαριώτου (read son of Simon Iscariote) LITtrA. ἢ ἐμελλεν LITtrA. ἢ παραδιδόναι αὐτόν LITtrA. ἢ — ὧν LITtrA. ἢ — καὶ T. ἢ μετὰ ταῦτα περιπατεῖ ὁ ([δ] Tr) Ἰησοῦς LITtrAW. ὁ θεωρήσων shall see TITtrA. ὦ τὰ ἔργα LITtrA. ὦ τι ἐν κρυπτῷ LITtrA. ὦ αὐτὸ it LITtrA.



σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον  
 thyself to the world. For neither his brethren believed  
 εἰς αὐτόν. 6 Λέγει ὁ οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς  
 on him. Says therefore to them Jesus, Time is my  
 οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἐτοιμος.  
 not yet is come, but time your always is ready.  
 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ  
 is unable the world to hate you, but me it hates, because I  
 μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ποιηρὰ ἐστίν.  
 bear witness concerning it, that the works of it are evil.  
 8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπω ἀνα-  
 Ye, go ye up to this feast. I not yet am  
 βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω  
 going up to this feast, for time my not yet  
 πεπλήρωται. 9 Ταῦτα εἰπὼν ἵαυτοῖς ἔμεινεν ἐν τῇ  
 has been fulfilled. And these things having said to them he abode in the  
 Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ  
 Galilee. But when were gone up his brethren then also  
 αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὥς ἐν  
 he went up to the feast, not openly, but as in  
 κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ,  
 secret. The therefore Jews were seeking him at the feast,  
 καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; 12 Καὶ γογγυσμὸς πολλὸς  
 and said, Where is he? And murmuring much  
 περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον,  
 concerning him there was among the crowds. Some said,  
 Ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν  
 Good he is; but others said, No; but he deceives the  
 ὄχλον. 13 Οὐδεὶς μὲντοι παρήγορα ἐλάλει περὶ αὐτοῦ,  
 crowd. No one however publicly spoke concerning him,  
 διὰ τὸν φόβον τῶν Ἰουδαίων.  
 because of the fear of the Jews.  
 14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς  
 But now of the feast being the middle went up Jesus  
 εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι  
 into the temple, and was teaching: and were wondering the Jews  
 λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;  
 saying, How this one letters knows, not having learned?  
 16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ  
 Answered them Jesus and said, My teaching not  
 ἐστὶν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἴάν τινι θελῇ τὸ  
 is mine, but his who sent me. If anyone desire  
 θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον  
 his will. to practise, he shall know concerning the teaching whether  
 ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ'  
 from God it is, or I from myself speak. He that from  
 ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν  
 himself speaks, his own glory seeks; but he that seeks the  
 δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ  
 glory of him that sent him, he true is, and  
 ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ Μωσῆς ἐδίδωκεν  
 unrighteousness in him is not. Not Moses has given the  
 οὖν τ. τ— τάνην (read the feast) LTTA.W. οὐκ οὐτ GTT.A. ἐμὸς καιρὸς  
 LTTA. x— δὲ and GTT. γ αὐτὸς he (abode) T. εἰς τὴν ἑορτὴν, τότε καὶ αὐτοῦ  
 ἀνέβη LTTA. ἀλλὰ LTTA. b— ὡς T. c περὶ αὐτοῦ ἦν πολλὸς LTTA; ἦν περὶ αὐτοῦ  
 πολλὸς T. d τῷ ὄχλῳ the crowd T. e— δὲ and GTW. f— ο LTTA. g θαύμαζον οὖν  
 were wondering therefore LTTA.W. h + οὖν therefore LTTA.W. i— ὁ TTT. k— τοῦ T.  
 l Μωσῆς LTTA.W. m ἔδωκεν gave LTTA.

self to the world.  
 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the

law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man

ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί ὑμεῖς ζητεῖτε ἀποκτείνειν; 20 Ἀπεκρίθη ὁ ὄχλος· καὶ εἶπεν, ὃς ἐμεῖς ζητεῖς ἀποκτείνειν; 21 Ἀπεκρίθη ὁ δαίμων· ἔχεις· τίς σε ζητεῖ ἀποκτείνειν; 22 Μωσὴς δὲ δέδωκεν ὑμῖν τὴν περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος· ὁ Μωσὴς, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὕγι' ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν ἐν σαββάτῳ; 25 ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμίων, οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν; 26 καὶ ἰδε, παρόρησία λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ ἀληθὺς ὁ χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. 28 Ἐκραζέον οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, ὁ καὶ οἶδατε, καὶ οἶδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε. 29 ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ ἐστὶν ἀληθινὸς ὁ πέμψας με. 30 Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν· καὶ ἔλεγον, ὅτι ὁ χριστὸς ὅταν ἔλθῃ, οἱ πάντες σημεῖα τούτων ποιήσει ὧν οὗτος

α — καὶ εἶπεν LITTA. ο — ὁ TTA. P θανμάζετε διὰ τοῦτο. (read ye wonder therefore.) GLTW; — διὰ τοῦτο, + ὁ T. α Μωσῆς LITTAW. P Μωσέως LITTAW. α [ἐν] L. + ὁ T. V κρίνετε LITTA. W Ἱεροσολυμίων T. X — ἀληθῶς GLITTAW. Y ἔρχεται he comes E. Z — δὲ but GLITTAW. α ἀπέσταλκεν has sent T. b Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν LITTA; πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T. c — ὅτι LITTA. d μὴ LITTA. e — τούτων (read ὧν than [these] which) LITTAW.

ἔποιησεν"; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος  
 did? <sup>2</sup>Heard <sup>1</sup>the <sup>2</sup>Pharisees of the crowd murmuring  
 περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ  
<sup>2</sup>concerning <sup>1</sup>him <sup>1</sup>these <sup>2</sup>things, and <sup>2</sup>sent <sup>1</sup>the <sup>2</sup>Pharisees <sup>2</sup>and  
 οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 εἶπεν  
<sup>1</sup>the <sup>2</sup>chief <sup>1</sup>priests <sup>2</sup>officers, that they might take him. <sup>2</sup>Said  
 οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὑμῶν  
<sup>2</sup>therefore <sup>1</sup>to <sup>1</sup>them <sup>1</sup>Jesus, Yet a little time with you  
 εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσέτε με καὶ  
 I am, and I go <sup>2</sup>to him who sent me. Ye will seek me and  
 οὐχ εὐρήσεται· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν.  
 shall not find [me], and where <sup>2</sup>am <sup>1</sup>I ye are unable to come.  
 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος  
<sup>2</sup>Said <sup>2</sup>therefore <sup>1</sup>the <sup>2</sup>Jews among themselves, Where <sup>2</sup>he  
 μέλλει<sup>1</sup> πορεύεσθαι ὅτι ἡμεῖς<sup>2</sup> οὐχ εὐρήσομεν αὐτόν; μὴ εἰς  
<sup>1</sup>is about <sup>2</sup>to go that we shall not find him? <sup>2</sup>to  
 τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ  
 the dispersion among the Greeks is he about <sup>2</sup>to go, and  
 διδάσκει τοὺς Ἑλληνας; 36 τίς ἐστιν οὗτος ὁ λόγος; ὃν  
 teach the Greeks? What is <sup>2</sup>this word which  
 εἶπεν, Ζητήσέτε με, καὶ οὐχ εὐρήσεται· καὶ ὅπου εἰμι ἐγὼ  
 he said, Ye will seek me, and shall not find [me]; and Where <sup>2</sup>am <sup>1</sup>I  
 ὑμεῖς οὐ δύνασθε εἰλθεῖν;  
 ye are unable to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσθήκει  
 And in the last <sup>1</sup>day <sup>1</sup>the <sup>2</sup>great of the feast stood  
 ὁ Ἰησοῦς, καὶ ὤκραζεν<sup>1</sup> λέγων, Ἐάν τις διψᾷ, ἐρχέσθω  
 Jesus, and cried, saying, If anyone thirst, let him come  
 πρὸς με<sup>2</sup> καὶ πινέτω· 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν  
 to me and drink. He that believes on me, as said  
 ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος  
 the scripture, rivers out of his belly shall flow of <sup>2</sup>water  
 ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἡμελ-  
<sup>1</sup>living. But this he said concerning the Spirit which <sup>2</sup>were  
 λον<sup>2</sup> λαμβάνειν οἱ πιστεύοντες<sup>1</sup> εἰς αὐτόν· οὐπω γὰρ ἦν  
<sup>2</sup>about <sup>2</sup>to receive <sup>1</sup>those <sup>2</sup>believing <sup>2</sup>on <sup>2</sup>him; for not yet was  
 πνεῦμα ἁγίον<sup>2</sup>; ὅτι ὁ<sup>1</sup> Ἰησοῦς ἠοῦδέπω<sup>2</sup> ἰδοῦσάσθη.  
 [the] <sup>2</sup>Spirit <sup>1</sup>Holy, because Jesus not yet was glorified.  
 40 πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον<sup>2</sup>  
 Many therefore out of the crowd having heard the word  
 ἔλεγον, Ὁτός ἐστιν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι<sup>2</sup> ἔλεγον,  
 said, This is truly the prophet. Others said,  
 Οὗτός ἐστιν ὁ χριστός. <sup>2</sup>Ἄλλοι<sup>1</sup> δὲ<sup>2</sup> ἔλεγον, Μὴ γὰρ ἐκ  
 This is the Christ. <sup>2</sup>Others <sup>2</sup>and said, <sup>2</sup>Then <sup>2</sup>out <sup>2</sup>of  
 τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 <sup>2</sup>οὐχί<sup>1</sup> ἡ γραφή εἶπεν,  
<sup>2</sup>Galilee <sup>1</sup>the <sup>2</sup>Christ <sup>2</sup>comes? <sup>2</sup>Not <sup>1</sup>the <sup>2</sup>scripture said,  
 ὅτι ἐκ τοῦ σπέρματος<sup>2</sup> Δαβὶδ<sup>1</sup>, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης  
 that out of the seed of David, and from Bethlehem the village  
 ὅπου ἦν ὁ Δαβὶδ, <sup>2</sup>ὡς<sup>1</sup> χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἐστὶν  
 where <sup>2</sup>was <sup>1</sup>David, the Christ comes? A division therefore in

hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among

<sup>1</sup> ποιεῖ does T. <sup>2</sup> οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας LT<sup>2</sup>AW; ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι T. <sup>2</sup> — αὐτοῖς GLT<sup>2</sup>AW. <sup>1</sup> χρόνον μικρὸν LT<sup>2</sup>AW. <sup>2</sup> + με me LA. <sup>1</sup> μέλλει οὗτος T. <sup>2</sup> — ἡμεῖς (read ἐνῆ, we shall find) T. <sup>2</sup> ὁ λόγος οὗτος LT<sup>2</sup>AW. <sup>2</sup> ὤκραζεν T. <sup>2</sup> — ἁγίον P — πρὸς με T. <sup>2</sup> ἡμελλον T. <sup>2</sup> πιστεύσαντες having believed LT<sup>2</sup>AW. <sup>2</sup> — ἁγίον LT<sup>2</sup>AW. <sup>2</sup> + δεδομένον given LA. <sup>2</sup> — οὐ LT<sup>2</sup>AW. <sup>2</sup> οὐπω LT<sup>2</sup>AW. <sup>2</sup> — ἐκ τοῦ ὄχλου οὖν [some] out of the crowd therefore LT<sup>2</sup>AW. <sup>2</sup> τῶν λόγων τούτων these words (— τούτων W) LT<sup>2</sup>AW. <sup>2</sup> + [ὅτι] A. <sup>2</sup> + [δὲ] and L. <sup>2</sup> οἱ they LT<sup>2</sup>AW. <sup>2</sup> — δὲ T. <sup>2</sup> οὐχ LT<sup>2</sup>AW. <sup>2</sup> Δαυὶδ GW; Δαυεὶδ LT<sup>2</sup>AW. <sup>2</sup> ἔρχεται ὁ χριστὸς LT<sup>2</sup>AW. <sup>2</sup> ἐγένετο ἐν τῷ ὄχλῳ LT<sup>2</sup>AW.



the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

τῷ ὄχλῳ ἐγένετο<sup>1</sup> δι' αὐτόν. 44 τινὲς δὲ ἤθελον ἐξ αὐτῶν the crowd around because of him. But some desired of them πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν<sup>2</sup> ἐπ' αὐτόν τὰς χεῖρας. to take him, but no one laid on him hands. 45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, 46 Διὰ τί οὐκ ἠγάγετε αὐτόν; sees, and said to them they, Why did ye not bring him? 47 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν<sup>3</sup> ἄνθρωπος ὥς οὗτος ὁ ἄνθρωπος. 47 Ἀπεκρίθησαν οὖν<sup>4</sup> αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μή<sup>5</sup> τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 49 Ῥάλλ' ὁ ὄχλος οὗτος ὁ μὴ-γινώσκων τὸν νόμον ἐπικατάρατοί<sup>6</sup> εἰσιν. 50 Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, 51 εἷς ὢν ἐξ αὐτῶν; 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; 52 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; 53 Ἐρευνήσου<sup>7</sup> καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκόν αὐτοῦ.

And went each to his house.

VIII. Jesus went unto the mount of Olives. 2 And early in the morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἑλαιῶν. 2 ὄρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ<sup>8</sup> τοῦ νόμου. 5 ἐν δὲ τῷ νόμῳ Μωσὴς ἡμῖν ἐνετείλατο τὰς τοιαύτας· λιθοβολεῖσθαι<sup>9</sup> τὴν οὖν τί λέγεις; 6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγο- But this they said tempting him that they might have to ac-

<sup>1</sup> ἐβαλεν LITRA. <sup>2</sup> Διὰ τί LITRAW. <sup>3</sup> ἐλάλησεν οὕτως LITRA. <sup>4</sup> — ὡς οὗτος ὁ ἄνθρωπος L[ITRA]. <sup>5</sup> — καὶ λαλεῖ speaks T. <sup>6</sup> — οὖν TA. <sup>7</sup> [αὐτοῖς] Tr. <sup>8</sup> ἀλλὰ LITRAW. <sup>9</sup> ἐπάρτατο LITRA. <sup>10</sup> — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν T. <sup>11</sup> — νυκτὸς LITRA. <sup>12</sup> + πρότερον formerly LITRA. <sup>13</sup> πρῶτον παρ' αὐτοῦ LITRA. <sup>14</sup> εἶπαν LITRA. <sup>15</sup> ἐραυνήσουν TITRA. <sup>16</sup> ἐκ τῆς Γαλιλαίας προφήτης LT-A. <sup>17</sup> οὐκ ἐγείρεται does not arise LITRA. <sup>18</sup> — καὶ ἐπορεύθη ... ἀμάτανε (viii. 11) [G], LITRA. <sup>19</sup> ἐπ' ἀποφώρῳ W. <sup>20</sup> Μωσὴς W. <sup>21</sup> λιθαίνειν to stone W. <sup>22</sup> + περὶ αὐτῆς concerning her W.

γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύνψας, τῷ δακτύλῳ  
 cuse him. But Jesus having stooped down, with [his] finger  
 ἔγραψεν εἰς τὴν γῆν. 7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,  
 wrote on the ground. But as they continued asking him,

ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑ-  
 having lifted up himself he said to them, The sinless one among  
 μῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν  
 you first the stone at her let him cast. And again

κάτω κύνψας ἔγραψεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες,  
 having stooped down he wrote on the ground. But they having heard,  
 καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς,  
 and by the conscience being convicted, went out one by one,  
 ἀρχάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ  
 beginning from the elder ones until the last; and

καταλείβον μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.<sup>1</sup>  
 was left alone Jesus, and the woman in [the] midst standing.

10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος  
 And having lifted up himself Jesus, and no one seeing

πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ἕ· Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι  
 but the woman, said to her, Woman, where are those

οἱ κατήγοροί σου, οὐδείς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,  
 thine accusers, no one thee did condemn? And she said,

Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-  
 No one, Sir. And said to her Jesus, Neither I thee do  
 κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.<sup>2</sup>  
 condemn: go, and no more sin.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν,<sup>3</sup> λέγων, Ἐγὼ  
 Again therefore Jesus to them spoke, saying, I

εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι<sup>4</sup> οὐ μὴ  
 am the light of the world; he that follows me in no wise  
 κ' περιπατήσει<sup>5</sup> ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.  
 shall walk in the darkness, but shall have the light of the life.

13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ  
 Said therefore to him the Pharisees, Thou concerning thyself

μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστὶν ἀληθής. 14 Ἀπεκρίθη  
 bearest witness; thy witness is not true. Answered

Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἀν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,<sup>6</sup>  
 Jesus and said to them, Even if I bear witness concerning myself,

ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ  
 true is my witness, because I know whence I came and

ποῦ ὑπάγω· ὑμεῖς δὲ<sup>1</sup> οὐκ οἰδατε πόθεν ἔρχομαι καὶ<sup>2</sup> ποῦ  
 whither I go: but ye know not whence I come and whither

ὑπάγω. 15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω  
 I go. Ye according to the flesh judge, I judge

οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής<sup>3</sup>  
 no one. And if I judge also I, judgment my true

ἐστίν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-  
 is, because alone I am not, but I and the who sent me Fa-

τήρ.<sup>4</sup> 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται,<sup>5</sup> ὅτι  
 ther. And in law also your it has been written, that

δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν. 18 ἐγὼ εἰμι ὁ  
 of two men the witness true is. I am [one] who

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath not man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of

<sup>1</sup> ὅσα being w.

<sup>2</sup> — Ἡ γυνὴ w.

<sup>3</sup> αὐτοῖς ἐλάλησεν ὁ ([δ] Tr.) Ἰησοῦς LTTA.

<sup>4</sup> μοι LTr.

<sup>5</sup> περιπατήσει should walk LTTA w.

<sup>6</sup> — δὲ but T.

<sup>7</sup> ἢ or GTTAW.

<sup>8</sup> ἀληθινὴ LTTA.

<sup>9</sup> — πατήρ (read he who sent me) T.

<sup>10</sup> γεγραμμένον ἐστίν it is

written T.





ἀρεστὰ αὐτῷ ποιῶ πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος  
pleasing to him do always. \*These \*things \*as \*he \*spoke  
πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
many believed on him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ  
\*Said \*therefore \*Jesus to the \*who \*had \*believed \*on \*him  
Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς  
\*Jews, If ye abide in \*word \*my, truly  
μαθηταὶ μου ἐστέ· 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ  
\*disciples \*my ye are. And ye shall know the truth, and the  
ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα  
truth shall set free you. They answered him, \*Seed

Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλευκάμεν πώποτε· πῶς  
\*Abraham's we are, and to anyone have been under-bondage never; how  
(lit. to no one) .

σὺ λέγεις, "Ὅτι ἐλεύθεροι γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς  
\*thou \*sayest, Free ye shall become? \*Answered \*them

ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν  
\*Jesus, Verily verily I say to you, that everyone that practises  
τὴν ἀμαρτίαν δούλος ἐστὶν τῆς ἀμαρτίας. 35 ὁ δὲ δούλος  
sin a bondman is of sin. Now the bondman

οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  
abides not in the house for ever; the Son abides for ever.

36 εἰάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἐσ-  
If therefore the Son \*you \*shall \*set free, really free ye

εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με  
shall be. I know that \*seed \*Abraham's ye are; but ye seek me

ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 ἔγω  
to kill, because \*word \*my has no entrance in you. I

ὁ εἶδρακα παρὰ τῷ πατρί μου λαλῶ καὶ ὑμεῖς οὖν ἢ  
what I have seen with my Father speak; and ye therefore what

ἐώρακατε· παρὰ τῷ πατρί ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν  
ye have seen with your father do, They answered

καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν. Λέγει αὐτοῖς  
and said to him, \*Our \*Father \*Abraham \*is. \*Says \*to \*them

ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ  
\*Jesus, If children of Abraham ye were, the works of Abraham

ἐποιεῖτε. ἄν· 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἀνθρωπον ὃς  
ye would do; but now ye seek me to kill, a man who

τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·  
the truth to you has spoken, which I heard from God:

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ  
this Abraham did not. Ye do the works

πατρὸς ὑμῶν. Ὁ εἶπον· Ροῦν αὐτῷ, Ἡμεῖς ἐκ πορνείας γοῦ  
of your father. They said therefore to him, We of fornication \*not

γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. 42 Εἶπεν οὖν  
have been born; one Father we have, God. \*Said \*therefore

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε ἄν  
\*to \*them \*Jesus, If God Father of you were, ye would have loved

ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ'  
me, for I from God came forth and am come; for neither of

ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τί τὴν  
myself have I come, but he \*me \*sent. Why

always those things  
that please him. 30 As  
he spake these words,  
many believed on him.

31 Then said Jesus  
to those Jews which  
believed on him, If ye  
continue in my word,  
then are ye my disci-  
ples indeed; 32 and ye  
shall know the truth,  
and the truth shall  
make you free. 33 They  
answered him, We be  
Abraham's seed, and  
were never in bondage  
to any man: how say-  
est thou, Ye shall be  
made free? 34 Jesus  
answered them, Verily,  
verily, I say unto you,  
Whosoever commit-  
teth sin is the servant  
of sin. 35 And the  
servant abideth not in  
the house for ever; but  
the Son abideth ever. 36 If the Son therefore  
shall make you free,  
ye shall be free indeed. 37 I know that ye are  
Abraham's seed; but  
ye seek to kill me, be-  
cause my word hath  
no place in you. 38 I  
speak that which I  
have seen with my Fa-  
ther: and ye do that  
which ye have seen with  
your father. 39 They answered  
and said unto him, Abra-  
ham is our father. Je-  
sus saith unto them,  
If ye were Abraham's  
children, ye would do  
the works of Abraham. 40 But now ye seek to  
kill me, a man that  
hath told you the  
truth, which I have  
heard of God: this did  
not Abraham. 41 Ye  
do the deeds of your  
father. Then said they  
to him, We be not born  
of fornication; we  
have one Father, even  
God. 42 Jesus said  
unto them, If God  
were your Father, ye  
would love me: for I  
proceeded forth and  
came from God; nei-  
ther came I of myself,  
but he sent me. 43 Why

<sup>a</sup> πρὸς αὐτόν to him LTTA. <sup>e</sup> — ὁ [τῷ]. <sup>f</sup> ἂ ἐγὼ LTTA; ἐγὼ ἂ α. <sup>g</sup> — μου (read the Father) LTTA. <sup>h</sup> ἂ ἤκουσατε what ye have heard LTTA. <sup>i</sup> τοῦ πατρὸς the father LTTA. <sup>k</sup> εἶπαν LTTA. <sup>l</sup> [ὁ] T. <sup>m</sup> ἐστε ye are GLTTA. <sup>n</sup> — ἄν GTTA. <sup>o</sup> εἶπαν T. <sup>p</sup> — οὖν LTTA. <sup>q</sup> οὐκ ἐγεννήθημεν were not born LTTA. <sup>r</sup> — οὖν GLTTA. <sup>s</sup> — ὁ [τῷ]. <sup>t</sup> + ὁ the I. <sup>v</sup> διὰ τί LTTA.

do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 yet ye have not known him; but I know him: and if I

λαλιᾶν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμὸν. 44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον· αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι «Σαμαρείτης» εἰ σύ, καὶ δαίμονιον ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θωρῇ εἰς τὸν αἰῶνα. 52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαίμονιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; 54 Ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτόν, ἡδοξάμην οὐδὲν ἐστίν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα

<sup>w</sup> + τοῦ θεοῦ GLTTA.

<sup>x</sup> οὐκ T.

<sup>y</sup> + [ὑμῖν] to thee L.

<sup>z</sup> — δὲ but GLTTA.

<sup>a</sup> διὰ τί LTRA. — οὖν GLTTA.

<sup>c</sup> εἶπαν LTTA.

<sup>d</sup> Σαμαρείτης T.

<sup>e</sup> ἐμὸν λόγον LTTA.

<sup>f</sup> εἶπαν T.

<sup>g</sup> — οὖν LTTA.

<sup>h</sup> γεύσεται should he taste GLTTAW.

<sup>i</sup> — σὺ (read

ποιεῖς makest thou) GLTTA.

<sup>k</sup> δοξάσω shall glorify LTTA.

<sup>l</sup> ἡμῶν OUR TTRA.W.

αὐτόν· <sup>καὶ</sup> ἔάν<sup>1</sup> εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος<sup>2</sup> him; and if I say that I know not him, I shall be like  
 ὕμῶν,<sup>3</sup> ψεύστης· ὁ ἀλλ<sup>4</sup> οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ<sup>5</sup> you, a liar. But I know him, and his word  
 τηρῶ. 56 Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα<sup>6</sup> ᾤδῃ<sup>7</sup> I keep. Abraham your Father exulted in that he should see  
 τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδεν καὶ ἐχάρη. 57· Ἐἶπον<sup>8</sup> οὖν<sup>9</sup> the Jews to him, Fifty years [old] not yet art thou,  
 οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις,<sup>10</sup> and Ἀβραὰμ ἑώρακα; 58 Ἐἶπεν αὐτοῖς ὁ<sup>11</sup> Ἰησοῦς, Ἀμὴν<sup>12</sup> and Abraham hast thou seen? <sup>Said</sup> <sup>to</sup> <sup>them</sup> <sup>Jesus</sup>, Verily  
 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. 59 Ἦραν<sup>13</sup> verily I say to you, Before Abraham was I am. They took up  
 οὖν λίθους ἵνα βάλῳσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη,<sup>14</sup> therefore stones that they might cast at him; but Jesus hid himself,  
 καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν,<sup>15</sup> and went forth out of the temple, going through the midst of them,  
 καὶ παρήγεν οὕτως.<sup>16</sup> and <sup>passed</sup> <sup>on</sup> <sup>thus</sup>.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ<sup>17</sup> And passing on he saw a man blind from birth. And  
 ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες. Ῥα ββί,<sup>18</sup> τίς<sup>19</sup> <sup>asked</sup> <sup>him</sup> <sup>his</sup> <sup>disciples</sup> saying, Rabbi, who  
 ἤμικτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;<sup>20</sup> <sup>asked</sup> <sup>this</sup> <sup>man</sup> <sup>or</sup> <sup>his</sup> <sup>parents</sup>, that blind he should be born?  
 3 Ἀπεκρίθη ὁ<sup>21</sup> Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς<sup>22</sup> <sup>answered</sup> <sup>Jesus</sup>, Neither this [man] sinned nor, <sup>parents</sup>  
 αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.<sup>23</sup> <sup>this</sup>; but that should be manifested the works of God in him;  
 4 Ἐγὼ<sup>24</sup> δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με<sup>25</sup> <sup>me</sup> <sup>it</sup> <sup>becomes</sup> to work the works of him who sent me  
 ἔως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.<sup>26</sup> while day it is; <sup>comes</sup> <sup>night</sup>, when no one is able to work.  
 5 ὅταν ἐν τῷ κόσμῳ ᾔ, φῶς εἰμι τοῦ κόσμου. 6 Ταῦ-<sup>27</sup> While in the world I may be, [the] light I am of the world. These  
 τα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ<sup>28</sup> things having said, he spat on [the] ground, and made clay of  
 τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς<sup>29</sup> the spittle, and <sup>applied</sup> the clay to the eyes  
 τοῦ τυφλοῦ.<sup>30</sup> 7 καὶ εἶπεν αὐτῷ, Ὑπαγε, <sup>νίψαι</sup> εἰς τὴν<sup>31</sup> of the blind [man]. And he said to him, Go, wash in the  
 κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπεσταλμένος.<sup>32</sup> pool of Siloam, which is interpreted, Sent.  
 ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν<sup>33</sup> He went therefore and washed, and came seeing. The therefore  
 γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλός<sup>34</sup> neighbours and those who saw him before that blind  
 ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;<sup>35</sup> he was, said, <sup>Not</sup> <sup>this</sup> <sup>is</sup> <sup>he</sup> <sup>who</sup> <sup>was</sup> <sup>sitting</sup> <sup>and</sup> <sup>begging</sup>?  
 9 Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· ἄλλοι δέ,<sup>36</sup> c' Ὅτι ὅμοιος<sup>37</sup> <sup>Some</sup> <sup>said</sup>, <sup>He</sup> <sup>it</sup> <sup>is</sup>, but others, <sup>Like</sup>

should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IX. And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he

<sup>m</sup> kān LITR. <sup>n</sup> ἡμῖν LITR. <sup>o</sup> ἀλλὰ LITR. <sup>p</sup> εἶδῃ T. <sup>q</sup> Εἶπαν T. <sup>r</sup> — ὁ TTR. <sup>s</sup> — διελθὼν T.  
 ... οὕτως GLTTR. <sup>t</sup> Ῥα ββεί T. <sup>u</sup> — ὁ GLTTR. <sup>v</sup> ἡμᾶς US TTR. <sup>w</sup> ἡμᾶς US TTR.  
 \* + αὐτοῦ on him LITR. <sup>y</sup> — τοῦ τυφλοῦ [L] TTR. <sup>z</sup> [νίψαι] L. <sup>a</sup> προσαιτῶς a beggar  
 GLTTR. <sup>b</sup> — ἐέ but [L] TTR. <sup>c</sup> ἔλεγον, Οὐχί, ἀλλ' (ἀλλὰ T) said, No, but TTR;  
 ἔλεγον [Οὐχί, ἀλλ'] L.



said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

αὐτῷ ἔστιν. Ἐκεῖνος<sup>d</sup> ἔλεγεν, Ὅτι ἐγώ εἰμι. 10 Ἐλεγον ἡμῖν ὅτι ἡμεῖς. Ἦν οὖν αὐτῷ, Πῶς<sup>e</sup> ἀνέφωχθῆσάν<sup>f</sup> ἔσου<sup>g</sup> οἱ ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος<sup>h</sup> καὶ εἶπεν, Ἦν ἄνθρωπος<sup>i</sup> λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, Ἔπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι. ἀπελθὼν<sup>h</sup> ᾤδε<sup>i</sup> καὶ νιψάμενος ἀνέβλεψα. 12 Ὁ οὖν εἶπον<sup>g</sup> τοῖς ἑσθιν, Πού ἐστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα.

13 Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε

13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 but by what means he now

τυφλόν. 14 Ἦν δὲ σάββατον ὥτε<sup>h</sup> τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνίψαμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 Ἐλεγον οὖν αὐτῷ, Τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέν<sup>h</sup> σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, Ὅτι προφήτης ἔστιν. 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν<sup>h</sup> καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. 19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτος ἐστὶν ὁ υἱὸς ἡμῶν ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἦν<sup>h</sup> πῶς οὖν ἄρτι βλέπει; 20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτος ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21 πῶς δὲ νῦν

d + δὲ however L. e + οὖν then [L]T[A]. f ἠνεφώχθησαν LTTr. g σοι E. h — καὶ εἶπεν [L]TTr. i + ὁ (read the man that is called) Tt[A]. k + ὅτι TTr. l τὸν (read Go to Siloam) GLTTr. m οὖν therefore LTTr. n + [καὶ] and Tr. o εἶπαν LTTr. p — οὖν LTTr. q ἐν ἡμέρῃ in which day LTTr. r μου ἐπὶ τοὺς ὀφθαλμούς GLTTr. s Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος LTTr. t + οὖν therefore LTTr. u Τί σοι Tr. v ἠνέφωξεν Tr. w ἦν τυφλὸς TTr. x βλέπει ἄρτι LTTr. y + οὖν therefore LT. z — αὐτοῖς [L]TTr.

βλέπει οὐκ οἶδμεν, ἢ τίς ἡνοίξεν αὐτοῦ τοὺς ὀφθαλμούς;  
 he sees we know not, or who opened his eyes  
 ἡμεῖς οὐκ οἶδμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε,<sup>1</sup>  
 we know not; he is of age, <sup>2</sup>him <sup>3</sup>ask,  
 αὐτὸς περὶ αὐτοῦ<sup>4</sup> λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς  
 he concerning himself shall speak. These things said <sup>5</sup>parents  
 αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἦδη γὰρ συνε-  
<sup>6</sup>his, because they feared the Jews; for already had agreed  
 τέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ  
 together the Jews, that if anyone him should confess [to be the]  
 χριστόν, ἀποσυνάγωγος γίνηται. 23 διὰ τοῦτο οἱ γονεῖς  
 Christ, put out of the synagogue he should be. Because of this <sup>7</sup>parents  
 αὐτοῦ εἶπον, <sup>8</sup>"Οτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε." 24 Ἐφώ-  
<sup>9</sup>his said, He is of age, <sup>10</sup>him <sup>11</sup>ask. They  
 νησαν οὖν ἑκ δευτέρου τὸν ἄνθρωπον<sup>12</sup> ὃς ἦν τυφλός, καὶ  
 called therefore a second time the man who was blind, and  
 εἶπον<sup>13</sup> αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδμεν ὅτι ὁ ἄνθρω-  
 said to him, Give glory to God; we know that <sup>14</sup>man  
 πος ὁὗτος<sup>15</sup> ἁμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκείνος  
<sup>16</sup>this <sup>17</sup>a sinner is. <sup>18</sup>Answered <sup>19</sup>therefore <sup>20</sup>he  
 ἡ καὶ εἶπεν, <sup>21</sup>"Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι  
 and said, If a sinner he is I know not. One [thing] I know, that  
 τυφλὸς ὦν ἄρτι βλέπω. 26 Εἶπον· ἰδὲ<sup>27</sup> αὐτῷ <sup>28</sup>πάλιν, <sup>29</sup>"Τί  
<sup>30</sup>blind <sup>31</sup>being now I see. And they said to him again, What  
 ἐποίησέν σοι; πῶς ἡνοίξεν σου τοὺς ὀφθαλμούς; 27 Ἀπε-  
 did he to thee? how opened he thine eyes? He an-  
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἦδη, καὶ οὐκ ἠκούσατε· τί πάλιν  
 s<sup>32</sup>wered them, I told you already, and ye did not hear: why again  
 θέλετε ἀκοῦναι; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;  
 do ye wish to hear? <sup>33</sup>also <sup>34</sup>do <sup>35</sup>ye wish his disciples to become?  
 28 <sup>36</sup>"Ἐλοιδορήσαν οὖν<sup>37</sup> αὐτόν, καὶ εἶπον, <sup>38</sup>"Σὺ <sup>39</sup>εἰ μαθητῆς"  
 They <sup>40</sup>railed <sup>41</sup>at <sup>42</sup>therefore him, and said, Thou art <sup>43</sup>disciple  
 ἐκείνου· ἡμεῖς δὲ τοῦ Ὑωσέως<sup>44</sup> ἐσμέν μαθηταί. 29 ἡμεῖς οἶδα-  
<sup>45</sup>his, but we of Moses are disciples. We know  
 μεν ὅτι Ὑωσὴ<sup>46</sup> λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδμεν  
 that to Moses <sup>47</sup>has <sup>48</sup>spoken <sup>49</sup>God; but this [man] we know not  
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν  
 whence he is. <sup>50</sup>Answered <sup>51</sup>the <sup>52</sup>man and said to them, <sup>53</sup>In  
 γὰρ τοῦτ' <sup>54</sup>"θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν  
<sup>55</sup>indeed this a wonderful thing is, that ye know not whence  
 ἐστίν, καὶ ἠνέψξην<sup>56</sup> μου τοὺς ὀφθαλμούς. 31 οἶδμεν· ἰδὲ<sup>57</sup> ὅτι  
 he is, and he opened mine eyes. But we know that  
 ἁμαρτωλῶν ὁ θεός<sup>58</sup> οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇ ὃς,  
 sinners God does not hear; but if anyone God-fearing be,  
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος  
 and the will of him do, him he hears. <sup>59</sup>Ever  
 οὐκ ἠκούσθη, ὅτι <sup>60</sup>ἡνοίξεν<sup>61</sup> τις ὀφθαλμούς τυφλοῦ  
<sup>62</sup>it <sup>63</sup>was <sup>64</sup>not heard that <sup>65</sup>opened <sup>66</sup>anyone [the] eyes of [one] <sup>67</sup>blind  
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἦ-  
<sup>68</sup>having <sup>69</sup>been <sup>70</sup>born. If <sup>71</sup>not <sup>72</sup>were <sup>73</sup>this [this man] from God <sup>74</sup>he  
 δύνατο ποιεῖν οὐδέν. 34 Ἀπεκρίθησαν καὶ εἶπον<sup>75</sup> αὐτῷ, Ἐν  
 could do nothing. They answered and said to him, In

seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why hear ye in a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast alto-

<sup>1</sup> αὐτὸν ἐρωτήσατε, αὐτὸς (— αὐτὸς TTrA) ἡλικίαν ἔχει LTrA. <sup>2</sup> αὐτοῦ TTr. <sup>3</sup> εἶπαν LTrA. <sup>4</sup> ἐπερωτήσατε T. <sup>5</sup> τὸν ἄνθρωπον ἐκ δευτέρου LTrA. <sup>6</sup> οὗτος ὁ ἄνθρωπος L. <sup>7</sup> — καὶ εἶπεν LTrA.W. <sup>8</sup> οὖν therefore (they said) LTrA. <sup>9</sup> — πάλιν LTrA. <sup>10</sup> + οἱ δὲ (read. But they railed) Tr. <sup>11</sup> — οὖν GLTrA.W. <sup>12</sup> εἶπαν T. <sup>13</sup> μαθητῆς εἰ LTrA. <sup>14</sup> Μωϋσέως LTrA.W. <sup>15</sup> Μωϋσεῖ LTrA; Μωϋσῇ W. <sup>16</sup> τοῦτ' γὰρ TTrA. <sup>17</sup> + τὸ θεοῦ (wonderful thing) Tr. <sup>18</sup> ἡνοίξεν LTrA. <sup>19</sup> — δὲ but LTrA. <sup>20</sup> ὁ θεὸς ἁμαρτωλῶν LTrA. <sup>21</sup> ἠνέψξεν Tr. <sup>22</sup> εἶπαν LTrA.





7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι τὸ πρόβατον ἤλθον κλέπτει εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν με καὶ ἐλθόντες εἰσέλθω. 9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομήν εὐρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰμὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσω, καὶ περισσὸν ἔχωσω. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. 12 ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτὸς φεύγει ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. 15 καθὼς γινώσκει με ὁ πατήρ, καὶ γὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· καὶ ἐκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται μία ποίμνη, εἷς ποιμὴν. 17 διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. 18 οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θῆναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν· ἐλαβὼν παρὰ τοῦ πατρός μου. 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers; but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these

α αὐτοῖς πάλιν L; — πάλιν αὐτοῖς T; — αὐτοῖς A.  
ἐμοῦ GLT<sup>a</sup>; — πρὸ ἐμοῦ T.

([τὰ πρόβατα] A) δ δὲ μισθωτὸς φεύγει [L] T<sup>a</sup> Tr<sup>a</sup>.  
mine know me LTT<sup>a</sup>.

δ — οὖν LTT<sup>a</sup>.

ἐ — ὅτι [L] Tr<sup>a</sup> [A].

ἐ ἐστὶν LTT<sup>a</sup>.

γ γινώσκουσιν με τὰ ἐμά those that [are] mine know me LTT<sup>a</sup>.

δ γενήσονται Tr<sup>a</sup>.

ε με ὁ πατήρ LTT<sup>a</sup>.

sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Ἰουδαίους διὰ τοὺς λόγους·τούτους. 20 ἔλεγον ἑδὲ  
Jews on account of these words; <sup>2</sup>said <sup>1</sup>but  
πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ  
many of them, A demon he has and is mad; why him  
ἀκούετε; 21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν  
do ye hear? Others said, These sayings are not [those]

δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν  
of one possessed by a demon. <sup>2</sup>A <sup>1</sup>demon <sup>1</sup>is able of [the] blind [the]  
ὀφθαλμοὺς ἀνοίγειν;  
eyes to open?

22 Ἐγένετο δὲ τὰ ἑγκαίνια<sup>h</sup> ἐν τοῖς<sup>h</sup> Ἱεροσολύμοις,  
And took place the feast of dedication at Jerusalem,  
<sup>1</sup>καὶ<sup>h</sup> χειμὼν ἦν· 23 καὶ περιεπάτει<sup>k</sup> ὁ<sup>h</sup> Ἰησοῦς ἐν τῇ ἱερῇ  
and winter it was. And <sup>2</sup>was <sup>3</sup>walking <sup>1</sup>Jesus in the temple  
ἐν τῇ στοᾷ τοῦ Σολομῶντος.<sup>h</sup> 24 ἐκύκλωσαν οὖν αὐτὸν  
in the porch of Solomon. <sup>4</sup>Encircled <sup>3</sup>therefore <sup>2</sup>him

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we

οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν  
the <sup>2</sup>Jews, and said to him, Until when our soul  
αἵρεις; εἰ σὺ εἶ ὁ χριστός, <sup>2</sup>μίπῃ<sup>h</sup> ἡμῖν παρ-  
holdest thou in suspense? If thou art the Christ, tell us plain-  
ῥησίᾳ. 25 Ἀπεκρίθη αὐτοῖς<sup>h</sup> ὁ<sup>h</sup> Ἰησοῦς, Εἶπον ὑμῖν, καὶ  
ly. <sup>2</sup>Answered <sup>3</sup>them <sup>1</sup>Jesus, I told you, and

οὐ πιστεύετε. τὰ ἔργα δὲ ἐγὼ ποιῶ ἐν τῇ ὀνόματι τοῦ πατρὸς  
ye believe not. The works which I do in the name of <sup>2</sup>Father  
μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 26 ὁ<sup>h</sup> ἄλλ<sup>h</sup> ὑμεῖς οὐ  
my, these bear witness concerning me; but ye <sup>2</sup>not  
πιστεύετε· <sup>2</sup>οὐ γάρ<sup>h</sup> ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, <sup>2</sup>καθὼς  
<sup>1</sup>believe, for ye are not of <sup>3</sup>sheep <sup>1</sup>my, as

εἶπον ὑμῖν.<sup>h</sup> 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου<sup>h</sup> ἀκούει,<sup>h</sup>  
I said to you. <sup>3</sup>Sheep <sup>1</sup>my my voice hear,

καὶ γινώσκω αὐτά· καὶ ἀκολουθοῦσίν μοι, 28 κἀγὼ ζῶν  
and I know them, and they follow me; and I life  
αἰώνιον δίδωμι αὐτοῖς<sup>h</sup>· καὶ οὐ μὴ ἀπόλυνται εἰς τὸν  
eternal give them; and in no wise shall they perish for  
αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.<sup>h</sup> 29 ὁ  
ever, and <sup>2</sup>shall <sup>1</sup>not <sup>2</sup>seize <sup>2</sup>anyone them out of my hand.

πατὴρ μου<sup>h</sup>· ὁ<sup>h</sup> δὲ δέδωκεν μοι<sup>h</sup> <sup>2</sup>μείζων πάντων<sup>h</sup> ἐστίν· καὶ  
My Father who has given [them] to me greater than all is, and  
οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου.<sup>h</sup>  
no one is able to seize out of the hand of my Father.

30 ἐγὼ καὶ ὁ πατὴρ ἓν ἴσμεν.<sup>h</sup> 31 Ἐβάστασαν οὖν<sup>h</sup> πάλιν  
I and the Father one are. <sup>2</sup>Took <sup>2</sup>up <sup>3</sup>therefore <sup>2</sup>again

λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρίθη  
<sup>2</sup>stones the <sup>2</sup>Jews that they might stone him. <sup>2</sup>Answered

αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα<sup>h</sup> ἔδειξα ὑμῖν ἐκ τοῦ  
<sup>3</sup>them <sup>1</sup>Jesus, Many good works I shewed you from

πατρὸς μου<sup>h</sup>· διὰ ποῖον αὐτῶν ἔργον βलिθάζετε<sup>h</sup> με<sup>h</sup>;  
my Father; because of which <sup>2</sup>of <sup>3</sup>them <sup>1</sup>work do ye stone me?

33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες,<sup>h</sup> Περὶ καλοῦ  
<sup>2</sup>Answered <sup>3</sup>him <sup>1</sup>the <sup>2</sup>Jews, saying, For a good

<sup>e</sup> οὖν then T. <sup>f</sup> ἀνοῖξει have opened TTr. <sup>g</sup> ἐγκαίνια T. <sup>h</sup> — τοῖς T. <sup>i</sup> — καὶ TTr. <sup>k</sup> [ὁ] Tr. <sup>l</sup> Σολομῶντος GLTAW; τοῦ Σολομῶντος Tr. <sup>m</sup> εἰπόν T. <sup>n</sup> — αὐτοῖς T. <sup>o</sup> ἀλλὰ LITTAW. <sup>p</sup> ὅτι οὐκ TTr. <sup>q</sup> — καθὼς εἶπον ὑμῖν [L]TTr[Δ]. <sup>r</sup> ἀκούουσιν [are] hearing TTr. <sup>s</sup> δίδωμι αὐτοῖς ζῶν αἰώνιον TTr. <sup>t</sup> — μου (read The Father) T. <sup>u</sup> ὁ what (he has given) TTr. <sup>v</sup> πάντων μέζων TTr. <sup>w</sup> — μου (read the Father) TTr[Δ]. <sup>y</sup> — οὖν T[Tr]. <sup>z</sup> ἔργα καλὰ LT. <sup>a</sup> — μου (read the Father) [L]T[Tr]Δ. <sup>b</sup> ἐμὲ λιθάζετε TTr. <sup>c</sup> — λέγοντες LITTAW.

ἐργον οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι  
work we do not stone thee, but for blasphemy, and because  
σύ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς  
thou <sup>a</sup>man <sup>b</sup>being makest thyself God. <sup>c</sup>Answered <sup>d</sup>them  
ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, <sup>e</sup>Ἐγώ  
<sup>1</sup>Jesus, Is it not written in your law, I

εἶπα, ἑοοί ἐστε; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ  
said, gods ye are? If them he called gods, to whom the  
λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή.  
word of God came, (and cannot be broken the scripture.)

36 ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,  
[of him] whom the Father sanctified and sent into the world,  
ὃν εἶπα, ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ  
do ye say, Thou blasphemest, because I said, Son of God

εἰμι; 37 εἰ οὐ ποῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε  
I am? If I do not the works of my Father, believe not  
μοι; 38 εἰ δὲ ποῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις  
me; but if I do, even if me ye believe not, the works

πιστεύσατε, ἵνα γινώτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ  
believe, that ye may perceive and may believe that in me [is]  
ὁ πατὴρ, καὶ ἐν αὐτῷ. 39 Ἐξήτουν οὖν ὁ πατὴρ  
the Father, and I in him. They sought therefore again

αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ  
him to take, and he went forth out of their hand; and  
ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν  
departed again beyond the Jordan, to the place where was

Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. 41 καὶ  
John first baptizing; and he abode there. And  
πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν  
many came to him, and said, John indeed

σημεῖον ἐποίησεν οὐδὲν πάντα ὅσα εἶπεν Ἰωάννης  
<sup>1</sup>sign <sup>2</sup>did <sup>3</sup>no; but all whatsoever <sup>4</sup>said <sup>5</sup>John  
περὶ τούτου, ἀληθὴ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ  
concerning this [man], true were. And <sup>6</sup>believed <sup>7</sup>many

ἐκεῖ εἰς αὐτόν.  
there on him.

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,  
Now there was a certain [man] sick, Lazarus of Bethany,  
ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 Ἦν  
of the village of Mary and Martha her sister. <sup>3</sup>It was

δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάχασα  
and Mary who anointed the Lord with ointment and wiped  
τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος  
his feet with her hair, whose brother Lazarus

ἦσθεν. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-  
was sick. <sup>4</sup>Sent <sup>5</sup>therefore the <sup>6</sup>sisters to him, say-  
σαι, Κύριε, ἵδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς  
ing, Lord, lo, he whom thou lovest is sick. But <sup>7</sup>having <sup>8</sup>heard <sup>9</sup>Jesus

εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἐστὶν πρὸς θάνατον, ἀλλ' ὑπὲρ  
said, This sickness is not unto death, but for  
τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'  
the glory of God, that may be glorified the Son of God by

stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. 42 And many believed on him there.

XI. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified

<sup>d</sup> [ὁ] Tr. \* + ὅτι that LTTA.  
<sup>i</sup> πιστεύετε L. <sup>k</sup> πιστεύετε LTTA.  
Father LTTA. <sup>n</sup> [οὖν] Tr. <sup>o</sup> — πάλιν Tr. <sup>p</sup> Ἰωάννης Tr. <sup>q</sup> ἔμεινεν L. <sup>r</sup> πολλοὶ

<sup>s</sup> εἶπον L. <sup>t</sup> ἐγένετο τοῦ θεοῦ Tr. <sup>h</sup> — τοῦ Tr.  
<sup>v</sup> γνώσκῃτε may know LTTA. <sup>w</sup> τῷ πατρὶ Tr.  
<sup>x</sup> + τῆς Tr. <sup>y</sup> Μαρίαν Tr.



theroby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then saith Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

αὐτῆς. 5 Ἥγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν  
it. <sup>3</sup>Loved <sup>1</sup>now <sup>2</sup>Jesus Martha and <sup>2</sup>sister  
αὐτῆς καὶ τὸν Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ,  
<sup>1</sup>her and Lazarus. When therefore he heard that he is sick,  
τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 Ἐπειτα  
then indeed he remained in which <sup>2</sup>he <sup>2</sup>was <sup>1</sup>place two days. Then  
μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἔγωμεν εἰς τὴν Ἰουδαίαν  
after this he says to the disciples, Let us go into Judaea  
πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξή-  
again. <sup>2</sup>Say <sup>4</sup>to <sup>3</sup>him <sup>2</sup>the <sup>2</sup>disciples, Rabbi, just now <sup>2</sup>were  
τοῦν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;  
<sup>2</sup>seeking <sup>3</sup>these <sup>4</sup>to <sup>3</sup>stone <sup>2</sup>the <sup>2</sup>Jews, and again goest thou thither?  
9 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκα εἰσὶν ὥραι τῆς  
<sup>2</sup>Answered <sup>1</sup>Jesus, <sup>2</sup>Not <sup>2</sup>twelve <sup>2</sup>are <sup>2</sup>there hours in the  
ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπεται,  
day? If anyone walk in the day, he stumbles not,  
ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει. 10 ἐὰν δέ τις  
because the light of this world he sees; but if anyone  
περιπατῇ ἐν τῇ νυκτί, προσκόπεται, ὅτι τὸ φῶς οὐκ ἔστι ἐν  
walk in the night, he stumbles, because the light is not in  
αὐτῷ. 11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λά-  
him. These things he said; and after this he says to them, La-  
ζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξ-  
zarus our friend has fallen asleep; but I go that I may  
υπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταί αὐτοῦ, Κύριε,  
awake him. <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>his <sup>2</sup>disciples, Lord,  
εἰ κεκοίμηται σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ  
if he has fallen asleep he will get well. But <sup>2</sup>had <sup>2</sup>spoken <sup>1</sup>Jesus of  
τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως  
his death, but they thought that of the rest  
τοῦ ὕπνου λέγει. 14 τότε αὐτῷ εἶπεν αὐτοῖς ὁ Ἰησοῦς  
of sleep he speaks. Then therefore <sup>2</sup>said <sup>4</sup>to <sup>3</sup>them <sup>1</sup>Jesus  
παρρησίᾳ, Λάζαρος ἀπέθανεν. 15 καὶ χαίρει δι' ὑμᾶς,  
plainly, Lazarus died. And I rejoice on your account,  
ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ. ἄλλ' ἄγωμεν πρὸς  
in order that ye may believe, that I was not there. But let us go to  
αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς  
him. <sup>2</sup>Said <sup>2</sup>therefore Thomas, called, Didymus, to the  
ἑταρμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'  
fellow-disciples, Let go <sup>2</sup>also <sup>1</sup>us, that we may die with  
αὐτοῦ.  
him.

17 ἔ'Ελθὼν<sup>1</sup> οὖν ὁ Ἰησοῦς<sup>2</sup> ἔβρεν αὐτὸν τέσσαρας<sup>3</sup>  
<sup>1</sup>Having <sup>2</sup>come <sup>3</sup>therefore <sup>1</sup>Jesus found him four  
 ἡμέρας ἤδη<sup>1</sup>. ἔχοντα ἐν τῇ μνημείῳ. 18 ἦν δὲ ἡ<sup>2</sup> Βηθανία<sup>3</sup>  
 days already having been in the tomb. Now <sup>2</sup>was <sup>1</sup>Bethany  
 ἐγγὺς τῶν Ἱεροσολύμων, ὥς ἀπὸ σταδίων δεκαπέντε 19 καὶ<sup>1</sup>  
 near to Jerusalem, about <sup>2</sup>off <sup>3</sup>furlongs <sup>1</sup>fifteen, and  
 πολλοὶ<sup>1</sup> ἐκ τῶν Ἰουδαίων ἐληλίθεισαν πρὸς τὰς περὶ<sup>2</sup>  
 many of the Jews had come unto those around  
 Μάρθαν καὶ τὴν Μαρίαν, ἵνα παραμυθήσονται αὐτὰς περὶ<sup>3</sup>  
 Martha and Mary, that they might console them concerning

<sup>w</sup> + [αὐτοῦ] (read his disciples) L.  
 LTrAW.      <sup>a</sup> + αὐτῷ to him LT.  
 αὐτῷ to him TrA.      <sup>d</sup> [οὖν] L.  
<sup>h</sup> + καὶ and L.      <sup>i</sup> ἥδη ἡμέρας TrA.  
 (read had come to Martha) LTrA.

<sup>x</sup> Παββεΐ T.  
<sup>b</sup> [οἱ μαθηταὶ] Δ.  
<sup>e</sup> ἀλλὰ LTTΓA.  
 ; — ἦδη T. <sup>k</sup>  
<sup>n</sup> Μαριάμ LTTΓA.

<sup>y</sup> — ὁ GLTTraW.      <sup>z</sup> ὧραί εἰσιν  
<sup>c</sup> — αὐτοῦ (read the disciples) LT;  
<sup>f</sup> συνμαθηταῖς T.      <sup>g</sup> Ἦλθεν came L.  
— ἡ T.      <sup>h</sup> πολλοὶ δὲ LTTra.      <sup>i</sup> τὴν

τοῦ ἀδελφοῦ αὐτῶν. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι πρὸς  
their brother. Martha therefore when she heard that  
Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκα-  
Jesus is coming, met him; but Mary in the house was  
θίζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ  
sitting. Then said Martha to Jesus, Lord, if  
ἦς ὦδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 ἀλλὰ  
thou hadst been here, my brother had not died; but  
καὶ νῦν οἶδα ὅτι ὅσα ἀναίτησιν τὸν θεόν, δώσει  
even now I know that whatsoever thou mayest ask of God, <sup>2</sup>will <sup>3</sup>give  
σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός  
<sup>4</sup>thee <sup>1</sup>God. Says to her Jesus, <sup>2</sup>Will <sup>3</sup>rise <sup>4</sup>again <sup>5</sup>brother  
σου. 24 λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ  
<sup>6</sup>thy. Says to him Martha, I know that he will rise again in the  
ἀναστάσει ἐν τῇ ἰσχύρῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς,  
resurrection in the last day. <sup>2</sup>Said <sup>3</sup>to <sup>4</sup>her <sup>5</sup>Jesus,  
Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,  
<sup>1</sup>I am the resurrection and the life: he that believes on me,  
καὶ ἀποθάνῃ ζήσεται. 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων  
though he die he shall live; and everyone who lives and believes  
εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;  
on me, in no wise shall die for ever. Believest thou this?  
27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ  
She says to him, Yea, Lord; I have believed that thou art the  
χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.  
Christ, the Son of God, who into the world comes,  
28 καὶ ταῦτα εἰποῦσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν  
And these things having said she went away, and called Mary  
τὴν ἀδελφὴν αὐτῆς ἑλάνθρα, <sup>2</sup>εἰποῦσα, Ὁ διδάσκαλος πά-  
her sister secretly, saying, The teacher is  
εστιν καὶ φωνεῖ σε. 29 Ἐκείνη ὡς ἤκουσεν ἐγίγρεται <sup>3</sup>ταχέως  
come and calls thee. She when she heard rises up quickly  
καὶ ἔρχεται πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς  
and comes to him. Now not yet had come Jesus  
εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ  
into the village, but was in the place where met him.  
ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ  
<sup>1</sup>Martha. The Jews therefore who were with her in the house  
καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως  
and consoling her, having seen Mary that quickly  
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι  
she rose up and went out, followed her, saying,  
ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία  
She is going to the tomb that she may weep there. Mary therefore  
ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν ἐπεσεν εἰς  
when she came where was Jesus, seeing him, fell at  
τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε  
his feet, saying to him, Lord, if thou hadst been here  
οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν  
<sup>2</sup>had <sup>3</sup>not <sup>4</sup>died <sup>5</sup>my <sup>6</sup>brother. Jesus therefore when he saw

brother. 20 Then Mar-  
tha, as soon as she  
heard that Jesus was  
coming, went and met  
him: but Mary sat  
still in the house.  
21 Then said Martha  
unto Jesus, Lord, if  
thou hadst been here,  
my brother had not  
died. 22 But I know,  
that even now, what-  
soever thou wilt ask  
of God, God will give  
it thee. 23 Jesus saith  
unto her, Thy brother  
shall rise again.  
24 Martha saith unto  
him, I know that he  
shall rise again in the  
resurrection at the  
last day. 25 Jesus  
said unto her, I am  
the resurrection, and  
the life: he that be-  
lieveth in me, though  
he were dead, yet shall  
he live: 26 and whoso-  
ever liveth and believ-  
eth in me shall never  
die. Believest thou  
this? 27 She saith un-  
to him, Yea, Lord: I  
believe that thou art  
the Christ, the Son of  
God, which should  
come into the world.  
28 And when she had  
so said, she went her  
way, and called Mary  
her sister secretly, say-  
ing, The Master is  
come, and calleth for  
thee. 29 As soon as  
she heard that, she  
arose quickly, and  
came unto him. 30 Now  
Jesus was not yet  
come into the town,  
but was in that place  
where Martha met  
him. 31 The Jews  
then which were with  
her in the house, and  
comforted her, when  
they saw Mary, that  
she rose up hastily and  
went out, followed her,  
saying, She goeth un-  
to the grave to weep  
there. 32 Then when  
Mary was come where  
Jesus was, and saw  
him, she fell down at  
his feet, saying unto  
him, Lord, if thou  
hadst been here, my  
brother had not died.  
33 When Jesus there-  
fore saw her weeping,

ο — αὐτῶν (read [their] brother) TTrA. p — ὁ GLTFAW. q — ἡ GL. r — τὸν T[Tr].  
s — οὐκ ἂν ἀπέθανεν (ἐτεθνήκει A) ὁ ἀδελφός μου LTTA. t — ἀλλὰ [L]TTrA. u — ἡ LTTA.  
v — τοῦτο this TTrA. x — Μαρίαν LTTA. y — λάθρα L. z — εἵπασα Tr. a — + δὲ and (she) T[Tr].  
b — ἡγέρθη rose up LTTA. c — ἔρχετο came TTrA. d — + ἐτι yet LTTA. e — Μαρίαν LTTA.  
f — δοῦντες thinking TTrA. g — Μαρίαν TTrA. h — ὁ LTTA. i — αὐτοῦ εἰς (πρὸς TTrA)  
j — τοὺς πόδας CITAW. k — μου ἀπέθανεν TTrA.

and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone, Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told

αὐτὴν κλαίουσιν, καὶ τοὺς συνεθόντας αὐτῇ Ἰουδαίους  
her weeping, and the <sup>2</sup>who came <sup>4</sup>with <sup>1</sup>her <sup>1</sup>Jews  
κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,  
weeping, he groaned in spirit, and troubled <sup>1</sup>himself,  
34 καὶ εἶπεν, Ποῦ τοθεῖκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε,  
and said, Where have ye laid him; They say to him, Lord,  
ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 Ἐλεγον οὖν οἱ  
come and see. <sup>2</sup>Wept <sup>1</sup>Jesus. <sup>3</sup>Said <sup>4</sup>therefore <sup>1</sup>the  
Ἰουδαῖοι, Ἰδε πῶς ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐτῶν  
<sup>1</sup>Jews, Behold how he loved him! But some of them  
εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς  
said, Was not <sup>2</sup>able <sup>1</sup>this [<sup>2</sup>man] who opened the eyes  
τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;  
of the blind [man], to have caused that also this one should not have died?  
38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται  
Jesus therefore again groaning in himself comes  
εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'  
to the tomb. Now it was a cave, and a stone was lying upon  
αὐτῷ. 39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ  
it. <sup>1</sup>Says <sup>1</sup>Jesus, Take away the stone. <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>him  
ἡ ἀδελφὴ τοῦ ὀτεθνηκότος Μάρθα, Κύριε, ἤδη ὕζει  
<sup>5</sup>the <sup>6</sup>sister <sup>7</sup>of <sup>8</sup>him <sup>9</sup>who <sup>10</sup>has <sup>11</sup>died, <sup>12</sup>Martha, Lord, already he stinks,  
τεταρταῖος γὰρ ἔστιν. 40 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐκ εἶπόν  
<sup>1</sup>four <sup>2</sup>days <sup>3</sup>for <sup>4</sup>it <sup>5</sup>is. <sup>6</sup>Says <sup>7</sup>to <sup>8</sup>her <sup>9</sup>Jesus, Said I not  
σοι, ὅτι ἐὰν πιστεύσῃς, ῥύσει τὴν δόξαν τοῦ θεοῦ;  
to thee, that if thou shouldst believe, thou shalt see the glory of God?  
41 Ἦραν οὖν τὸν λίθον ἔην ὁ τεθνηκὼς κείμενος.  
They took away therefore the stone where <sup>2</sup>was <sup>3</sup>the <sup>4</sup>dead <sup>5</sup>laid.  
Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πά-  
And Jesus lifted [his] eyes upwards, and said, Fa-  
τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι  
ther, I thank thee that thou heardest me; and I knew that  
πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περι-  
always · me thou hearest; but on account of the crowd who stand  
εστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.  
around I said [it], that they might believe that thou me didst send.  
43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λά-  
And these things having said, with a <sup>2</sup>voice <sup>1</sup>loud he cried, La-  
ζαρε, δεῦρο ἔξω. 44 Καὶ ἐξηλθεν ὁ τεθνηκὼς, δεδεμένος  
zarus, come forth. And came forth he who had been dead, bound  
τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ  
feet and hands with grave clothes, and his face  
συνδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε  
with a handkerchief bound about. <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>them <sup>1</sup>Jesus, Loose  
αὐτὸν καὶ ἄφετε ὑπάγειν.  
him and let [him] go.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν  
Many therefore of the Jews who came to  
Μαρίαν<sup>1</sup> καὶ θασάμενοι<sup>2</sup> ἃ<sup>3</sup> ἐποίησεν<sup>4</sup> ὁ Ἰησοῦς, ἐπίστασαν<sup>5</sup>  
Mary and saw what <sup>2</sup>did. <sup>1</sup>Jesus, believed  
εἰς αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρι-  
on him; but some of them went to the Phari-

<sup>1</sup> ἰδύνατο LITRA.

<sup>2</sup> ἐμβριμούμενος T.

<sup>3</sup> — ὁ L[Tr].

<sup>4</sup> τετελευτηκότος LITRAW.

<sup>5</sup> ὅψη thou shouldst see LITRAW.

<sup>6</sup> — οὐ ἦν ὁ τεθνηκὼς κείμενος GLITRA.

<sup>7</sup> — αὐτὸν him T[Tr]a.

<sup>8</sup> Μαριάμ LITRA.

<sup>9</sup> δ T[Tr].

<sup>10</sup> — ὁ Ἰησοῦς

(read he did) GLITRAW.



σαίους καὶ <sup>α</sup>εἶπον<sup>α</sup> αὐτοῖς ὅτι <sup>β</sup>ἐποίησεν <sup>γ</sup>ὁ <sup>δ</sup>Ἰησοῦς. 47 συνήγα-  
 σοεν and told them what <sup>ε</sup>did <sup>ς</sup>Jesus. Gathered  
 γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,  
 therefore the chief priests and the Pharisees a council, and said,  
 τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ <sup>ς</sup>σημεῖα ποιεῖ.<sup>β</sup>  
 What do we? for this man many signs does.  
 48 ἴαν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.  
 If we let alone him thus, all will believe on him,  
 καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν <sup>α</sup>ἡμῶν καὶ τὸν τόπον  
 and will come the Romans and will take away from us both the place  
 καὶ τὸ ἔθνος. 49 Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς  
 and the nation. But a certain one of them, Caiaphas, high priest  
 ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἰδάτε  
 being of that year, said to them, Ye know  
 οὐδέν, 50 οὐδὲ <sup>β</sup>διαλογίζεσθε<sup>β</sup> ὅτι συμφέρει ἡμῖν<sup>α</sup> ἵνα εἷς  
 nothing, nor consider that it is profitable for us that one  
 ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος  
 man should die for the people, and not <sup>γ</sup>whole <sup>ς</sup>the nation  
 ἀπόλῃται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-  
 should perish. But this from himself he said not, but high  
 ιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, <sup>α</sup>προεφήτευσεν<sup>α</sup> ὅτι <sup>β</sup>ἐμελλεν<sup>β</sup>  
 priest being of that year, prophesied that <sup>γ</sup>was <sup>ς</sup>about  
 ὁ <sup>γ</sup>Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ  
<sup>ς</sup>Jesus to die for the nation; and not for  
 τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-  
 the nation only, but that also the children of God who have been  
 πισμένα συναγάγῃ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν  
 scattered abroad he might gather together into one. From that <sup>γ</sup>therefore  
 τῆς ἡμέρας <sup>ς</sup>συμβουλευέσαντο<sup>ς</sup> ἵνα ἀποκτείνωσιν αὐτόν.  
 day they took counsel together that they might kill him.  
 54 <sup>β</sup>Ἰησοῦς οὖν <sup>α</sup>οὐκ ἐτι<sup>α</sup> παρήρσια περιεπάτει ἐν τοῖς  
 Jesus therefore no longer publicly walked among the  
 Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς  
 Jews, but went away thence <sup>γ</sup>into the country near the  
 ἐρήμου, εἰς Ἐφραὴμ λεγομένην πόλιν, κακεῖ <sup>β</sup>διέτριβεν<sup>β</sup>  
 desert, to Ephraim <sup>γ</sup>called <sup>ς</sup>a <sup>ς</sup>city, and there he stayed  
 μετὰ τῶν μαθητῶν αὐτοῦ.<sup>α</sup>  
 with his disciples.  
 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν  
 Now <sup>γ</sup>was <sup>ς</sup>near <sup>ς</sup>the <sup>ς</sup>passover <sup>ς</sup>of <sup>ς</sup>the <sup>ς</sup>Jews, and went up  
 πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα  
 many to Jerusalem out of the country before the passover, that  
 ἀγνίσωσιν ἑαυτούς. 56 Ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ  
 they might purify themselves. They were seeking therefore Jesus, and  
<sup>β</sup>ἔλεγον<sup>β</sup> μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, τί δοκεῖ  
 were saying among one another in the temple standing, What does it seem  
 ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεσαν δὲ  
 to you, that in no wise he will come to the feast? Now had given  
<sup>β</sup>καὶ<sup>β</sup> οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι <sup>α</sup>ἐντολήν<sup>α</sup>, ἵνα ἕαν τις  
 both the chief priests and the Pharisees a command, that if anyone  
 γνῶ πού ἐστιν μηνύσῃ, <sup>β</sup>ὅπως πιάσωσιν αὐτόν.  
 should know where he is: he should shew [it], that they might take him.

them what things Je-  
 sus had done. 47 Then  
 gathered the chief  
 priests and the Phari-  
 sees a council, and said,  
 What do we? for this  
 man doeth many mi-  
 racles. 48 If we let  
 him thus alone, all men  
 will believe on him:  
 and the Romans shall  
 come and take away  
 both our place and na-  
 tion. 49 And one of  
 them, named Caiaphas,  
 being the high priest  
 that same year, said  
 unto them, Ye know  
 nothing at all, 50 nor  
 consider that it is ex-  
 pedient for us, that one  
 man should die for the  
 people, and that the  
 whole nation perish  
 not. 51 And this spake  
 he not of himself; but  
 being high priest that  
 year, he prophesied that  
 Jesus should die for  
 that nation; 52 and not  
 for that nation only,  
 but that also he should  
 gather together in one  
 the children of God  
 that were scattered a-  
 broad. 53 Then from  
 that day forth they  
 took counsel together  
 for to put him to death.  
 54 Jesus therefore  
 walked no more openly  
 among the Jews; but  
 went thence unto a  
 country near to the  
 wilderness, into a city  
 called Ephraim, and  
 there continued with  
 his disciples.

55 And the Jews'  
 passover was nigh at  
 hand; and many went  
 out of the country up  
 to Jerusalem before  
 the passover, to purify  
 themselves. 56 Then  
 sought they for Jesus,  
 and spake among  
 themselves, as they  
 stood in the temple,  
 What think ye, that he  
 will not come to the  
 feast? 57 Now both  
 the chief priests, and  
 the Pharisees had  
 given a command-  
 ment, that, if any man  
 knew where, he were  
 he should shew it, that  
 they might take him.

<sup>α</sup> εἶπαν T. <sup>γ</sup> οὐ L. <sup>β</sup> — οὐ LTTA. <sup>α</sup> ποιεῖ σημεῖα LTTAW. <sup>β</sup> λογίζεσθε LTTAW  
<sup>γ</sup> ὑμῖν for you TTA. <sup>α</sup> ἐπροφήτευσεν LTTAW. <sup>β</sup> ἤμελλεν LTTAW. <sup>γ</sup> — οὐ GLTTAW.  
<sup>β</sup> ἐβουλεύσαντο they took counsel LTT. <sup>α</sup> οὐ οὖν Ἰησοῦς TRA. <sup>β</sup> οὐκέτι GLTT.  
<sup>β</sup> ἐμεινεν TRA. <sup>α</sup> αὐτοῦ (read the disciples) TTA. <sup>β</sup> ἔλεγον T. <sup>β</sup> — καὶ LTTAW.  
<sup>α</sup> ἐντολὰς commands TTA.

XII. Then Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spike-nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

12 Ο. οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Bethany, ὅπου ἦν Λάζαρος ὃς τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν συνανακειμένων αὐτῷ. 3 Ἡ οὖν Μαρία ἡ λαβούσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 λέγει ὁ ὢν ἓξ ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας, Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετήρηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγὼ οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ παύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται εἰς Ἰερουσόλυμα, 13 ἔλαβον τὰ βάτα τῶν φοινίκων καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

P — ὁ τεθνηκώς [L][T][TrA].  
 (those) TA. ἡ ἀνακειμένων σὺν GLTTAW. ἡ Μαρία Tr. [τοῦ] Tr. ὁ δὲ but (says) T.  
 ἡ Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ (— ἐκ Tr) τῶν μαθητῶν αὐτοῦ TrA. ὅτι διὰ τὴν TrA. ἔχων  
 having TrA. ἡ ἵνα that LTTAW. ἡ τηρήσῃ she may keep LTTAW. ὁ + ὁ the  
 (crowd) T. ἡ — ὁ GLTTAW. ἡ αὐτῶν them W.

καὶ ἔκραζον, ἡ Ὁσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν  
and were crying, Hosanna, blessed [is] he who comes in [the]  
ὀνόματι κυρίου, ἡ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Ἐβρών δὲ  
name of [the] Lord, the king of Israel. 14 Having found and  
ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμ-  
Jesus a young ass sat upon it, as it is writ-  
μένον, 15 Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ, ὁ βασιλεὺς σου  
ten, Fear not, daughter of Zion: behold, thy king  
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου 16 ταῦτα ἡ δὲ οὐκ  
comes, sitting on a colt of an ass. 16 These things now not  
ἔγνωσαν ἰοιμαθῆναι αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἰδοὺ ἔδοξάσθη  
knew his disciples at the first, but when was glorified  
ἡ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ  
Jesus then they remembered that these things were of him  
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἐμαρτύρει οὖν  
written, and these things they did to him. Bore witness therefore  
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ  
the crowd that was with him, when Lazarus he called out of  
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ  
the tomb, and raised him from among [the] dead. On account of  
τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ῥῆκουσεν τοῦτο  
this also met him the crowd, because it heard this  
αὐτὸν πεποιηκέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον  
of his having done sign. The therefore Pharisees said  
πρὸς αὐτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἰδε, ὁ κόσμος  
among themselves, Do ye see that ye gain nothing? behold, the world  
ὀπίσω αὐτοῦ ἀπῆλθεν.  
after him is gone.

20 Ἦσαν δὲ τινες Ἑλλήνες ἐκ τῶν ἀναβαινόντων ἵνα  
And there were certain Greeks among those coming up that  
προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσήλθον  
they might worship in the feast; these therefore came  
Φίλιππος, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων  
to Philip, who was from Bethsaida of Galilee, and they asked  
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-  
him saying, Sir, we desire Jesus to see. Comes  
ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ καὶ πάλιν Ἀνδρέας  
Philip and tells Andrew, and again Andrew  
καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-  
and Philip tell Jesus. But Jesus an-  
κρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ  
answered them saying, Has come the hour that should be glorified  
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ ὁ  
the Son of man. Verily verily I say to you, Unless the  
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος  
grain of wheat falling into the ground should die, it alone  
μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν  
abides; but if it should die, much fruit it bears. He that loves  
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν  
his life shall lose it, and he that hates  
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ· τοῦτω εἰς ζωὴν αἰώνιον φυλάξει  
his life in this world to life eternal shall keep

cried, Hosanna: Bless-  
ed is the King of Israel  
that cometh in the  
name of the Lord.  
14 And Jesus, when he  
had found a young  
ass, sat thereon; as it  
is written, 15 Fear not,  
daughter of Zion: be-  
hold, thy King cometh,  
sitting on an ass's colt.  
16 These things under-  
stood not his disciples  
at the first; but when  
Jesus was glorified,  
then remembered they  
that these things were  
written of him, and  
that they had done  
these things unto him.  
17 The people therefore  
that was with him  
when he called Laza-  
rus out of his grave,  
and raised him from  
the dead, bare record.  
18 For this cause the  
people also met him,  
for that they heard  
that he had done this  
miracle. 19 The Phari-  
saees therefore said a-  
mong themselves, Per-  
ceive ye how ye pre-  
vail nothing? behold,  
the world is gone after  
him.

20 And there were  
certain Greeks among  
them that came up to  
worship at the feast:  
21 the same came  
therefore to Philip,  
which was of Bethsaida  
of Galilee, and desired  
him, saying, Sir, we  
would see Jesus.  
22 Philip cometh and  
telleth Andrew; and a-  
gain Andrew and Phil-  
ip tell Jesus. 23 And  
Jesus answered them,  
saying, The hour is  
come, that the Son of  
man should be glori-  
fied. 24 Verily, verily,  
I say unto you, Except  
a corn of wheat fall in-  
to the ground and die,  
it abideth alone: but  
if it die, it bringeth  
forth much fruit. 25 He  
that loveth his life  
shall lose it; and he  
that hateth his life in  
this world shall keep it  
unto life eternal. 26 If

ἡ ἐκράυζον LITRA. ἡ + [λέγοντες] saying L. ἡ + καὶ and TTRA. ἡ θυγάτηρ LITRAW.  
k — δὲ [L]ITRA. 1 αὐτοῦ οἱ μαθηταὶ T. m — ο TTRA. n ὅτι because EGLTW.  
o — καὶ Tr. p ἤκουσαν they heard GLITRAW. q εἶπαν TTr. r Ἑλλήνες τινες LITRA.  
s προσκυνήσωσιν they shall worship LTRA. t + ὁ TRA. u ἔρχεται (Andrew) comes LITRA.  
w + καὶ and LITRA. x ἀποκρίνεται answers TTr. y ἀπολλύει loses TTr.



any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

αὐτήν. 26 ἂν ἔμοι <sup>2</sup>διακονῇ τις, <sup>1</sup>ἐμοὶ ἀκολουθεῖτω· καὶ ἴτ. If <sup>2</sup>me <sup>2</sup>serve <sup>1</sup>anyone, me let him follow; and ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· <sup>2</sup>καὶ <sup>1</sup>ἐάν where <sup>2</sup>am I there also <sup>2</sup>servant <sup>1</sup>my shall be. And if τις ἔμοι διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. <sup>1</sup>anyone me serve, <sup>2</sup>will <sup>2</sup>honour <sup>1</sup>him <sup>2</sup>the <sup>1</sup>Father.

27 Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; Πάτερ, Now my soul has been troubled, and what shall I say? Father, σῶσον με ἐκ τῆς ὥραν ταύτης. <sup>1</sup>But on account of this I came save me from this hour.

εἰς τὴν ὥραν ταύτην. 28 Πάτερ, δόξασόν σου τὸ ὄνομα. to this hour. Father, glorify thy name.

<sup>1</sup>Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἐδόξασα καὶ πάλιν. Thereof came a voice out of heaven, <sup>2</sup>Both <sup>1</sup>I glorified and again

δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἐστῶς <sup>2</sup>καὶ <sup>1</sup>ἀκούσας will glorify [it]. Therefore the crowd which stood [there] and heard

ἔλεγεν βροντὴν γεγενῆσθαι. ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ said, Thunder there has been: others said, An angel [to him]

λελάληκεν. 30 Ἀπεκρίθη <sup>1</sup>ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμέ has spoken. <sup>2</sup>Answered <sup>1</sup>Jesus and said, Not because of me

ἐαυτῇ ἡ φωνὴ <sup>1</sup>γέγονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν κρίσις this voice has come, but because of you. Now judgment

ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου is of this world; now the prince of this world

ἐκβληθήσεται ἔξω· 32 γὰρ ἂν ὑψωθῶ ἐκ τῆς γῆς, πάν- shall be cast out: and I, if I be lifted up from the earth, all

τας ἐλκύσω πρὸς ἑμαυτόν. 33 Τοῦτο δὲ ἔλεγεν, σημαίνων <sup>1</sup>will <sup>2</sup>draw to myself. But this he said, signifying

ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη <sup>1</sup>αὐτῷ by what death he was about to die. <sup>2</sup>Answered <sup>1</sup>him

ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς <sup>2</sup>the <sup>1</sup>crowd, We heard out of the law that the Christ

μένει εἰς τὸν αἰῶνα, καὶ πῶς <sup>1</sup>οὐ λέγεις, <sup>2</sup>Ὅτι δεῖ ὑψωθῆναι abides for ever, and how <sup>2</sup>thou sayest, that must be lifted up

τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; the Son of man? Who is this Son of man?

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, Yet a little while the

φῶς <sup>2</sup>μεθ' ὑμῶν <sup>1</sup>ἐστίν. περιπατεῖτε <sup>1</sup>ἕως <sup>2</sup>τὸ φῶς ἔχετε, ἵνα light with you is. Walk while the light ye have, that

μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ <sup>2</sup>not <sup>2</sup>darkness <sup>2</sup>you <sup>2</sup>may overtake. And he who walks in the

σκοτία οὐκ οἶδεν ποῦ ὑπάγει. 36 ἕως <sup>2</sup>τὸ φῶς ἔχετε, πισ- darkness knows not where he goes. While the light ye have, be-

γεύετε εἰς τὸ φῶς; ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα lie in the light, that sons of light ye may become. These things

ἔαλθεν <sup>1</sup>ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. spoke <sup>1</sup>Jesus, and going away was hid from them.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν But [though] so many <sup>2</sup>he <sup>2</sup>signs had done before them

οὐκ ἐπίστευον εἰς αὐτόν, 38 ἵνα ὁ λόγος Ἡσαίου τοῦ προ- they believed not on him, that the word of Esaias the pro-

<sup>2</sup> τις διακονῇ LITTAU. <sup>1</sup> — καὶ GLTTR.

hour) GLTR. <sup>2</sup> [οὖν] LTR. <sup>1</sup> ἐστῶς L.

LITTAU. <sup>2</sup> — καὶ T.

1 — ὁ TTR. : ἡ φωνὴ αὐτῇ

1 — ὁ LITTAU. <sup>2</sup> — ὁ LITTAU.

<sup>1</sup> — καὶ GLTTR.

<sup>2</sup> — καὶ T.

<sup>1</sup> — ὁ TTR. : ἡ φωνὴ αὐτῇ

<sup>2</sup> — ὁ LITTAU.

<sup>1</sup> — ὁ LITTAU.

<sup>1</sup> ταυτῆς; (continue the question to the word

<sup>2</sup> — καὶ T.

<sup>1</sup> — ὁ TTR. : ἡ φωνὴ αὐτῇ

<sup>2</sup> — ὁ LITTAU.

<sup>1</sup> — ὁ LITTAU.

φήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ  
 phet might be fulfilled, which he said, Lord, who believed  
 ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;  
 our report? and the arm of [the] Lord to whom was it revealed?

39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν  
 On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἔπε-  
 Esaias, He has blinded their eyes and has

πώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἰδῶσιν τοῖς ὀφ-  
 hardened their heart, that they should not see with the

θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ἐπιστραφῶσιν, καὶ  
 eyes and understand with the heart and be converted, and

ῥιάσωμαι αὐτούς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδεν  
 I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 ὅμως μέντοι  
 his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν·  
 even from among the rulers many believed on him,

ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὡμολόγουν, ἵνα μὴ  
 but on account of the Pharisees they confessed not, that not

ἀποσυνάγωγοι γένωνται. 43 ἡγάπησαν γὰρ τὴν δόξαν  
 put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς  
 of men more than the glory of God. 44 Jesus

δὲ ἔκραζεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς  
 but cried and said, He that believes on me, believes not on

ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεωρῶν ἐμέ,  
 me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον  
 beholds him who sent me. I a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ  
 have come, that everyone that believes on me in the darkness not

μείνῃ. 47 καὶ ἂν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ  
 may abide. And if anyone of me hear the words and not

πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω  
 believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν  
 the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντά  
 me and does not receive my words, has him who judges

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ  
 him: the word which I spoke, that shall judge him in the

ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'  
 last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν· τί  
 the who sent me Father, himself me commandment gave what

εἶπω καὶ τί λαλήσω 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ  
 I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἶρηκέν μοι  
 life eternal is. What therefore speak I, as has said to me

ὁ πατήρ, οὕτως λαλῶ.  
 the Father, so I speak.

13 Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι  
 Now before the feast of the passover, knowing Jesus that

filled, which he spake, Lord, who hath be-  
 lieved our report? and to whom hath the arm  
 of the Lord been re-  
 vealed? 39 Therefore  
 they could not believe,  
 because that Esaias  
 said again, 40 He hath  
 blinded their eyes, and  
 hardened their heart;  
 that they should not  
 see with their eyes, nor  
 understand with their  
 heart, and be convert-  
 ed, and I should heal  
 them. 41 These things  
 said Esaias, when he  
 saw his glory, and  
 spake of him. 42 Never-  
 theless among the chief  
 rulers also many be-  
 lieved on him; but be-  
 cause of the Pharisees  
 they did not confess  
 him, lest they should  
 be put out of the syna-  
 gogue: 43 for they  
 loved the praise of men  
 more than the praise of  
 God. 44 Jesus cried and  
 said, He that believeth  
 on me, believeth not on  
 me, but on him that  
 sent me. 45 And he that  
 seeth me seeth him  
 that sent me. 46 I am  
 come a light into the  
 world, that whosoever  
 believeth on me should  
 not abide in darkness.  
 47 And if any man  
 hear my words, and be-  
 lieve not, I judge him  
 not: for I came not to  
 judge the world, but to  
 save the world. 48 He  
 that rejecteth me, and  
 receiveth not my  
 words, hath one that  
 judgeth him: the word  
 that I have spoken, the  
 same shall judge him  
 in the last day. 49 For  
 I have not spoken of  
 myself; but the Father  
 which sent me, he gave  
 me a commandment, what  
 I should say, and what  
 I should speak. 50 And I know that  
 his commandment is  
 life everlasting: what-  
 soever I speak there-  
 fore, even as the Father  
 said unto me, so I  
 speak.

XIII. Now before the

feast of the passover, knowing Jesus that

πώρωσεν hardened LITTA.

ο στραφῶσιν LITTA.

ρ ιάσωμαι I shall heal LITTA.

ἵ ὅτι because GLITTA.

ἀλλὰ LITTA.

φ φυλάξῃ keep [them] LITTA.

ε δέδωκεν LITTA.

γίνω LITTA.

εγὼ λαλῶ LITTA.

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me

ἦλθ' αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἡγάπησεν αὐτούς. 2 καὶ δεῖπνον ἔγεγονον, τοῦ διαβόλου ἡδὴ βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ. 3 εἰδὼς ὅτι Ἰησοῦς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθει τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. 5 εἰτα βάλ- λει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἑκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας; 7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γινώσκῃ δὲ μετὰ ταῦτα. 8 λέγει αὐτῷ Πέτρος, Οὐ· μή νίψης τοὺς πόδας μου· εἰς τὸν αἰῶνα. 9 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν· μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. 10 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. 11 λέγει αὐτῷ ὁ Ἰησοῦς, Ὅ λελουμένος σου χρειαν ἔχει· ἢ τῶν πόδας νίψασθαι, ἀλλ' ἔστιν καθαρός ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. 11 ἡδεῖ γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάν- τες καθαροὶ ἐστε. 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με

ἦλθεν was come LITRA. ἔγεγονον TTR. ἵνα παραδοῖ αὐτόν Ἰούδας Σίμωνος Ἰσκαριώτου TTR. Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοῖ αὐτόν L. ὁ Ἰησοῦς (read [Jesus] [L] TTR. ἔδωκεν gave TTR. — καὶ TTR. — ἐκεῖνος (read λέγει he says) LITRA. α μου τοὺς πόδας LITRA. ὁ Ἰησοῦς αὐτῷ LITRA. — ὅτι TTR. ε, οὐκ ἔχει χρειαν LITRA W. αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; — ἡ T. — τοὺς πόδας T. — καὶ L. — καὶ LITRA. ἀνέπεσεν reclined TTR.



ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.  
the Teacher and the Lord, and well ye say, 'I am [so] for.

14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ  
If therefore I washed your feet, the Lord and the

διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.  
Teacher, also ye ought of one another to wash the feet;

15 ὑπόδειγμα γάρ ὡς ἐδῶκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,  
for an example I gave you, that as I did to you,

καὶ ὑμεῖς ποιήτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος  
also ye should do. Verily verily I say to you, 'Is not 'a bondman

μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος  
greater than his lord, nor a messenger greater than he who sent

τοῦ αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοι ἔστε ἐὰν ποιήτε  
him. If these things ye know, blessed are ye if ye do

αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τοὺς  
them. Not of all you I speak. I know whom

ἐξελέξαμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὅτι τρώγων  
I chose, but that the scripture might be fulfilled, He that eats

μετ' ἐμοῦ τὸν ἄρτον ἑξηρῶν ἐπ' ἐμὲ τὴν πτέρνην αὐτοῦ.  
with me 'I bread lifted up against me his heel.

19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται,  
From this time I tell you, before it comes to pass, that when it comes

πιστεύσητε ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν,  
to pass, ye may believe that I am [he]. Verily verily I say to you,

ὁ λαμβάνων ἑάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ  
He that receives whomsoever I shall send, me receives; and he that

ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα  
me receives, receives him who sent me. These things

εἶπων ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν  
saying Jesus was troubled in spirit, and testified

καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει  
and said, Verily verily I say to you, that one of you will deliver up

με. 22 Ἐβλεπόντων εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-  
me. 'Looked therefore upon one another the disciples, doubt-

μενοι περὶ τίνος λέγει. 23 ἦν δὲ ἀνακείμενος εἰς τῶν  
ing of whom he speaks. But there was reclining one

μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·  
of his disciples in the bosom of Jesus, whom loved Jesus.

24 νεύει οὖν τοῦτῳ Σίμων Πέτρος πυθεῖσθαι τίς  
Makes a sign therefore to him Simon Peter to ask who

ἀν εἶη περὶ οὗ λέγει. 25 ἐπιπεσὼν δὲ ἐκείνῳ ἐπὶ τὸ  
he might be of whom he speaks. Having leaned and he on the

στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν; 26 Ἀπο-  
breast of Jesus, says to him, Lord, who is it? Answer-

κρίνεται ὁ Ἰησοῦς, Ἐκεῖνος ἐστίν ὃς ἐγὼ βάψας τὸ  
wers Jesus, He it is to whom I, having dipped the

ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον δίδωσιν  
morsel, shall give [it]. And having dipped the morsel he gives [it]

Ἰούδα Σίμωνος Ἰσκαριώτη. 27 καὶ μετὰ τὸ ψωμίον,  
to Judas, Simon's [son] Iscariote. And after the morsel,

Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it comes to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had given the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop

ο δέδωκα I have given T. P + [γάρ] for (I) L. q τίνος TTrA. r μου my TTrA.  
ἐξηρῶν has lifted up T. t ἀπάρτι T. v πιστεύσητε (πιστεύητε Tr) ὅταν γένηται TTrA.  
ἂν LTrA. z — ὁ TTrA. y — οὖν TTrA. z — δὲ but TTrA. \* + ἐκ οἱ (his) GLTTAW.  
καὶ λέγει αὐτῷ Εἰπέ τίς ἐστίν and says to him, Say who it is LTrA. c ἀναπεσὼν having  
leaned back LTrA. d — δὲ TrA; οὖν therefore T. e + οὕτως thus TTrA.w. f + οὖν  
therefore [I].A. g [ὅ] Tr. h ἐμβάψας L; βάψω shall dip TTrA. i καὶ δώσω αὐτῷ and  
shall give to him TTrA. k βάψας οὖν having dipped therefore TTrA. l + λαμβάνει  
καὶ he takes and TTrA. m Ἰσκαριώτου (read son of Simon Iscariote.) TTrA.

Satan entered into him. Then said Jesus unto him, That thou dost, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ<sup>1</sup> then entered into him Satan. <sup>2</sup>Says <sup>3</sup>therefore <sup>4</sup>to <sup>5</sup>him Ἰησοῦς, Ὅ ποιεῖς, ποιήσον τάχιον. 28 Τοῦτο·δὲ οὐδεὶς<sup>1</sup> Jesus, What thou doest, do quickly. But this no one ἔγνω τῶν ἀνακειμένων πρὸς·τί εἶπεν αὐτῷ. 29 τινὲς·γάρ<sup>1</sup> knew of those reclining wherefore he spoke to him; for some ἰδοῦκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ<sup>1</sup> Ἰούδας, ὅτι λέγει<sup>2</sup> thought, since <sup>3</sup>the <sup>4</sup>bag <sup>5</sup>had <sup>6</sup>Judas, that <sup>7</sup>is <sup>8</sup>saying αὐτῷ ὁ<sup>1</sup> Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς<sup>2</sup> <sup>3</sup>to <sup>4</sup>him <sup>5</sup>Buy what things need [of] we have for τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ<sup>1</sup>. 30 λα-<sup>2</sup> the feast; or to the poor that something he should give. Having βὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν·δὲ<sup>3</sup> received therefore the morsel he immediately went out; and it was νύξ.<sup>4</sup> night.

31 Ὅτε<sup>1</sup> ἐξῆλθεν λέγει ὁ<sup>2</sup> Ἰησοῦς, Νῦν ἰδοξάσθη

When he was gone out <sup>3</sup>says <sup>4</sup>Jesus, Now has been glorified

ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς· ἰδοξάσθη ἐν αὐτῷ. 32 Ἐἰ<sup>1</sup> the Son of man, and God has been glorified in him. If

ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ,<sup>2</sup> καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν<sup>3</sup> God has been glorified in him, also God shall glorify him in

ἑαυτῷ,<sup>4</sup> καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἔτι<sup>1</sup> himself, and immediately shall glorify him. Little children, yet

μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς<sup>2</sup> a little while with you I am. Ye will seek me; and, as I said to the

Ἰουδαίους, Ὅτι ὅπου ὑπάγω ἐγὼ,<sup>3</sup> ὑμεῖς οὐ δύνασθε ἐλθεῖν,<sup>4</sup> Jews, That where <sup>5</sup>go <sup>6</sup>I, <sup>7</sup>ye are not able to come,

καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα<sup>1</sup> also to you I say now. <sup>2</sup>A <sup>3</sup>commandment <sup>4</sup>new I give to you, that

ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς<sup>2</sup> ye should love one another; according as I loved you, that <sup>3</sup>also <sup>4</sup>ye

ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσκοντα πάντες ὅτι ἐμοὶ<sup>1</sup> ἀγαπᾶτε ἀλλήλους. <sup>2</sup>By this shall <sup>3</sup>know <sup>4</sup>all that to me

μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει<sup>1</sup> disciples ye are, if love ye have among one another. <sup>2</sup>Says

αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη<sup>2</sup> αὐτῷ<sup>1</sup> <sup>3</sup>to <sup>4</sup>him <sup>5</sup>Simon <sup>6</sup>Peter, Lord, where goest thou? <sup>7</sup>Answered <sup>8</sup>him

ὁ<sup>1</sup> Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖσαι·<sup>2</sup> <sup>3</sup>Jesus, Where I go thou art not able me now to follow,

ὑστερον·δὲ ἀκολουθήσεις μοι.<sup>3</sup> 37 Λέγει αὐτῷ ὁ<sup>4</sup> Πέτρος,<sup>1</sup> but afterwards thou shalt follow me. <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>him <sup>5</sup>Peter,

Κύριε, ὅτι οὐ δύναμαι σοι ἀκολουθεῖσαι<sup>2</sup> ἄρτι; τὴν ψυχὴν<sup>1</sup> Lord, why am I not able thee to follow now? <sup>2</sup>Life

μου ὑπὲρ σοῦ θήσω. 38 Ἀπεκρίθη αὐτῷ ὁ<sup>1</sup> Ἰησοῦς,<sup>2</sup> my for thee I will lay down. <sup>3</sup>Answered <sup>4</sup>him <sup>5</sup>Jesus,

Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω<sup>1</sup> Thy life for me thou wilt lay down! Verily verily I say·

σοι, οὐ μὴ ἀλέκτωρ ἐφωνήσει<sup>2</sup> ἕως·οὗ ἵνα παρνήσῃ<sup>1</sup> με<sup>3</sup> to thee, in no wise [the] cock will crow until thou wilt deny me

τρὶς·<sup>4</sup> thrice.

<sup>1</sup> — ὁ TTrA. <sup>2</sup> — ὁ LTrA. <sup>3</sup> — ὁ T[Tr]A. <sup>4</sup> ἐξῆλθεν εὐθέως LTrA. <sup>5</sup> + οὖν therefore ELTrA. <sup>6</sup> — ὁ TTrA. <sup>7</sup> [εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ] LTrA. <sup>8</sup> αὐτῷ TTr. <sup>9</sup> ἐγὼ πάγω GLTTAW. <sup>10</sup> — ὁ GLTTAW. <sup>11</sup> + ἐγὼ I (go) T. <sup>12</sup> ἀκολουθήσεις δὲ ὑστερον LTrA. <sup>13</sup> διὰ τί LTrA. <sup>14</sup> ἀκολουθεῖν Tr. <sup>15</sup> ἀποκρίνεται answers LTTAW. <sup>16</sup> φωνήσῃ LTrA. <sup>17</sup> ἀρνήσῃ LTrA.

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεῖτε εἰς τὸν θεόν,  
 Let not be troubled your heart; ye believe on God,  
 καὶ εἰς ἐμὲ πιστεῖτε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ  
 also on me believe. In the house of my Father abides  
 πολλαὶ εἰσιν· εἰδὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοι-  
 many there are; otherwise I would have told you; I go to pre-  
 μάσαι τόπον ὑμῖν. 3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν  
 prepare a place for you; and if I go and prepare for you  
 τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμὰν  
 a place, again I am coming and will receive you to my-  
 τόν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾗτε. 4 καὶ ὅπου ἐγώ  
 self, that where I am, ye may be. And where I  
 ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει αὐτῷ Θωμᾶς,  
 go ye know and the way ye know. 5 Says to him Thomas,  
 Κύριε, οὐκ οἶδμεν ποῦ ὑπάγεις, καὶ πῶς ὕδνόμεθα τὴν  
 Lord, we know not where thou goest, and how can we the way  
 ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς  
 way know? 6 Says to him Jesus, I am the way  
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα  
 and the truth and the life. No one comes to the Father  
 εἰ μὴ δι' ἐμοῦ. 7 εἰ ἔγνωνκεῖτέ με, καὶ τὸν πατέρα μου  
 but by me. If ye had known me, also my Father  
 ἔγνωνκεῖτέ ἄν· καὶ ἂν ᾗτοι γινώσκετε αὐτόν, καὶ ἑωρά-  
 ye would have known; and henceforth ye know him, and have  
 κατέ ᾤσταν. 8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξόν ἡμῖν  
 seen him. 8 Says to him Philip, Lord, shew us  
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς,  
 the Father, and it suffices us. 9 Says to him Jesus,  
 Ὅσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωνκάς με,  
 So long a time with you am I, and thou hast not known me,  
 Φίλιππε; ὁ ἑωρακώς ἐμὲ, ἑώρακεν τὸν πατέρα· καὶ πῶς  
 Philip? He that has seen me, has seen the Father; and how  
 σοῦ λέγεις, Δείξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι  
 thou sayest, Shew us the Father? Believest thou not that  
 ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα  
 I [am] in the Father, and the Father in me is? The words  
 ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ  
 which I speak to you, from myself I speak not; but the Father  
 ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 πιστεῦτέ μοι  
 who in me abides he does the works. Believe me  
 ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰδὲ μὴ,  
 that I [am] in the Father, and the Father in me; but if not,  
 διὰ τὰ ἔργα αὐτὰ πιστεῦτέ μοι. 12 Ἀμὴν ἀμὴν λέγω  
 because of the works themselves believe me. Verily verily I say  
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος  
 to you, He that believes on me, the works which I do, also he  
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν  
 shall do, and greater than these he shall do, because I to  
 πατέρα μου πορεύομαι. 13 καὶ ὅτι ἐὰν αἰτήσῃτε ἐν τῷ  
 my Father go. And whatsoever ye may ask in

XIV. Let not your heart be troubled; ye believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, I say unto you, He that believeth on me, the works that I do shall he also do; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

8 + ὅτι FOR LTTAW. h — καὶ L. i τόπον ὑμῖν TTRA. k παραλήψομαι LTTA.  
 1 [ἐγὼ] L. m — καὶ [L]TTA. n — οἴδατε [L]TTA. o — καὶ LTR. p οἶδαμεν τὴν ὁδὸν  
 know we the way LTTA. q — ὁ T. r ἐγνώκατε ἐμὲ ye have known me T.  
 TRA; γνώσεσθε ye will know T. t — καὶ [L]TTA. v ἀπ' αὐτοῦ T. w [αὐτόν] LTTA.  
 2 τοσοῦτον χρόνον LTR. y — καὶ LT[TR]. z λέγω TTTA. a [ὁ] LTRA.  
 αὐτοῦ does his works TTRA. b + [αὐτοῦ] (read his works) L.  
 8 — μοι T[TR]. c — μου (read the father) LTTA. d + ἐστίν IS E.



my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: he shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the world which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,

ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ  
 my name, this will I do, that may be glorified the Father in the  
 νῷ. 14 ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.  
 Son. If anything ye ask in my name, I will do [it].  
 15 ἐὰν ἀγαπᾷτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.  
 If ye love me, my commandments I will keep.  
 16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παρακλητὸν  
 And I will ask the Father, and another Paraclete  
 δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ  
 he will give you, that he may remain with you for ever, the  
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι  
 Spirit of truth, whom the world cannot receive, because  
 οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε  
 it does not see him, nor know him; but ye know  
 αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω  
 him, for with you he abides, and in you shall be. I will not leave  
 ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ  
 you orphans, I am coming to you. Yet a little while and the  
 κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ  
 world me no longer sees, but ye see me: because I  
 ζῶ, καὶ ὑμεῖς ἢ ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε  
 live, also ye shall live. In that day shall ye know  
 ὑμέτερον ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ  
 ye that I [am] in my Father, and ye in me, and I  
 ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,  
 in you. He that has my commandments and keeps them,  
 ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-  
 he it is that loves me; but he that loves me, shall be loved  
 ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ  
 by my Father; and I will love him, and  
 ἐμφανίσω αὐτῷ ἑμαυτόν. 22 Ἄλγει αὐτῷ Ἰούδας οὐχ  
 will manifest to him myself. Says to him Judas, (not  
 ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις  
 the Iscariote,) Lord, what has occurred that to us thou art about  
 ἐμφανίσαι σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη ὁ  
 to manifest thyself, and not to the world? Answered  
 Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου  
 Jesus and said to him, If anyone love me, my word  
 τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν  
 he will keep, and my Father will love him, and to him  
 ἐλυσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ  
 we will come, and an abode with him will make. He that not  
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ, καὶ ὁ λόγος ὃν  
 loves me, my words does not keep; and the word which  
 ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.  
 ye hear is not mine, but of the who sent me Father.  
 25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-  
 These things I have said to you, with you abiding; but the Para-  
 κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ  
 clete, the Spirit the Holy, whom I will send the Father in  
 ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ἵπο-  
 my name, he you will teach all things, and will bring to re-

ε + με me [L]T. ἡ τηρήσετε ye will keep TTr. ἡ καὶ LTTra. ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα ἡ με with you for ever L; μεθ' ὑμῶν ἡ εἰς τὸν αἰῶνα T; ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα TrA. 1 [αὐτό] L. m — δὲ but [L]T[Tr]A. ἡ ἐστὶν is LTrA. οὐκέτι is T. 2 ζήσετε TTrA. 3 ὑμεῖς ([ὕμεις]) L γνώσεσθε LTrA. 4 καὶ LTTraW. 5 + καὶ τὴν TrA. 6 — οὐ GLTTraW. 7 ποιήσομεθα LTTra.

μνήσει ἡμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι  
membrance <sup>1</sup>your all things which I said to you. Peace I leave

ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος  
with you; <sup>2</sup>peace <sup>3</sup>my I give to you; not as the world

δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ παρασείσθω ὑμῶν ἡ καρδία, μηδὲ  
gives, <sup>4</sup>I <sup>5</sup>I give to you. Let not be troubled <sup>6</sup>your heart, nor

δεδυλάτω. 28 ἤκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, <sup>7</sup>Ἰπάγω καὶ  
let it fear. Ye heard that I said to you, I am going away and

ἐρχομαι πρὸς ὑμᾶς. εἰ ἠγάπατέ με, ἐχάρητε ἂν ὅτι  
I am coming to you. If ye loved me, ye would have rejoiced that

<sup>8</sup>εἶπον, <sup>9</sup>Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου  
I said, I am going to the Father, for my Father

μεῖζων μου ἐστίν. 29 καὶ νῦν εἰρηκα ὑμῖν πρὶν γενέ-  
<sup>10</sup>greater <sup>11</sup>than <sup>12</sup>I <sup>13</sup>is. And now I have told you before it comes to

σθαί, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι  
pass, that when it shall have come to pass ye may believe. No longer

πολλὰ λαλήσω μεθ' ὑμῶν <sup>14</sup>ἔρχεται γὰρ ὁ τοῦ κόσμου  
much I will speak with you, for comes the <sup>15</sup>of <sup>16</sup>world

<sup>17</sup>τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα  
<sup>18</sup>this <sup>19</sup>ruler, and in me he has nothing; but that

γινῶ <sup>20</sup>ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, <sup>21</sup>καὶ <sup>22</sup>καθὼς  
<sup>23</sup>may <sup>24</sup>know <sup>25</sup>the <sup>26</sup>world that I love the Father, and as

<sup>27</sup>ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν  
<sup>28</sup>commanded <sup>29</sup>me <sup>30</sup>the <sup>31</sup>Father, thus I do. Rise up, let us go

ἐντεῦθεν.

hence.

15 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ  
I am the <sup>2</sup>vine <sup>3</sup>true, and my Father the

γεωργός ἐστιν. <sup>4</sup>2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,  
husbandman <sup>5</sup>is. Every branch in me not bearing fruit,

αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό  
he takes away it; and everyone that fruit bears, he cleanses it

ἵνα <sup>6</sup>πλείονα καρπὸν φέρῃ. 3 ἤδη ὑμεῖς καθαροὶ ἐστε  
that more fruit it may bear. Already ye clean are

διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,  
by reason of the word which I have spoken to you. Abide in me,

καθὼς ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'  
and I in you. As the branch is not able fruit to bear of

ἐαυτοῦ ἐὰν μὴ <sup>7</sup>εἰμὴν ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς  
itself unless it abide in the vine, so neither [can] ye

ἐὰν μὴ ἐν ἐμοὶ <sup>8</sup>μείνητε. <sup>9</sup>5 ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ  
unless in me ye abide. I am the vine, ye [are] the

κλήματα. ὁ μένων ἐν ἐμοί, καὶ ἐν αὐτῷ, οὗτος φέρει  
branches. He that abides in me, and I in him, he bears

καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.  
<sup>10</sup>fruit <sup>11</sup>much; for apart from me ye are able to do nothing.

6 ἐὰν μὴ τις <sup>12</sup>εἰμὴν ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ  
Unless anyone abide in me, he is cast out as the branch, and

ἐξηράνθη, καὶ συναγάγουσιν αὐτὰ καὶ εἰς <sup>13</sup>πῦρ βάλλουσιν, καὶ  
is dried up, and they gather them and into a fire cast, and

καίεται. 7 ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν  
it is burned. If ye abide in me, and my words abide in you,

whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you,

<sup>1</sup> — εἶπον GLTTRAW.

<sup>2</sup> — μου (read the Father) [L]ITRA.

<sup>3</sup> οὐκ ἐτί GLT.

<sup>4</sup> ὑμῖν W.

<sup>5</sup> — τούτου (read of the world) GLTTRAW.

<sup>6</sup> [καὶ] L.

<sup>7</sup> ἐντολὴν ἐδωκεν gave (me) com-

mandment LTR.

<sup>8</sup> καρπὸν πλείονα LITRA.

<sup>9</sup> μένη T.

<sup>10</sup> μένητε LITRA.

<sup>11</sup> μένη LITRA.

<sup>12</sup> αὐτό it <sup>13</sup> + τὸ the (fire) TTRAW.





τὸν λόγον μου ἐτήρησάν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ  
 my word they kept, also yours they will keep. But

ταῦτα πάντα ποιήσουσιν ὑμῖν<sup>1</sup> διὰ τὸ ὀνομά μου,  
 these things all they will do to you on account of my name,

ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἤλθον καὶ  
 because they know not him who sent me. If I had not come and

ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον<sup>2</sup> νῦν δὲ πρόσφατον  
 spoken to them, sin they had not had; but now a pretext

οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ  
 they have not for their sin. He that me hates, also

τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν  
 my Father hates. If the works I had not done among

αὐτοῖς ἂ οὐδεὶς ἄλλος ἠπεποίηκεν, ἁμαρτίαν οὐκ εἶχον<sup>3</sup>  
 them which no other one has done, sin they had not had,

νῦν δὲ καὶ ἐώρακάσιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα  
 but now both they have seen and have hated both me and Father

μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν  
 my. But that might be fulfilled the word that has been written in

τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με ὡς ἀνέναντον. 26 "Ὅταν εἴδῃ  
 their law, They hated me without cause. But when

ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς;  
 is come the Paraclete, whom I will send to you from the Father,

τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,  
 the Spirit of truth, who from the Father goes forth,

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-  
 he will bear witness concerning me; also ye and bear

τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.  
 witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἄπο-  
 These things I have spoken to you that ye may not be offended. Out of

συναγωγῶν ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς  
 the synagogues they will put you; but is coming an hour that everyone

ὁ ἀποκτείνῃς ὑμᾶς δοῇ λατρίαν προσφέρειν τῷ θεῷ.  
 who kills you will think service to render to God;

3 καὶ ταῦτα ποιήσουσιν ὑμῖν<sup>4</sup> ὅτι οὐκ ἔγνωσαν τὸν πα-  
 and these things they will do to you because they know not the Fa-

τέρα οὐδὲ ἐμὲ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν  
 ther nor me. But these things I have said to you, that when

ἔλθῃ ἡ ὥρα<sup>5</sup> μνημονεύητε αὐτῶν<sup>6</sup> ὅτι ἐγὼ εἶπον  
 may have come the hour ye may remember them that I said [them]

ὑμῖν ταῦτα δὲ ὑμῖν<sup>7</sup> ἐξ ἀρχῆς οὐκ εἶπον ὅτι  
 to you. But these things to you from [the] beginning I did not say, because

μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,  
 with you I was. But now I go to him who sent me,

καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι  
 and none of you asks me, Where goest thou? But because

ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
 these things I have said to you grief has filled your

καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν. συμφέρει  
 heart. But I the truth say to you, It is profitable

ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γὰρ μὴ ἀπέλθω ὁ παράκλη-  
 for you that I should go away; for if I go not away the Paraclete

τος οὐκ ἐλεύσεται<sup>8</sup> πρὸς ὑμᾶς· νῦν δὲ πορευθῶ, πέμψω  
 will not come to you; but if I go, I will send

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

<sup>1</sup> εἰς ὑμᾶς to you LITTA. <sup>2</sup> εἰχσαν LITTA. <sup>3</sup> ἐποίησεν did LITTA. <sup>4</sup> εἰχσαν LITTA. <sup>5</sup> ἐν τῷ νόμῳ αὐτῶν γεγραμμένος LITTA. <sup>6</sup> — δὲ T[TA]. <sup>7</sup> — ὑμῖν GLITTA. <sup>8</sup> + αὐτῶν (read their hour) LITTA. <sup>9</sup> [αὐτῶν] Tr. <sup>10</sup> + ἐγὼ L[A]W. <sup>11</sup> οὐ μὴ ἐλθῇ in no wise should come as Tr.



ἰηϊεις· ὁ δὲ λυπηθήσεται, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενή-  
 σει. 21 ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἡθεὶς  
 ἔρχεται. 21 The woman when she gives birth, grief has, because is come  
 ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι  
 her hour; but when she brings forth the child, no longer  
 μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη  
 she remembers the tribulation, on account of the joy that has been born  
 ἀνθρώπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν ἁλύπην μὲν  
 a man into the world. 22 And ye therefore grief indeed  
 ἵν' ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 now have; but again I will see you, and shall rejoice your  
 ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει· ἀφ' ὑμῶν. 23 καὶ  
 heart, and your joy no one takes from you. 23 And  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν  
 in that day of me ye shall ask nothing. Verily verily  
 λέγω ὑμῖν, ὅτι· ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῇ  
 I say to you, That whatsoever ye may ask the Father in the  
 ὀνόματί μου, δώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν  
 my name he will give you. Hitherto ye asked nothing  
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψέσθε, ἵνα ἡ χαρὰ ὑμῶν  
 in my name: ask, and ye shall receive, that your joy  
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·  
 may be full. These things in allegories I have spoken to you;  
 ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω  
 but is coming an hour when no longer in allegories I will speak  
 ὑμῖν, ἀλλὰ παρήρσια περὶ τοῦ πατρὸς ἡ ἀναγγελῶ ὑμῖν.  
 to you, but plainly concerning the Father. I will announce to you.  
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ  
 In that day in my name ye shall ask; and not  
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 ἀν-  
 I say to you that I will beseech the Father for you, him-  
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλῆκατε, καὶ  
 self for the Father loves you, because ye me have loved, and  
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξηλθον. 28 ἐξηλθον  
 have believed that I from God came out. I came out  
 παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι  
 from the Father and have come into the world; again I leave  
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν  
 the world and go to the Father. 29 Say  
 αὐτῷ· οἱ μαθηταὶ αὐτοῦ, Ἰδε, νῦν παρήρσια λαλεῖς, καὶ  
 to him his disciples, Lo, now plainly thou speakest, and  
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας  
 allegory no speakest. Now we know that thou knowest  
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτῇ. ἐν τούτῳ  
 all things, and not need hast that anyone thee should ask. By this  
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξήλθες. 31 Ἀπεκρίθη αὐτοῖς  
 we believe that from God thou camest forth. 31 Answered them  
 ὁ Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν  
 Jesus, Now do ye believe? Lo, is coming an hour and now  
 ἐλήλυθεν; ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ  
 has come, that ye will be scattered each to his own, and me

shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall speak unto you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me a-

\* — δὲ but LITTA.    \* ἀλλὰ T. A.    ὁ οὐκ ἐτι GLT.    ὁ νῦν μὲν λυπὴν LITTA.    ὁ ἔσται shall have L.    \* ἀρτι shall take LITTA.    \* — ὅτι [L]ITTA.    \* ἂν τι if anything LITTA.    ὁ δώσει ὑμῖν ἐν τῷ ὀνόματί μου TITTA.    ὁ ἴληψέσθε LITTA.    \* — ἀλλ [L]ITTA.    ὁ οὐκ ἐτι GLT.    ὁ ἀπαγγελῶ LITTA. W.    \* — τοῦ L; τοῦ πατρὸς the Father T. A.    ὁ ἐκ LITTA.    P — αὐτῷ [L]ITTA.    \* + ἐν LITTA.    \* — ὁ TITTA.    \* — νῦν LITTA.    ὁ κάμει TITTA.





τῷ κόσμῳ εἰσίν, καὶ ἐγὼ<sup>1</sup> πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρη-  
 the world are, and I to thee come. Father Holy, keep  
 σου αὐτοὺς ἐν τῷ ὀνόματί σου. τοῦς δέδωκάς μοι. ἵνα  
 them in thy name whom thou hast given me, that  
 ὧσιν ἓν, καθὼς ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἔην τῷ  
 they may be one, as we. When I was with them in the  
 κόσμῳ ἐγὼ ἐτήρομαι αὐτοὺς ἐν τῷ ὀνόματί σου. οὗς<sup>2</sup> δέ-  
 world I was keeping them in thy name; whom thou  
 δωκάς μοι ἑφύλαξας, καὶ οὐδεὶς ἐξ αὐτῶν ἀπόλετο, εἰ μὴ ὁ  
 hast given me I guarded, and no one of them perished, except the  
 υἱὸς τῆς ἀπολείας, ἵνα ἡ γραφὴ πληρωθῇ. 13 νῦν δὲ  
 son of perdition, that the scripture might be fulfilled. And now  
 πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-  
 to thee I come; and these things I speak in the world that they may  
 σιν τὴν χαρὰν τὴν ἑμὴν πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ  
 have joy my fulfilled in them. I  
 εἰδὼκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοῖς,  
 have given them thy word, and the world hated them,  
 ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ  
 because they are not of the world, as I am not of the  
 κόσμου. 15 οὐκ ἔρωτῶ ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ  
 world. I do not make request that thou shouldst take them out of the  
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
 world, but that thou shouldst keep them out of the evil.  
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἔκ τοῦ κόσμου οὐκ  
 Of the world they are not, as I of the world not  
 εἰμὶ. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. 18 ὁ λόγος ὁ σὸς  
 am. Sanctify them by thy truth; word thy  
 ἀλήθειά ἐστιν. 18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,  
 truth is. As me thou didst send into the world,  
 καγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν  
 I also sent them into the world; and for them.  
 ἑγὼ ἁγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν ἡγιασμένοι ἐν  
 I sanctify myself, that also they may be sanctified in  
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ  
 truth. Not for these and make I request only, but  
 καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς  
 and for those who shall believe through their word on  
 ἐμέ. 21 ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πᾶτερ, ἐν ἐμοί,  
 me; that all one may be, as thou, Father, [art] in me,  
 καγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν ἵνα ὁ κόσμος  
 and I in thee, that also they in us one may be, that the world  
 πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν  
 may believe that thou me didst send. And I the glory  
 ἣν ἐδὲδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς  
 which thou hast given me have given them, that they may be one, as  
 ἡμεῖς ἐν ἔσμεν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σύ ἐν ἐμοί, ἵνα  
 we one are: I in them, and thou in me, that  
 ὧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος  
 they may be perfected into one, and that may know the world

and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth; thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou

\* καγὼ LITTA. P ὅ which GLTTFAW. q + καὶ also Tr. r — ἐν τῷ κόσμῳ LITTA. s ὧ  
 which TTA. t + καὶ and (read I was keeping them in thy name which thou hast given  
 me, and I guarded [them]) LITTA. u αὐτοῖς TTA. v οὐκ εἰμὶ ἐκ τοῦ κόσμου LITTAW.  
 w — σου (read the truth) LITTA. x — ἐγὼ (read ἁγ. I sanctify) LIT. y ὧσιν καὶ  
 αὐτοὶ LITTAW. z πιστευόντων believe GLTTFAW. a πατὴρ TTA. b — ἐν [LITTA].  
 c πιστεύῃ TTA. d καγὼ LITTA. e δέδωκας thou gavest L. f — ἐσμεν (read [are]) TTA.  
 g — καὶ LITTA.

hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγά-  
that thou me didst send, and lovedst them as me thou  
πησας. 24 Ὁ Πάτερ, ὁ ὧς ἡδέωκάς μοι θέλω ἵνα ὅπου εἰμι  
Father, whom thou hast given me I desire that where "am  
ἐγὼ κάκεινοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν  
"I they also may be with me, that they may behold "glory  
ἐμὴν ἣν ἐδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς  
"my which thou gavest me, for thou lovedst me before [the] foundation  
κόσμου 25 Ὁ Πάτερ ὁ δίκαιος, καὶ ὁ κόσμος σε οὐκ ἔγνω,  
"Father "righteous, and the world thee knew not,  
ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας  
but I thee knew, and these knew that thou me didst send.  
26 Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα σου, καὶ γνωρίσω  
And I made known to them thy name, and will make [it] known;  
ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾖ, καὶ ἐν  
that the love with which thou lovedst me in them may be; and I  
ἐν αὐτοῖς.  
in them.

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς  
These things having said Jesus went out with disciples

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος,  
his beyond the winter stream of Kedron, where was a garden,  
εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ᾔδει δὲ καὶ  
into which entered he and his disciples. And knew also  
Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον ὅτι πολλάκις  
Judas who was delivering up him the place, because often  
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 Ὅθεν  
was gathered Jesus there with his disciples. 3 Therefore  
Ἰούδας λαβὼν τὴν σπιρίαν, καὶ ἐκ τῶν ἀρχιερέων καὶ  
Judas having received the band, and from the chief priests and  
Φαρισαίων ὑπὲρρετας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων  
Pharisees officers, comes there with torches and lamps  
καὶ ὅπλων. 4 Ἰησοῦς ᾔδων εἰδὼς πάντα τὰ ἐρχόμενα  
and weapons. Jesus therefore knowing all things that were coming  
ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, τίνα ζητεῖτε; 5 Ἀπε-  
upon him, having gone forth said to them, Whom seek ye? They  
κρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ  
answered him, Jesus the Nazarene. Says to them  
Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παρα-  
Jesus, I am [he]. And was standing also Judas who was de-  
διδούς αὐτὸν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι  
delivering up him with them. When therefore he said to them,  
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεισον χαμαί.  
I am [he], they went backward and fell to [the] ground,  
7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν, τίνα ζητεῖτε; Οἱ δὲ  
Again therefore them he questioned, Whom seek ye? And they  
εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον  
said, Jesus the Nazarene. Answered Jesus, I told  
ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τοὺς ὑπά-  
you that I am [he]. If therefore me ye seek, suffer these to go

ἡ πατήρ LITTA.  
given LITTA.W.

ὁ what TTTA.

ἡ δὲ δωκάς thou gavest I.

ἡ δὲ δωκάς thou hast

οὐ πατήρ LITTA. ἡ

m — ὁ TTTA.

τοῦ Κεδρὼν GL; τοῦ Κεδρὼν T.

οὐ λέγει went forth and says LITTA.

ἡ δὲ δωκάς T.

ἡ δὲ δωκάς T.

LITTA. ἡ ἀπήλθον LITTA.

ἡ ἐπέσαν LITTA.

ἡ ἐπηρώτησεν αὐτοὺς LITTA; αὐτοὺς ἐπηρώ-

τησεν. W. ἡ — ὁ GLITTA.W.



γειν' 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. Ὅτι οὐδ' δέ-  
away; that might be fulfilled the word which he said, Whom thou  
δωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν  
hast given me I lost of them not one. 10 Simon therefore  
Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισεν τὸν  
Peter having a sword, drew it, and smote the  
τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοθεν αὐτοῦ τὸ ὠτίον\* τὸ  
of the high priest bondman, and cut off his ear  
δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχους. 11 εἶπεν οὖν  
right. And was name the bondman's Malchus. 11 Said therefore  
ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου\*\* εἰς τὴν θήκην.  
Jesus to Peter, Put thy sword into the sheath;  
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;  
the cup which has given me the Father should I not drink it?

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν  
The therefore band and the chief captain and the officers of the  
Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 13 καὶ  
Jews took hold of Jesus, and bound him; and  
ἡγήγαγον αὐτόν\*\* πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερός  
led him to Annas first; for he was father-in-law  
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ  
of Caiaphas, who was high priest that year. And it was  
Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει  
Caiaphas who gave counsel to the Jews, that it is profitable  
ἓνα ἄνθρωπον ἀπολέσθαι\*\* ὑπὲρ τοῦ λαοῦ. 15 Ἐκοιλούθει δὲ  
for one man to perish for the people. Now there followed  
τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ\*\* ἄλλος μαθητής. ὁ δὲ μαθητής  
Jesus Simon Peter and the other disciple. And disciple  
ἐκείνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ  
that was known to the high priest, and entered with Jesus  
εἰς τὴν αὐλήν τοῦ ἀρχιερέως\* 16 ὁ δὲ Πέτρος εἰστήκει πρὸς  
into the court of the high priest, but Peter stood at  
τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὅς τις ἦν\*\*  
the door without. Went out therefore the disciple other who was  
γνωστός τῷ ἀρχιερεῖ, καὶ εἶπεν τῷ θυρωρῷ καὶ εἰσῆγα-  
known to the high priest, and spoke to the door-keeper and brought  
γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ  
in Peter. Says therefore the maid the door-keeper

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου  
to Peter, not also thou of the disciples art of him  
τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δούλοι  
this? Says he, I am not. But were standing the bondmen  
καὶ οἱ ὑπηρέται ἀνθρακῖν πεποιηκότες, ὅτι ψύχος ἦν,  
and the officers, a fire of coals having made, for cold it was,  
καὶ ἰθερμαίνοντο\* ἦν δὲ μετ' αὐτῶν ὁ Πέτρος\*\* ἐστὼς  
and were warming themselves; and was with them Peter standing  
καὶ ἰερμαίνόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰη-  
and warming himself. The high priest therefore questioned Je-  
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς  
sus concerning his disciples, and concerning teaching  
αὐτοῦ. 20 ἀπεκρίθη αὐτῷ\*\* ὁ\*\* Ἰησοῦς, Ἐγὼ παρῴρισά  
his. Answered him Jesus, I openly

spoke openly to the  
that the saying might  
be fulfilled, which he  
spoke, Of them which  
thou gavest me have I  
lost none. 10 Then  
Simon Peter having a  
sword drew it, and  
smote the high priest's  
servant, and cut off  
his right ear. The  
servant's name was  
Malchus, 11 Then said  
Jesus unto Peter, Put  
up thy sword into the  
sheath: the cup which  
my Father hath given  
me, shall I not drink  
it?

12 Then the band and  
the captain and offi-  
cers of the Jews took  
Jesus, and bound him,  
13 and led him away  
to Annas first; for he  
was father in law to  
Caiaphas, which was  
the high priest that  
same year. 14 Now  
Caiaphas was he, which  
gave counsel to the  
Jews, that it was ex-  
pedient that one man  
should die for the peo-  
ple. 15 And Simon  
Peter followed Jesus,  
and so did another dis-  
ciple: that disciple was  
known unto the high  
priest, and went in  
with Jesus into the pa-  
lace of the high priest.  
16 But Peter stood at  
the door without.  
Then went out that  
other disciple, which  
was known unto the  
high priest, and spake  
unto her that kept the  
door, and brought in  
Peter. 17 Then saith  
the damsel that kept  
the door unto Peter,  
Art not thou also one  
of this man's disci-  
ples? He saith, I am  
not. 18 And the ser-  
vants and officers stood  
there, who had made  
a fire of coals; for it  
was cold; and they  
warmed themselves:  
and Peter stood with  
them, and warmed  
himself. 19 The high  
priest then asked Je-  
sus of his disciples, and  
of his doctrine. 20 Je-  
sus answered him, I  
spoke openly to the

\* ὠτίον TTrA. \* — σου (read the sword) OLTTAW. \* ἡγαγον [αὐτόν] they led him  
L; ἡγαγον TTr: [ἀπ'] ἡγαγον αὐτόν A. \* ἀποθανεῖν to die LTTA \* — ὁ (read another)  
LT[A]. \* ὁ TTrA: \* τοῦ ἀρχιερέως of the high priest TTrA \* τῷ Πέτρῳ ἡ παιδίσκη  
ἡ θυρωρὸς LTTA. \* καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTTA. \* [αὐτῷ] L. \* — ὁ TTr.

world: I ever taught in the synagogue, and in the temple, whether the Jews always re-  
spond; and in secret have I said nothing.  
21 Why askest thou me? ask them which heard me, what I have said, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, An-  
swerest thou the high priest so? 23 Jesus an-  
swered him, saying, If I have spoken evil, bear wit-  
ness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.

28 Then led they Je-  
sus from Anapias unto  
the hall of judgment;  
and it was early; and  
they themselves went  
not into the judgment  
hall, lest they should  
be defiled: but that  
they might eat the  
passover. 29 Pilate  
then went out unto  
them, and said, What  
accusation bring ye  
against this man?  
30 They answered and  
said unto him, We  
find nothing against  
him, save that he saith  
himself a king, a ma-  
jor factor, we would  
not have de-  
livered him up unto  
thee. 31 Then said  
Pilate unto them, Take  
ye him, and judge him  
according to your law.  
The Jews therefore  
said unto him, It is not

ἔλαλησα" τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συνά-  
spoke to the world; I always taught in the syna-  
γωγῇ καὶ ἐν τῇ ἱερῷ, ὅπου πάντοτε" οἱ Ἰουδαῖοι συνήρουν  
gogue and in the temple, where always the Jews come to-  
gether, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 τί με ἐπερωτᾷς;  
gether, and in secret I spoke nothing. Why me dost thou question?  
ἐπερωτῶσιν" τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι  
question those who have heard what I spoke to them; lo, they  
οἰδασιν ἃ εἶπον ἐγώ. 22 Ταῦτα δὲ αὐτοὶ ἐπὶ πύλῳ εἰς ἑνὶ τῶν  
know what said I. But these things on his saying one of the  
ὑπηρέτων παρεστηκώς ἔδωκεν ῥάπισμα τῷ  
officers standing by gave a blow with the palm of the hand  
τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ· 23 Ἀπεκρίθη  
to Jesus, saying, Thus answerest thou the high priest? 23 Answered  
αὐτῷ ὁ 21 Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ  
him 21 Jesus, If evil I spoke, bear witness concerning the  
κακοῦ· ἐὰν δὲ καλῶς, τί με δέριεις; 24 Ἀπίστευεν ὁ αὐτὸν  
evil; but if well, why me strikest thou? 24 Sent him

ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.  
 1 Annas bound to Caiaphas the high priest.

25 Ἦν·δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος·  
Now <sup>1</sup>was <sup>2</sup>Simou <sup>3</sup>Peter standing and warming him-self.  
εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ  
They said therefore to him, <sup>2</sup>Not <sup>3</sup>thou <sup>4</sup>of <sup>5</sup>his <sup>6</sup>disciples  
εἶ; Ἡρνήσατο·ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. 26 Λέγει εἰς  
<sup>1</sup>art? He denied, and said, I am not. Says one  
ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενεῖς ὧν οὐ  
of the bondmen of the high priest, kinsman being [of him] of whom  
ἀπέκοτον Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῇ κήπῳ  
<sup>2</sup>cut <sup>3</sup>off <sup>4</sup>Peter the ear, <sup>5</sup>I <sup>6</sup>not <sup>7</sup>thee <sup>8</sup>saw in the garden  
μετ' αὐτοῦ; 27 Πάλιν οὖν ἡρνήσατο <sup>2</sup>ὁ Πέτρος, καὶ εὐθὺς  
with him? Again therefore <sup>2</sup>denied <sup>1</sup>Peter, and immediately  
ἀλέκτωρ ἐφώνησεν.  
a cock crew.

28 Ἀγουνιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ  
They lead therefore Jesus from Caiaphas into the  
πραιτώριον· ἦν δὲ ἑρῴτα<sup>11</sup> καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ  
pretorium, and it was early. And they entered not into the  
πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλ' ἵνα<sup>11</sup> φάγωσιν τὸ  
pretorium, that they might not be defiled, but that they might eat the  
πάσχα. 29 ἐξῆλθεν οὖν ὁ Ὑπλάτος<sup>12</sup> \* πρὸς αὐτοῦς, καὶ  
passover. <sup>2</sup>Went <sup>4</sup>forth <sup>2</sup>therefore <sup>1</sup>Pilate to them, and  
εἶπεν,<sup>11</sup> Τίνα κατηγορίαν φέρετε <sup>2</sup>κατὰ<sup>11</sup> τοῦ ἀνθρώπου·τούτου;  
said, What accusation bring ye against this man?  
30 Ἀπεκρίθησαν καὶ <sup>2</sup>εἶπον<sup>11</sup> αὐτῷ, Εἰ μὴ ἦν οὗτος <sup>1</sup>κακο-  
They answered and said to him, If <sup>2</sup>were <sup>2</sup>not <sup>1</sup>he an evil  
ποιός,<sup>11</sup> οὐκ ἂν σοι παρεδώκαμεν αὐτόν. 31 Εἶπεν  
doer, <sup>2</sup>not <sup>2</sup>to <sup>2</sup>thee <sup>1</sup>we <sup>2</sup>would have delivered up him. <sup>2</sup>Said  
<sup>2</sup>οὖν<sup>11</sup> αὐτοῖς <sup>2</sup>δὲ<sup>11</sup> Ὑπλάτος,<sup>11</sup> Λάβετε αὐτὸν ὑμεῖς, καὶ  
<sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Pilate, Take him ye, and  
<sup>2</sup>κατὰ τὸν νόμον ὑμῶν κρίνατε <sup>2</sup>αὐτόν.<sup>11</sup> Εἶπον <sup>2</sup>οὖν<sup>11</sup>  
according to your law judge him. <sup>2</sup>Said <sup>2</sup>therefore

<sup>1</sup> Λεάληκα have spoken LTTAW. <sup>m</sup> — τη (read a) GLTTAW. <sup>n</sup> πάντοθεν Ε; πάντες  
 all GLTTAW. <sup>o</sup> ἐρωτᾶς; ἐρώτησον (ἐπερ. W) LTTAW. <sup>p</sup> παρεστηκώς τῶν ὑπηρετῶν LTTA.  
 q — ο LTTA. <sup>r</sup> + οὖν therefore ELT(T)A. <sup>s</sup> — ο LTTAW. <sup>t</sup> πρώτῃ GLTTAW. <sup>v</sup> ἀλλὰ LTTA.  
<sup>u</sup> Πειλῶτος T. <sup>x</sup> + ἐξω out LTTA. <sup>y</sup> φησὶν says TTA. <sup>z</sup> — κατὰ T. <sup>aa</sup> ἐπ' αὐτῶν LTTA.  
<sup>b</sup> κακὸν ποιῶν TTA. <sup>c</sup> [οὖν] L. <sup>d</sup> — ο TTA. <sup>e</sup> — αὐτόν T. <sup>f</sup> — οὖν LTA.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·  
 to him the Jews, To us it is permitted to put to death no one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων  
 that the word of Jesus might be fulfilled which he spoke signifying  
 ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν  
 by what death he was about to die. 33 Entered therefore

εἰς τὸ πραιτώριον πάλιν· ὁ Ἡλιάτος, καὶ ἐφώνησεν τὸν  
 into the praetorium again 1Pilate, and called  
 Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;  
 Jesus, and said to him, Thou art the king of the Jews?

34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἄφ' ἐαυτοῦ σὺ τοῦτο  
 Answered him Jesus, From thyself thou this  
 λέγεις, ἢ ἄλλοι σοι εἶπον; περὶ ἐμοῦ; 35 Ἀπεκρίθη  
 sayest, or others to thee did say [it] concerning me? 35 Answered

ὁ Ἡλιάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ  
 Pilate, I a Jew am? Nation thy and  
 οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί. τί ἐποίησας; 36 Ἀπεκρίθη  
 the chief priests delivered up thee to me: what didst thou? 36 Answered

ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·  
 Jesus, kingdom my is not of this world;  
 εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν  
 if of this world were kingdom my, attendants

οἱ ἐμοὶ ἡγωνίζοντο· ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·  
 my would fight that I might not be delivered up to the Jews;  
 νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν  
 but now kingdom my is not from hence. 37 Said therefore

αὐτῷ ὁ Ἡλιάτος, Οὐκοῦν βασιλεὺς εἰ σὺ; Ἀπεκρίθη οὖν  
 to him Pilate, Then a king art thou? 37 Answered  
 Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο  
 Jesus, Thou sayest [it], for a king am I. I for this

γεγεννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα  
 have been born, and for this I have come into the world, that  
 μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας  
 I may bear witness to the truth. Everyone that is of the truth

ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Ἡλιάτος, Τί ἐστιν  
 hears my voice. 38 Says to him Pilate, What is  
 ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς  
 truth? And this having said, again he went out to the

Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν  
 Jews, and says to them, I not any fault find in  
 αὐτῷ. 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἡμῖν ἀπολύσω·  
 him. But it is a custom with you that one to you I should release,

ἐν τῷ πάσχα· βούλεσθε οὖν ἡμῖν ἀπολύσω· τὸν βασιλέα  
 at the passover; will ye therefore to you I should release the king  
 τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-  
 of the Jews? They cried out therefore again all, say-

οντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραβ-  
 ing, Not this one, but Barabbas. Now was Barab-  
 βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Ἡλιάτος τὸν Ἰησοῦν  
 bas a robber. Then therefore took Pilate Jesus

καὶ ἑμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον  
 and scourged [him]. And the soldiers having platted a crown

lawful for us to put any man to death: 32 that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. XIX. Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown

ε πάλιν εἰς τὸ πραιτώριον LTRAW.

h Πειλάτος T.

i — αὐτῷ ὁ LTRa; — αὐτῷ W.

k ἀπὸ σεαυτοῦ LTRa.

l ἐπὶ σοι TRa.

m — ὁ GLTRAW.

n οἱ ἐμοὶ ἡγωνίζοντο ἂν TR.

o — ὁ [A]W.

p — ἐγὼ (read εἰμι, I am) TR[A].

q [ἐγὼ] L.

r εὗρίσκω ἐν αὐτῷ αἰτίαν

LTRa.

s ἀπολύσω ὑμῖν LTR.

t ἀπολύσω ὑμῖν LTRW.

u — πάντες T.



of thorns, and put it  
on his head, and they  
put on him a purple  
robe, 3 and said, Hail,  
King of the Jews! and  
they smote him with  
their hands. 4 Pilate  
therefore went forth  
again, and saith unto  
them, Behold, I bring  
him forth to you, that  
ye may know that I  
find no fault in him.  
5 Then came Jesus  
forth, wearing the  
crown of thorns, and  
the purple robe. And  
Pilate saith unto  
them, Behold the  
man! 6 When the chief  
priests therefore and  
officers saw him, they  
cried out, saying, Crucify  
him, crucify him.  
Pilate saith unto  
them, Take ye him,  
and crucify him: for I  
find no fault in him.  
7 The Jews answered  
him, We have a law,  
and by our law, he  
ought to die, because  
he made himself the  
Son of God. 8 When  
Pilate therefore heard  
that saying, he was  
the more afraid; 9 and  
went again into the  
judgment hall, and  
saith unto Jesus,  
Whence art thou? But  
Jesus gave him no answer.  
10 Then saith  
Pilate unto him,  
Speakest thou not unto  
me? knowest thou  
not that I have power  
to crucify thee, and  
have power to release  
thee? 11 Jesus answered,  
Thou couldest  
have no power at all  
against me, except it  
were given thee from  
above: therefore he  
that delivered me unto  
thee hath the greater  
sin. 12 And from  
thenceforth Pilate  
sought to release him:  
but the Jews cried out,  
saying, If thou let  
this man go, thou art

ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορ-  
of thorns put [it] on his head, and a cloak pur-  
φυροῦν περιέβαλον αὐτόν, 3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς  
ple cast around him, and said, Hail, king  
τῶν Ἰουδαίων καὶ ἑδίδουν αὐτῷ ράπισματα.  
of the Jews! and they gave him blows with the palm of the hand.  
4 Ἐξῆλθεν τοῦν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς,  
Went therefore again out Pilate, and says to them,  
Ἰδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ  
Behold, I bring to you him out, that ye may know that in him  
οὐδεμίαν αἰτίαν εὕρισκω. 5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω,  
not any fault I find. Went therefore Jesus out,  
φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον.  
wearing the thorny crown and the purple cloak;  
καὶ λέγει αὐτοῖς, Ἰδε ὁ ἄνθρωπος. 6 Ὅτε οὖν εἶδον  
and he says to them, Behold the man! When therefore saw  
αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες,  
him the chief priests and the officers they cried out saying,  
Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε  
Crucify, crucify [him]. Says to them Pilate, Take  
αὐτὸν ὑμεῖς καὶ σταυρώσατε. ἐγὼ γὰρ οὐχ εὕρισκω ἐν αὐτῷ  
him ye and crucify [him], for I find not in him  
αἰτίαν. 7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον  
a fault. Answered him the Jews, We a law  
ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν,  
have, and according to our law he ought to die,  
ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν ἤκουσεν  
because himself Son of God he made. When therefore heard  
ὁ Πιλάτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη, 9 καὶ  
Pilate this word [the] more he was afraid, and  
εἰσιῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν  
went into the praetorium again, and says to Jesus, Whence  
εἰ σὺ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 Λέγει  
art thou? But Jesus an answer did not give him. Says  
τοῦν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶσας  
therefore to him Pilate, To me speakest thou not? Knowest not thou  
ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπο-  
that authority I have to crucify thee, and authority I have to re-  
λῦσαι σε; 11 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν  
lense thee? Answered Jesus, Thou hadst authority  
οὐδεμίαν κατ' ἐμοῦ εἰ μὴ ἡ σοὶ δεδομένον ἄνωθεν  
not any against me if it were not to thee given from above,  
διὰ τοῦτο ὁ παραδίδους με σοι μείζονα ἁμαρτίαν  
on this account he who delivers up me to thee greater sin-  
ἔχει. 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν.  
has. From this sought Pilate to release him;  
οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες, Ἐάν τούτον ἀπο-  
but the Jews cried out, saying, If this [man] thou re-

† + καὶ ἤρχοντο πρὸς αὐτὸν and came to him LITTA.    \* ἐδίδωσαν LITTA.    \* + καὶ and LITTA.    \* — οὖν GLITTA.    \* ὁ Πιλάτος ἔξω T.    \* οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ LIT; αἰτίαν ἐν αὐτῷ οὐδεμίαν εὕρισκω A; αἰτίαν οὐχ εὕρισκω T.    b [ὁ] Tr.    c Ἰδοὺ TTA.    d ἴδον T.    e — λέγοντες T.    f + αὐτόν him GLW.    g Πιλάτος T.    h — αὐτῷ T.    i — ἡμῶν (read the law) LITTA.    k ἑαυτὸν υἱὸν τοῦ θεοῦ E; υἱὸν θεοῦ ἑαυτὸν LITTA.    l — οὖν T[A].    m ἀπολῦσαι σε, καὶ ἐξουσίαν ἔχω σταυρῶσαι σε LITTA.    n + αὐτῷ him [LIT][A].    o — ὁ GLITTAW.    p ἔχεις thou hast T.    q κατ' ἐμοῦ οὐδεμίαν LITTAW.    r δεδομένον σοι LITTA.    s παραδούς delivered up LT.    t ὁ Πιλάτος (Πιλάτος T) ἐζήτει LITTA.    v ἐκραύγασον LT; ἐκραύγασαν Tr.

λῶσθς οὐκ ἐστὶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς  
 leas<sup>u</sup> thou art not a friend of Caesar. Everyone <sup>the</sup> king  
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Πιλάτος  
 "himself" speaking against Caesar. Pilate therefore  
 ἀκούσας τούτων τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ  
 having heard this word, led out Jesus, and  
 ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθό-  
 sat down upon the judgment-seat, at a place called Pav-  
 στρωτον, Ἑβραϊστί. δὲ Γαββαθᾶ. 14 ἣν δὲ παρασκευή-  
 ment, but in Hebrew Gabbatha: (and it was [the] preparation  
 τοῦ πάσχα, ὥρα δὲ ὥσε<sup>ι</sup> ἕκτη<sup>ι</sup> καὶ λέγει τοῖς Ἰου-  
 of the passover, [the] hour and about the sixth;) and he says to the Jews,  
 δαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. 15 Οἱ δὲ ἐκραύγασαν, Ἄρον  
 Behold your king! But they cried out, Away,  
 ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν  
 away, crucify him. Says to them "Pilate," Τὸν  
 βασιλεὺς ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ  
 Your king shall I crucify? Answered the chief priests, Not  
 ἔχομεν βασιλεῖα εἰ μὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν  
 we have a king except Caesar. Then therefore he delivered up  
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ἑξ ἑὸν τὸν Ἰη-  
 him to them that he might be crucified. They took and Je-  
 σοῦν καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ  
 sus and led [him] away. And bearing his cross  
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τοπον, ὅς ἐστι λέγεται  
 he went out to the called of a skull place, which is called  
 Ἑβραϊστί Γολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ'  
 in Hebrew Golgotha: where him they crucified, and with  
 αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ  
 him others two on this side and on that side [one], and in the middle  
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ  
 Josus. And wrote also a title "Pilate" and  
 ἔθηκεν ἐπὶ τοῦ σταυροῦ ἣν δὲ γεγραμμένον. Ἰησοῦς ὁ  
 put on the cross. And it was written; Jesus the  
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν  
 Nazarean, the king of the Jews. This therefore  
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν  
 title many read of the Jews, for near was  
 ἐκ τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν  
 the city the place, where was crucified Jesus; and it was  
 γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. 21 ἔλεγον  
 written in Hebrew, in Greek, in Latin. Said  
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μη γράφῃς,  
 therefore to "Pilate" the chief priests of the Jews, Write not,  
 Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ' ὅτι ἐκείνος εἶπεν, Βασιλεὺς  
 The king of the Jews, but that he said, King  
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέ-  
 I am of the Jews. Answered "Pilate," What I have  
 γραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν  
 written I have written. The therefore soldiers, when they crucified  
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα  
 Jesus took his garments, and made four

not Caesar's friend: whosoever maketh  
 himself a king speaketh  
 against Caesar. 13 When Pilate there-  
 fore heard that saying, he brought Jesus  
 forth, and sat down in the judgment seat in  
 a place that is called the Pavement, but in  
 the Hebrew, Gabbatha. 14 And it was the pre-  
 paration of the passover, and about the sixth  
 hour: and he saith unto the Jews, Behold your  
 King! 15 But they cried out, Away with him,  
 away with him, crucify him. Pilate saith unto  
 them, Shall I crucify your King? The chief  
 priests answered, We have no king but Caesar.  
 16 Then delivered he him therefore unto them  
 to be crucified. And they took Jesus, and led  
 him away, and he bearing his cross went forth  
 into a place called the place of a skull, which  
 is called in the Hebrew Golgotha: 18 where  
 they crucified him, and two other with him,  
 on either side one, and Jesus in the midst.  
 19 And Pilate wrote a title, and put it on the  
 cross. And the writing was, JESUS OF NA-  
 ZARETH, THE KING OF THE JEWS. 20 This title  
 then read many of the Jews: for the place  
 where Jesus was crucified was nigh to the city:  
 and it was written in Hebrew, and Greek,  
 and Latin. 21 Then said the chief priests of  
 the Jews to Pilate, Write not, The King of the  
 Jews; but that he said, I am King of the  
 Jews. 22 Pilate answered, What I have written,  
 I have written. 23 Then the soldiers, when  
 they had crucified Jesus, took his garments,  
 and made four parts, to

"εἰς τὸν σταυρὸν" GLTTAW. "Πιλάτος" T. "τῶν λόγων τούτων" these words LTTAW. "— τοῦ  
 (read a judgment seat) LTTAW. "ἣν ὥς" was about LTTAW. "ἐκραύγασαν οὖν ἐκείνοι  
 they therefore cried out TTTA. "οὖν" therefore LTTA. "καὶ ἤγαγον οἱ; — καὶ ἀπήγαγον  
 LTTA. "αὐτῷ (ἐαυτῷ) τὸν σταυρὸν" LTTA. "ὁ τόπος τῆς πόλεως" GLTTAW.  
 b Ῥωμαϊστί, Ἑλληνιστί TTTA. c Πιλάτῳ T. k τὸν Ἰουδαίων εἰμί TTA. l τέσσαρα TTA.

every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

μέρη, ἐκάστω στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν·δὲ ὁ parts, to each soldier a part, and the tunic; but <sup>2</sup>was <sup>1</sup>the χιτῶν <sup>1</sup>ἄρραφος, <sup>1</sup>ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου. 24 <sup>1</sup>ἔειπον <sup>1</sup>οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ said therefore to one another, Let us not rend it, but λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πλη- let us cast lots for it whose it shall be; that the scripture might be ρωθῇ <sup>1</sup>ὃ ἡ λέγουσα, <sup>1</sup>Διεμερίσαντο τὰ ἱμάτιά·μου ἐάντοίς. fulfilled which says, They divided my garments among them, καὶ ἐπὶ τὸν ἱματισμόν·μου ἔβαλον κλῆρον. Οἱ μὲν οὖν and for my vesture they cast a lot. The <sup>2</sup>therefore στρατιῶται ταῦτα ἐποίησαν. soldiers these things did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Je-

25 Εἰστήκεισαν·δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ·αὐ- And stood by the cross of Jesus his mother, τοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς·αὐτοῦ, <sup>1</sup>Μαρία <sup>1</sup>ἡ· τοῦ and the sister of his mother, Mary the [wife] Κλωπᾶ, καὶ <sup>1</sup>Μαρία <sup>1</sup>ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν of Clopas, and Mary the Magdalene. Jesus therefore seeing τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα. λέγει [his] mother, and the disciple standing by whom he loved, says τῇ·μητρὶ·αὐτοῦ, <sup>1</sup>Γύναι, <sup>1</sup>ἰδοὺ <sup>1</sup>ὁ υἱός·σου. 27 Εἶτα λέγει τῷ to his mother, Woman, behold thy son. Then he says to the μαθητῇ, <sup>1</sup>ἰδοὺ <sup>1</sup>ἡ μήτηρ·σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας disciple, Behold thy mother. And from that hour ἔλαβεν <sup>1</sup>αὐτὴν ὁ μαθητὴς <sup>1</sup>εἰς τὰ ἴδια. 28 Μετὰ τοῦτο <sup>2</sup>took <sup>2</sup>her <sup>2</sup>the <sup>2</sup>disciple to <sup>2</sup>his own [home]. After this, εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη <sup>2</sup>τετέλεσται, ἵνα τελειωθῇ <sup>2</sup>knowing <sup>2</sup>Jesus that all things now have been finished, that might be fulfilled ἡ γραφὴ λέγει, Διψῶ. 29 Σκεῦος <sup>2</sup>οὖν <sup>2</sup>ἐκεῖτο ὄξους the scripture he says, I thirst. A vessel therefore was set <sup>2</sup>of <sup>2</sup>vinegar μεστόν· <sup>2</sup>οἱ δὲ πλήσαντες σπύγγον ὄξους, καὶ ὑσσώπῳ <sup>2</sup>full, and they having filled a sponge with vinegar, and ὑσσόπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε <sup>2</sup>having <sup>2</sup>put [it] <sup>2</sup>on they brought it to [his] mouth. When οὖν ἔλαβεν τὸ ὄξος <sup>2</sup>ὁ Ἰησοῦς <sup>2</sup>εἶπεν, Τετέλεσται· καὶ therefore <sup>2</sup>took <sup>2</sup>the <sup>2</sup>vinegar <sup>2</sup>Jesus he said, It has been finished; and κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ having bowed the head he yielded up [his] spirit. The οὖν <sup>2</sup>Ἰουδαῖοι, <sup>2</sup>ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ <sup>2</sup>therefore <sup>2</sup>Jews, that might not remain on the cross the σώματα ἐν τῷ σαββάτῳ, <sup>2</sup>ἐπεὶ παρασκευὴ ἦν· <sup>2</sup>ἦν γὰρ bodies on the sabbath, because [the] preparation it was, (for <sup>2</sup>was μεγάλη ἡ ἡμέρα <sup>2</sup>ἐκείνου <sup>2</sup>τοῦ σαββάτου, ᾠρώτησαν τὸν <sup>2</sup>Πι- <sup>2</sup>great <sup>2</sup>day <sup>2</sup>that <sup>2</sup>sabbath) requested <sup>2</sup>Pi- λᾶτον <sup>2</sup>ἵνα κατεαγῶσιν αὐτὸν τὰ σκέλη, καὶ ἀρθώσιν. late that might <sup>2</sup>be <sup>2</sup>broken <sup>2</sup>their <sup>2</sup>legs, and taken away. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν Came therefore the soldiers, and of the first broke τὰ σκέλη καὶ τοῦ ἄλλου τοῦ <sup>2</sup>συσταυρωθέντος <sup>2</sup>αὐτῷ· <sup>2</sup>ἐπὶ δὲ the legs and of the other who was crucified with him; <sup>2</sup>but to

<sup>1</sup> ἄραφος TTA. [his] [L]TT[A].

<sup>1</sup> εἶπαν T.

<sup>1</sup> — ἡ λέγουσα LT.

<sup>1</sup> ῥ Μαριάμ T.

<sup>1</sup> αὐτοῦ (read

<sup>1</sup> ἰδε GLTTA. <sup>1</sup> ὁ μαθητὴς αὐτὴν GTAAW.

<sup>1</sup> ἤδη πάντα LTTAW.

<sup>2</sup> — οὖν LTTAW.

<sup>2</sup> σπύγγον οὖν μεστόν τοῦ (— τοῦ T) ὄξους ὑσσώπῳ (ὑσώπῳ L) a sponge

<sup>2</sup> [δ] Tr; — ὁ Ἰησοῦς T.

<sup>2</sup> ἐπεὶ παρα-

σκεὴ ἦν placed after Ἰουδαῖοι TTA. <sup>2</sup> ἐκείνῃ E.

<sup>2</sup> Πειλάτον T.

<sup>2</sup> συσταυρωθέντος LTTA.



τὸν Ἰησοῦν ἔλθόντες, ὡς εἶδον αὐτὸν ἤδη<sup>ε</sup> τεθνηκότα,  
 Jesus having come, when they saw he already was dead,  
 οὐ κατέαζαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἰς τῶν στρατιωτῶν  
 they did not break his legs, but one of the soldiers  
 λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ εὐθὺς ἐξῆλθεν<sup>δ</sup>  
 with a spear his side pierced, and immediately came out  
 αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ  
 blood and water. And he who has seen has borne witness, and  
 ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, ἡ καὶ οἱ ἄλλοι οὐκ ἀληθῆ  
 true his is witness, and he knows that true  
 λέγει, ἵνα ὑμεῖς πιστεύσητε. 36 ἐγένετο γὰρ ταῦτα ἵνα  
 he says, that ye may believe. For took place these things that  
 ἡ γραφὴ πληρωθῇ, ὅσπου οὐ συντριβήσεται αὐτοῦ.  
 the scripture might be fulfilled, Not a bone shall be broken of him.  
 37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν  
 And again another scripture says, They shall look on him whom  
 ἐξεκέντησαν.  
 they pierced.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Ἡλιόφ<sup>ε</sup> Ἰωσήφ  
 And after these things asked Pilate Joseph  
 ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ  
 (from Arimathea, being a disciple of Jesus, but concealed  
 διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα  
 through fear of the Jews,) that he might take away the body  
 τοῦ Ἰησοῦ· καὶ ἐπέτρεψε· ὁ δὲ Πιλάτος· 39 ἦλθεν δὲ καὶ Νικοδόμος,  
 of Jesus: and gave leave Pilate. He came therefore and  
 ἦρεν· ὅτ' οὗτω<sup>δ</sup> πρὸς τὸν Ἰησοῦν· 39 ἦλθεν δὲ καὶ Νικοδόμος,  
 took away the body of Jesus. And came also Nicodemus,  
 ὁ ἔλθων πρὸς τὸν Ἰησοῦν· νυκτὸς δὲ πρῶτον, φέρων μίγμα  
 who came to Jesus by night at first, bearing a mixture  
 σμύρνης καὶ ἀλός· ὡσεὶ λίτρας ἑκατόν. 40 ἔλαβον οὖν  
 of myrrh and aloes about pounds a hundred. They took therefore  
 τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ὁδονίους μετὰ τῶν  
 the body of Jesus, and bound it in linen cloths with the  
 ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-  
 aromatics, as a custom is among the Jews to prepare for  
 φιάζειν. 41 ἦν δὲ ἐν τῇ τόπῳ ὅπου ἐσταυρώθη κήπος,  
 burial. Now there was in the place where he was crucified a garden,  
 καὶ ἐν τῇ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέ πω οὐδεὶς ἐτέθη.  
 and in the garden a tomb new, in which no one ever was laid.  
 42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι  
 There therefore on account of the preparation of the Jews, because  
 ἐγγὺς ἦν τὸ μνημεῖον, ἐθηκαν τὸν Ἰησοῦν.  
 near was the tomb, they laid Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία<sup>ε</sup> ἡ Μαγδαληνὴ  
 But on the first [day] of the week Mary the Magdalene  
 ἔρχεται πρῶτ' σκοτίας ἐτι οὔσης· εἰς τὸ μνημεῖον, καὶ βλέπει  
 comes early dark still it being to the tomb, and sees  
 τὸν λίθον ἠρμένον ἐκ τοῦ μνημεῖον. 2 τρέχει οὖν καὶ  
 the stone taken away from the tomb. She runs therefore and  
 ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν  
 comes to Simon Peter and to the other disciple

38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

<sup>ε</sup> ἤδη αὐτὸν ΤΤΑ. <sup>δ</sup> ἐξῆλθεν εὐθὺς ΤΤΑ. <sup>ε</sup> καὶ ἐκεῖνος ΛΤΑ. <sup>ε</sup> + καὶ also GLTTAW.  
<sup>ε</sup> πιστεύετε Τ. <sup>δ</sup> Πειλάτου Τ. <sup>ι</sup> — ὁ ΛΤΑ. <sup>κ</sup> — ὁ ΛΤΑ. <sup>ι</sup> Πειλάτος Τ.  
<sup>ε</sup> ἦλθον they came Τ. <sup>δ</sup> ἦραν Τ. <sup>ο</sup> — τὸ σῶμα Τ. <sup>ρ</sup> αὐτοῦ of him ΛΤΑ; αὐτοῦ  
 im Τ. <sup>ρ</sup> αὐτὸν him ΛΤΑ. <sup>ρ</sup> ὡς GLTTAW. <sup>ρ</sup> + ἐν W. <sup>ρ</sup> Μαριάμ Τ.

whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lying, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned her-

ον ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον whom<sup>2</sup> loved<sup>1</sup> Jesus, and says to them, They took away the Lord ἐκ τοῦ μνημείου, καὶ οὐκ οἶδμεν ποῦ ἔθηκαν αὐτόν. out of the tomb, and we know not where they laid him. 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο<sup>2</sup> Went<sup>4</sup> forth<sup>2</sup> therefore<sup>1</sup> Peter and the other disciple, and came εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος to the tomb. And<sup>2</sup> ran<sup>1</sup> the<sup>2</sup> two together, and the other μαθητής προέδραμεν τάχιον τοῦ Πέτρον, καὶ ἦλθεν πρῶτος disciple ran forward faster than Peter, and came first εἰς τὸ μνημεῖον, 5 καὶ παρακύνσας βλέπει<sup>2</sup> κείμενα τὰ ὀθόνια,<sup>1</sup> to the tomb, and stooping down he sees lying the linen cloths; οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται οὖν Σίμων Πέτρος ἀκολου- not<sup>2</sup> however<sup>1</sup> he entered. Comes then Simon Peter follow- θῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ing him, and entered into the tomb, and sees the ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς linen cloths lying, and the handkerchief which was upon<sup>2</sup> head αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐν- this, not with the linen cloths lying, but<sup>2</sup> by<sup>1</sup> itself τετυλιγμένον εἰς ἓνα τόπον. 8 τότε οὖν εἰσῆλθεν καὶ ὁ folded<sup>2</sup> up<sup>1</sup> in<sup>2</sup> a<sup>1</sup> place. Then therefore entered also the ἄλλος μαθητής ὁ ἑλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶπεν other disciple who came first to the tomb, and saw καὶ ἔπιστευσεν. 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι and believed; for not yet knew they the scripture, that δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 ἀπήλθον it behoves him from among [the] dead to rise. Went away οὖν πάλιν πρὸς ἑαυτοὺς<sup>2</sup> οἱ μαθηταί. 11 Μαρία<sup>2</sup> δὲ therefore again to their [home] the disciples. But Mary εἰστήκει πρὸς τὸ μνημεῖον<sup>2</sup> κλαίουσα ἔξω.<sup>1</sup> ὥς οὖν stood at the tomb weeping<sup>2</sup> outside.<sup>1</sup> As therefore ἔκλαιεν, παρέκυνσεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀν- she wept, she stooped down into the tomb, and beholds two an- γέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα gels in white sitting, one at the head and one πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13 καὶ<sup>2</sup> at the feet, where was laid the body of Jesus. And λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς, say<sup>2</sup> to<sup>1</sup> her they, Woman, why weepest thou? She says to them, Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν Because they took away my Lord, and I know not where they laid αὐτόν. 14 Καὶ<sup>2</sup> ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ him. And these things having said she turned backward, and θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστίν. Jesus standing, and knew not that Jesus it is. 15 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; <sup>2</sup>Says<sup>2</sup> to<sup>1</sup> her Jesus, Woman, why weepest thou? Whom seekest thou? Ἐκεῖνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστίν, λέγει αὐτῷ, Κύριε, εἰ She thinking that the gardener it is, says to him, Sir, if σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας· καὶ γὰρ thou didst carry off him, tell me where him thou didst lay, and I αὐτόν ἀρῶ. 16 λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στρα- him will take away. Says<sup>2</sup> to<sup>1</sup> her Jesus, Mary. Turn-

<sup>1</sup> ὁ δὲ L. <sup>2</sup> τὰ ὀθόνια κείμενα L. \* + καὶ also TrA. <sup>3</sup> αὐτοὺς TrA. <sup>4</sup> Μαριάμ T. <sup>5</sup> τῷ μνημείῳ GLT:AW <sup>6</sup> ἔξω κλαίουσα TrA; — ἔξω L. <sup>7</sup> καὶ T. <sup>8</sup> καὶ GLT:AW. <sup>9</sup> — ὁ GLT:AW. \* — ὁ LTrA. <sup>10</sup> ἔθηκεν αὐτόν GLT:AW. <sup>11</sup> — ὁ LTrA. <sup>12</sup> Μαριάμ TrA.

φεῖσα ἐκείνη λέγει αὐτῷ<sup>1</sup>, 'Ραββουνί· ὁ λέγεται, διδάσκαλε.  
ing round she says to him, Rabboni, that is to say, Teacher.

17 λέγει αὐτῇ<sup>2</sup> ὁ<sup>3</sup> Ἰησοῦς, Μὴ μου ἅπτου, οὐπω· γὰρ ἀναβέ-  
says to her Jesus, Not me touch, for not yet have I

βηκα πρὸς τὸν πατέρα· μου<sup>4</sup> πορεύου· δὲ πρὸς τοὺς ἀδελφούς  
ascended to my Father; but go to brethren

μου, καὶ εἰπέ<sup>5</sup> αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα· μου καὶ  
my, and say to them, I ascend to my Father and

πατέρα· ὑμῶν, καὶ θεόν· μου καὶ θεόν· ὑμῶν. 18 Ἐρχεται  
your Father, and my God and your God. 18 Mary Magdalene

<sup>m</sup>Μαρία<sup>n</sup> ἡ Μαγδαληνὴ ἡ ἀπαγγέλλουσα<sup>o</sup> τοῖς μαθηταῖς ὅτι  
Mary the Magdalene bringing word to the disciples

ἑώρακεν<sup>p</sup> τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὕσης· οὖν  
she has seen the Lord, and these things he said to her. It being therefore

ὁψίας τῇ· ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ<sup>q</sup> πρῶν<sup>r</sup> σαββάτων, καὶ τῶν  
evening on that day, the first [day] of the week, and the

θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ<sup>s</sup> συνηγμένοι<sup>t</sup>, διὰ  
doors having been shut where were the disciples assembled, through

τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ  
fear of the Jews, came Jesus and stood in the

μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 20 Καὶ ταῦτο εἰπὼν  
midst, and says to them, Peace to you. And this having said

ἔδειξεν<sup>u</sup> αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ<sup>v</sup>. ἔχαρη<sup>w</sup>  
he shewed to them the hands and the side of himself. Rejoiced

σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν  
therefore the disciples having seen the Lord. 21 Said therefore

αὐτοῖς ὁ ὁ Ἰησοῦς<sup>x</sup> πάλιν, Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν<sup>y</sup>  
to them Jesus again, Peace to you: as has sent forth

με<sup>z</sup> ὁ πατήρ, καὶ γὰρ πέμπω· ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν  
me the Father, I also send you. And this having said

ἐνεβύσθησεν, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.  
he breathed into [them], and says to them, Receive [the] Spirit Holy.

23 Ἄν· τινων ἀφήτε τὰς ἁμαρτίας, ἀφίενται<sup>aa</sup> αὐτοῖς·  
of whomsoever ye may remit the sins, they are remitted to them;

ἄν· τινων κρατῆτε, κεκράτηνται. 24 Θωμᾶς· δέ, εἰς ἐκ  
of whomsoever ye may retain, they have been retained. But Thomas, one of

τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε  
the twelve called Didymus, was not with them when

ἦλθεν ὁ<sup>ab</sup> Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,  
came Jesus. 25 Said therefore to him the other disciples,

Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐάν· μὴ ἴδω ἐν  
We have seen the Lord. But he said to them, Unless I see in

ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλων, καὶ βάλω<sup>ac</sup> τὸν δάκτυ-  
his hands the mark of the nails, and put finger

λόν μου<sup>ad</sup> εἰς τὸν τύπον<sup>ae</sup> τῶν ἡλων, καὶ βάλω<sup>af</sup> τὴν χεῖρά· μου<sup>ag</sup>  
my into the mark of the nails, and put my hand

εἰς τὴν πλευρὰν αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας  
into his side, not at all will I believe. And after days

ὀκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'  
eight again were within his disciples, and Thomas with

αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔσθη  
them. Comes Jesus, the doors having been shut, and stood

self, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the

i + Ἐβραϊστὶ in Hebrew [L] TTRa. k — ὁ LTTra. l — μου (read the Father) [L] TTRa.  
m Μαριάμ TTRa. n ἀγγέλλουσα LTTra. o ἑώρακα I have seen TTRa. p — τῶν LTTraV.  
q — συνηγμένοι LTTra. r καὶ (— καὶ T) τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς LTTra. s — ὁ  
Ἰησοῦς (read he said) TTRa [A]. t ἐάν L. u ἀφένονται they have been remitted LTT.  
w — ὁ LTTra. x μου τὸν δάκτυλον T. y τόπον place LT. z μου τὴν χεῖρα TTRa.



midst, and said, Peace  
be unto you. 27 Then  
saith he to Thomas,  
Reach hither thy finger,  
and behold my  
hands; and reach hi-  
ther thy hand, and  
thrust it into my side;  
and be not faithless,  
but believing. 28 And  
Thomas answered and  
said unto him, My  
Lord and my God.  
29 Jesus saith unto  
him, Thomas, because  
thou hast seen me,  
thou hast believed:  
blessed *are* they that  
have not seen, and *yet*  
have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; 31 but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

**εἰς τὸ μέσον** καὶ εἶπεν, **Εἰρήνῃ ὑμῖν.** 27 **Εἰτα λέγει τῷ Θωμᾷ,**  
 in the midst and said, Peace to you. Then he says to Thomas,  
**Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου·** καὶ  
 Bring thy finger hère, and see my hands; and  
**φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου·** καὶ  
 bring thy hand, and put [it] into my side; and  
**μὴ γίνου ἄπιστος, ἀλλὰ πιστός.** 28 **ἌΚα! ἀπεκρίθη** ὁ  
 be not unbelieving, but believing. And answered  
 Θωμᾶς καὶ εἶπεν αὐτῷ, **Ὁ κύριός μου καὶ ὁ θεός μου.** 29 **Λέγει**  
 Thomas and said to him, My Lord and my God. Says  
 αὐτῷ ὁ Ἰησοῦς, **Ὅτι ἑώρακάς με, ὁ Θωμᾶ, πεπίστευκας.**  
 to him Jesus, Because thou hast seen me, Thomas, thou hast believed :  
**μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.**  
 blessed they who have not seen and have believed.

30 Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰη-  
 Many <sup>a</sup>therefore <sup>also</sup> <sup>1</sup>other <sup>2</sup>signs did Je-  
 σοῦς ἐνώπιον τῶν μαθητῶν· αὐτοῦ, <sup>h</sup> ἃ οὐκ ἔστιν γεγραμ-  
 in presence of his disciples, which are not written  
 μένα ἐν τῷ βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται ἵνα  
 in this book; but these have been written that  
 πιστεῦσθε, <sup>h</sup> ὅτι <sup>εἰ</sup> ὁ Ἰησοῦς ἐστίν ὁ χριστὸς ὁ υἱὸς τοῦ  
 ye may believe that Jesus is the Christ the Son  
 θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν <sup>h</sup> ἔχητε ἐν τῷ ὀνόματι  
 of God, and that believing, life ye may have in <sup>2</sup>name  
 αὐτοῦ.  
<sup>1</sup>his.

**XXI.** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and

**21** Μετὰ ταῦτα ἐφάνηρσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς.  
After these things manifested \*himself again Ἰesus  
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνηρσεν δὲ  
to the disciples at the sea of Tiberias. And he manifested  
οὕτως· **2** ᾤσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς  
[himself] thus: There were together Simon Peter, and Thomas  
λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλι-  
called Didymus, and Nathanael from Cana of Gali-  
λαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν  
lee, and the [sons] of Zebedee, and \*others of the disciples  
αὐτοῦ δύο. **3** λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν.  
\*his two. \*Says \*to them \*Simon \*Peter, I go to fish.  
Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. <sup>k</sup> Ἐξήθλον  
They say to him, \*Comeq \*also we with thee. They went forth  
καὶ ἀνέβρισαν εἰς τὸ πλοῖον μεθύθης,<sup>||</sup> καὶ ἐν ἐκείνῃ τῇ  
and went up into the ship immediately, and during that  
νυκτί ἐπίασαν οὐδέν. **4** πρωΐας δὲ ἦδη γενομένης<sup>||</sup> ἔστη ὁ<sup>d</sup>  
night they took nothing. And morning already being come stood  
Ἰησοῦς Ρεῖς<sup>||</sup> τὸν αἰγιαλόν· οὐ μένοι ᾗδεισαν οἱ μαθηταὶ ὅτι  
<sup>s</sup>Iesus on the shore; \*not however \*knew the disciples that  
Ἰησοῦς ἐστιν. **5** λέγει οὖν αὐτοῖς <sup>qo</sup> Ἰησοῦς, Παιδιά, ἵνα  
Jesus it is. \*Says therefore to them Ἰesus, Little children,  
μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. **6** Ὁ δὲ  
any food have ye? They answered him, No. **6** Ὁ δὲ  
εἶπεν· αὐτοῖς, Βάτετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τοῦ δικτύων,  
said to them. Cast to the right side of the ship the net.

a — καὶ GLITRAW. b — ὁ GLITRAW. c [ὁ] Tr. d — Θεωμὰ GLITRAW. e — αὐτοῦ  
(read the disciples) LITRA. f πιστεύετε T. g — ὁ GLITRAW. h + [αἰώνιον] eternal L.  
i — ὁ Ἰησοῦς (read he manifested) A; — ὁ TTR. k + [καὶ] and L. l ἐνέβησαν entered  
GLITRAW. m — εὐθύς LITRA. n γινομένης breaking TTR. o — ὁ LITRA. p ἐπὶ LT.  
q [ὁ Ἰησοῦς] L; [ὁ] Ἰησοῦς Tr; — ὁ TA. r λέγει he says T.

καὶ εὐρήσετε. \*Εβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι  
and ye shall find. They cast therefore, and no longer it to draw  
ἔσχυσαν<sup>1</sup> ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. 7 λέγει οὖν  
were they able from the multitude of the fishes. Says therefore  
ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός  
that disciple whom <sup>1</sup>loved Jesus to Peter, The Lord  
ἐστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,  
it is. Simon <sup>2</sup>therefore Peter, having heard that the Lord it is,  
τὸν ἐπειδύνην διεζώσατο· ἦν γὰρ γυμνός, καὶ ἔβαλεν  
[his] upper garment he girded on, for he was naked, and cast  
ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ  
himself into the sea. And the other disciples in the  
πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἅλλ'<sup>1</sup>  
small ship came, for not were they far from the land, but  
ὥς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν  
somewhere about cubits two hundred, dragging the net  
ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν  
of fishes. When therefore they went up on the land they see  
ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.  
a fire of coals lying and fish lying on [it], and bread.  
10 λέγει αὐτοῖς \*Ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν  
<sup>2</sup>Says <sup>2</sup>to them Jesus, Bring of the fishes which  
ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἴκυσεν τὸ  
ye took just now. Went up Simon Peter, and drew the  
δίκτυον ἔπι τῆς γῆς, μιστὸν ἰχθύων μεγάλων ἑκατὸν  
net to the land, full of fishes a hundred [and]  
<sup>1</sup>πεντηκοντὰ τριῶν· καὶ τοσούτων θντων οὐκ ἐσχίσθη τὸ  
fifty three; and [though] so many there were was not rent the  
δίκτυον. 12 λέγει αὐτοῖς \*Ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.  
net. Says <sup>2</sup>to them Jesus, Come ye, dine.  
οὐδεὶς· ἐδὲ ἔτολμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς  
But none ventured of the disciples to ask him, Thou who  
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν· 13 ἔρχεται οὖν ὁ Ἰησοῦς  
art? knowing that the Lord it is. Comes <sup>2</sup>therefore Jesus  
καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον  
and takes the bread and gives to them, and the fish  
ὁμοίως. 14 τοῦτο ἤδη τρίτον ἐφανέρωθη ὅτι Ἰησοῦς  
in like manner. This [is] now the third time was manifested Jesus  
τοῖς μαθηταῖς αὐτοῦ ἡγερεῖς ἐκ νεκρῶν.  
to his disciples having been raised from among [the] dead.  
15 Ὅτε οὖν ἤρισσαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,  
When therefore they had dined, says <sup>2</sup>to Simon Peter Jesus,  
Σίμων Ἰωνᾶ, ἀγαπᾷς με ἢ πλεῖον τούτων; λέγει αὐτῷ,  
Simon [son] of Jonas, lovest thou me more than these? He saith to him,  
Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,  
Yea, Lord; thou knowest that I have affection for thee. He saith to him,  
Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων  
Feed my lambs. He saith to him again a second time, Simon  
Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας  
[son] of Jonas, lovest thou me? He saith to him, Yea, Lord; thou knowest  
ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ ἱπρόβατά<sup>1</sup>  
that I have affection for thee. He saith to him, Shepherd

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

\* οὐκέτι GLTW.  
γ εἰς τὴν γῆν LITRA.  
c — δε but [Tr]A.  
disciples) LITRAW.  
little sheep T.

<sup>1</sup> Ἰσχυον LITRA. <sup>2</sup> ἅλλα TITRA.  
<sup>3</sup> μεγάλων ἰχθύων L.  
d — οὖν G; — οὖν ὁ LITRA.

<sup>4</sup> [ὁ] Tr. <sup>5</sup> + οὖν therefore TRA.  
<sup>6</sup> πεντηκοντα τριῶν LITR. <sup>7</sup> [ὁ] Tr.  
e — ὁ LITRA. f — αὐτοῦ (read the  
<sup>8</sup> Ἰωάννου John LITR; Ἰωάννου TA. <sup>9</sup> πλεόν LITRA. <sup>10</sup> προβάτια





ΠΡΑΞΕΙΣ ἡ ΤΩΝ ΑΓΙΩΝ ἡ ΑΠΟΣΤΟΛΩΝ.<sup>1</sup>  
ACTS OF THE HOLY APOSTLES.

ΤΟΝ μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ὃ  
The <sup>1</sup>indeed <sup>2</sup>first <sup>3</sup>account I made concerning all things, O  
Θεόφιλε, ὃν ἤρξατο ἰδὲ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,  
Theophilus, which <sup>1</sup>began <sup>2</sup>Jesus both to do and to teach,  
2 ἄχρι ἡς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ  
until the day in which, having given command <sup>2</sup>to <sup>3</sup>the <sup>4</sup>apostles <sup>5</sup>by  
πνεύματος ἁγίου οὓς ἐξελέξατο, <sup>6</sup>ἀνελήφθη. 3 οἷς  
[<sup>7</sup>the] <sup>8</sup>Spirit <sup>9</sup>Holy whom he chose, he was taken up: to whom  
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν  
also he presented himself living after he had suffered, with  
πολλοῖς τεκμηρίοις, δι' ἡμερῶν <sup>1</sup>τεσσαράκοντα ὅπτανόμενος  
many <sup>2</sup>proofs, <sup>3</sup>during <sup>4</sup>days <sup>5</sup>forty being seen  
αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.  
by them, and speaking the things concerning the kingdom of God:  
4 καὶ συναλιζόμενος <sup>1</sup>παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο-  
and being assembled with [him] he charged them from Jeru-  
σαλὲμ μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν  
salem not to depart, but to await the promise  
τοῦ πατρὸς, ἣν ἠκούσατέ μου. 5 ὅτι Ἰωάννης μὲν  
of the Father, which [said he] ye heard of me. For John indeed  
ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ὁ βαπτισθήσεσθε ἐν πνεύμα-  
baptized with water, but ye shall be baptized with [the] <sup>2</sup>Spirit  
τι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν  
<sup>1</sup>Holy <sup>2</sup>not <sup>3</sup>after many <sup>4</sup>days. They indeed therefore  
συνελθόντες <sup>5</sup>ῥηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν  
having come together asked him, saying, Lord, <sup>6</sup>at  
τῷ χρόνῳ τοῦτ' ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;  
[<sup>7</sup>this <sup>8</sup>time <sup>9</sup>restorest <sup>10</sup>thou the kingdom to Israel?  
7 Ἐπεὶν <sup>1</sup>ᾄδ' πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους  
And he said to them, <sup>2</sup>Not <sup>3</sup>yours <sup>4</sup>it is to know times  
ἡ καιρὸς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 8 ἄλλα  
or seasons which the Father placed in his own authority; but  
ἡγήσεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'  
ye will receive power, <sup>2</sup>having <sup>3</sup>come <sup>4</sup>the <sup>5</sup>Holy <sup>6</sup>Spirit upon  
ὑμᾶς, καὶ ἔσεσθε <sup>7</sup>μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν  
you, and ye shall be to me witnesses both in Jerusalem and in  
πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἰσχύοντος  
all <sup>2</sup>Judæa and <sup>3</sup>Samaria and to [the] uttermost part  
τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν  
of the earth. And these things having said, <sup>2</sup>beholding [him] <sup>3</sup>they  
ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν  
he was taken up, and a cloud withdrew him from <sup>4</sup>eyes  
αὐτῶν.

<sup>5</sup>their.

10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου  
And as <sup>2</sup>looking <sup>3</sup>intently <sup>4</sup>they <sup>5</sup>were into the heaven as <sup>6</sup>was going

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

h — ἁγίων G; — τῶν ἁγίων (read of [the]) LITRAW. i — ἀποστόλων T. j — ὁ LITRAW.  
k ἀνελήφθη LITRA. l τεσσαράκοντα LITRA. m αὐτοῖς παρήγγειλεν AW. n Ἰωάννης Tr.  
o ἐν πνεύματι βαπτισθήσεσθε LITRA. p ῥηρώτων LITRA. q — δὲ and TTR. r λήψεσθε  
LITRA. s μου of me LITRAW. t — ἐν [TRA]. v — τῇ A. w Σαμαρίᾳ T.

went up, behold, two men stood by them in white apparel; 11 which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zeotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν ἑσθίῃ  
 'he, 'also, 'behold 'men 'two stood by them in 'apparel  
 λευκῇ, 11 οὗ καὶ εἶπον, "Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἑμ-  
 'white, who also said, Men Galileans, why do ye stand look-  
 βλέποντες" εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς" <sup>11</sup>  
 ing into the heaven? This Jesus who was taken up  
 ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὁν τρόπον  
 from you into the heaven thus will come in the manner  
 ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. 12 Τότε  
 'ye beheld him going into the heaven. Then  
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου  
 they returned to Jerusalem from [the] mount called  
 ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον  
 of Olives, which is near Jerusalem, 'a sabbath's 'being 'distant  
 ὁδόν. 13 Καὶ ὅτε εἰσῆλθον ἠνέβησαν εἰς τὸ ὑπερῶν,  
 journey. And when they had entered they went up to the upper chamber,  
 οὗ ἦσαν καταμένοντες ὅτε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάν-  
 where were staying both Peter and James and John  
 νης" καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ  
 and Andrew, Philip and Thomas, Bartholomew and  
 Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής,  
 Matthew, James [son] of Alphaeus and Simon the Zealot,  
 καὶ Ἰούδας Ἰακώβου. 14 Οὗτοι πάντες ἦσαν προκαρ-  
 and Jude [brother] of James. These all were 'steadfastly  
 τεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν  
 'continuing 'with 'one 'accord in prayer and supplication, 'with [the]  
 γυναιξὶν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ ἑσὺν τοῖς  
 women and Mary the mother of Jesus, and with  
 ἀδελφοῖς αὐτοῦ.  
 his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν  
 And in those days 'having 'stood 'up 'Peter in  
 μέσῳ τῶν μαθητῶν εἶπεν ἦν τε ὁρχος ὀνομάτων  
 [the] midst of the disciples said, ('was 'and [the] 'number 'of 'names  
 ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν ἑξήκοντα.) 16 Ἄνδρες ἀδελφοί, ἔδει  
 'together about a hundred and twenty,) Men brethren, it was neces-  
 πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπεν τὸ  
 sary 'to 'have 'been 'fulfilled 'this 'scripture, which 'spoke 'before 'the  
 πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ  
 'Spirit 'the 'Holy by [the] mouth of David concerning Judas who  
 γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν 17 ὅτι  
 became guide to those who took Jesus; for  
 καθριθμημένος ἦν ὁ σὺν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς  
 numbered he was with us, and obtained a part  
 διακονίας ταύτης. 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον  
 in this service. This [man] indeed then got a field  
 ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηγνῆ γενόμενος  
 out of the reward of unrighteousness, and 'headlong 'having 'fallen  
 ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.  
 burst in [the] midst, and 'gushed 'out 'all 'his 'bowels.

<sup>1</sup> ἐσθίῃσιν (A) λευκαῖς LTTA. <sup>2</sup> εἶπαν LTTA. <sup>3</sup> βλέποντες TTr. <sup>4</sup> ἀναληφθεὶς LTTA. <sup>5</sup> εἰς τὸ ὑπερῶν ἀνέβησαν LTTA. <sup>6</sup> Ἰωάννης (Ἰωάνης Tr) καὶ Ἰάκωβος LTTAW. <sup>7</sup> Ματθαῖος LTTA. <sup>8</sup> — καὶ τῇ δεήσει GLTTAW. <sup>9</sup> Μαρίας TTr. <sup>10</sup> — σὺν LT[Tr]AW. <sup>11</sup> ἀδελφῶν brethren LTTAW. <sup>12</sup> ὥς LTTA. <sup>13</sup> ἐκκοι LTA. <sup>14</sup> — ταύτην (read the scripture) LTT[Tr]AW. <sup>15</sup> Δαβὶδ LTTA; Δαβὶδ GW. <sup>16</sup> — τὸν LTTA. <sup>17</sup> ἐν among GLTTAW. <sup>18</sup> — τοῦ (read a reward) GLTTAW

19<sup>a</sup> καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ,  
 And known it became to all those dwelling in Jerusalem,  
 ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν  
 so that was called that field in their own language  
 Ἀκελδαμά,<sup>1</sup> τούτέστιν<sup>2</sup> χωρίον αἵματος. 20 γέγραπται γὰρ  
 Aceldama; that is, field of blood. For it has been written  
 ἐν βιβλῳ ψαλμῶν, Γεινηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος,  
 in [the] book of Psalms, Let 'become his 'homestead desolate,  
 καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ, Τὴν ἐπισκοπὴν  
 and let there not be [one] dwelling in it; and, 'Oversceership  
 αὐτοῦ ἡ λαβοί<sup>3</sup> ἕτερος. 21 Δεῖ οὖν τῶν συνελθόντων  
 'his 'let 'take 'another. It behooves therefore of those 'consorting  
 ἡμῶν ἀνδρῶν ἐν παντὶ χρόνῳ ἔν<sup>4</sup> ᾧ εἰσῆλθεν καὶ  
 'with 'us 'men during all [the] time in which came in and  
 ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ  
 went out, among us the Lord Jesus, beginning from the  
 βαπτίσματος Ἰωάννου<sup>5</sup> ἕως<sup>6</sup> τῆς ἡμέρας ἧς ἀνελήφθη<sup>7</sup>  
 baptism of John until the day in which he was taken up  
 ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν  
 from us, 'a 'witness 'of 'his 'resurrection. 'to 'become 'with  
 ἡμῖν<sup>8</sup> ἓνα τούτων. 23 Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλού-  
 'us 'one 'of 'these. And they set forth two, Joseph call-  
 μενον Βαρσαβάν,<sup>9</sup> ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν.<sup>10</sup>  
 ed Barsabas, who was surnamed Justus, and Matthias.  
 24 καὶ προσευξάμενοι εἶπον,<sup>11</sup> Σὺ κύριε, καρδιογνώστη  
 And praying they said, Thou Lord, knower of the hearts  
 πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω<sup>12</sup>  
 of all, shew of these two 'one 'which thou didst choose  
 25 λαβεῖν τὸν κλῆρον<sup>13</sup> τῆς διακονίας ταύτης καὶ ἀποστολῆς,  
 to receive the part of this service and apostleship,  
 ἐξ<sup>14</sup> ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον  
 from which 'transgressing 'fell Judas, to go to his 'place  
 τὸν ἴδιον. 26 Καὶ ἔδωκαν κλήρους αὐτῶν,<sup>15</sup> καὶ ἔπεσεν ὁ  
 'own. And they gave 'lots 'their, and 'fell 'the  
 κλῆρος ἐπὶ Ματθίαν,<sup>16</sup> καὶ συγκατεψηφίσθη<sup>17</sup> μετὰ τῶν ἑνδεκα  
 'lot on Matthias, and he was numbered with the eleven  
 ἀποστόλων.  
 apostles.

2 Καὶ ἐν τῷ συμπληροῦσθαι<sup>1</sup> τὴν ἡμέραν τῆς πεντη-  
 And during the accomplishing of the day of Pente-  
 κοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν<sup>2</sup> ἐπὶ τὸ αὐτό. 2 καὶ  
 cost they were all with one accord in the same place. And  
 ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φέρομένης  
 'came 'suddenly out of the heaven a sound as 'rushing  
 πνοῆς βίαιας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν  
 'of 'a 'breath 'violent, and filled 'whole the house where they were  
 καθήμενοι.<sup>3</sup> 3 καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
 sitting. And there appeared to them divided tongues  
 ὡςτε πυρός,<sup>4</sup> ἐκάθισεν τε<sup>5</sup> ἐφ' ἓνα ἕκαστον αὐτῶν. 4 καὶ  
 as of fire, and sat upon 'each of them. And

was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all

1 + ὁ τ. 2 [ἰδίᾳ] TrA.

τττ. 3 τούτ' ἐστὶν GTr.

4 Ἰωάννου Tr.

5 σαββάν TrA.

6 ἓνα GTrA.

7 συν- T.

8 ἐκάθισεν LTr.

9 λαβέτω LTrA.

10 ἀνελήμφθη TrA.

11 εἶπαν LTrA.

12 εἶπαν LTrA.

13 εἶπαν LTrA.

14 πάντες ὁμοῦ all together LTrA.

15 καθεζόμενοι L.

16 ἡ ἐν (read ᾧ in which) LTrA.

17 γενέσθαι LTrA.

18 ὅν ἐξελέγω ἐκ τούτων τῶν δύο

19 αὐτοῖς on them LTrA.

20 καὶ



filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 for these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I

ἐπλήσθησαν ὅσπαντες<sup>1</sup> πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν they were filled<sup>2</sup> all with [the] Spirit Holy, and began to speak ἑτέρας γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου<sup>3</sup> αὐτοῖς ἀποφθεῖν with other tongues, as the Spirit gave to them to utter γέσθαι.<sup>5</sup> Ὡς<sup>4</sup> ἦσαν δὲ ἐν<sup>5</sup> Ἱερουσαλὴμ κατοικοῦντες<sup>6</sup> Ἰουδαῖοι, forth. Now were in Jerusalem dwelling Jews, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. men pious from every nation of those under the heaven. 6 γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος but having arisen the rumour of this, came together the multitude καὶ συνεχύθη<sup>7</sup> ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ and were confounded, because heard one each in his own language λαλοῦντων αὐτῶν. 7 ἐξίσταντο δὲ πάντες<sup>8</sup> καὶ ἐθαύμαζον, speaking them. And were amazed all and wondered, λέγοντες· πρὸς ἀλλήλους, Ὅυκ<sup>9</sup> ἰδοὺ πάντες<sup>10</sup> οὗτοί εἰσιν οἱ saying to one another, Not lo all these are who λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος are speaking Galileans? and how we hear each τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾧ ἐγεννήθημεν, 9 Παρθοὶ καὶ in which we were born, Parthians and Mῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοπο- Medes and Elamites, and those who inhabit Mesopotamίαν, Ἰουδαίαν τε καὶ Καπαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, tania, and Judea and Cappadocia, Pontus and Asia, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς both Phrygia and Pamphylia, Egypt and the parts Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες of Libya which [is] about Cyrene, and the sojourning there, Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, Romans, both Jews and proselytes, Cretans and Arabians, ἀκούομεν λαλοῦντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ we hear speaking them in our own tongues the μεγάλα ταῦ θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ ὀνηρόρουν, great things of God? And were amazed all and were in perplexity, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι<sup>13</sup> τοῦτο εἶναι; one to another saying, What would this be? 13 Ἄτεροι δὲ χλευάζοντες<sup>14</sup> ἔλεγον, Ὅτι γλεύκους μεμεστω- But others mocking said, Of new wine full μένοι εἰσιν. 14 Σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά ἐπήρην they are. But standing up Peter with the eleven lifted up τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, his voice and spoke forth to them, Men Jews, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ὅσπαντες, τοῦτο ὑμῖν and ye who inhabit Jerusalem all, this to you γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς known let be, and give heed to my words: for not as ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστιν γὰρ ὥρα ye take it, these are drunken, for it is [the] hour τρίτῃ τῆς ἡμέρας· 16 ἀλλὰ τοῦτο ἔστιν τὸ εἰρημένον third of the day; but this is that which has been spoken διὰ τοῦ προφήτου β' Ἰωήλ, 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις by the prophet Joel, And it shall be in the last

<sup>1</sup> πάντες LTTA. <sup>2</sup> ἀποφθεῖσθαι αὐτοῖς LTTA W. <sup>3</sup> εἰς T. <sup>4</sup> — πάντες (read they were amazed) [T]A. <sup>5</sup> — πρὸς ἀλλήλους LTTA. <sup>6</sup> Οὐκ LT; Οὐχί T. <sup>7</sup> ἄπαντες LTA. <sup>8</sup> Ἑλαμίται T. <sup>9</sup> διηποροῦντο TTA. <sup>10</sup> θέλει LTT. <sup>11</sup> διαχλευάζοντες GLTTA W. <sup>12</sup> + ὁ LTTA. <sup>13</sup> — Ἰωήλ A. <sup>14</sup> — καὶ A.

ἡμέραις, λέγει ὁ θεός, ἔκχεω ἀπὸ τοῦ πνεύματός μου ἐπὶ  
 days, says God, I will pour out of my Spirit upon  
 πᾶσαν σάρκα, καὶ προφητεῖσουσιν οἱ υἱοὶ ἡμῶν καὶ αἱ θυγα-  
 all flesh; and shall prophesy your sons and "daugh-  
 τères ἡμῶν" καὶ οἱ νεανίσκοι ἡμῶν ὁράσεις ὕψονται, καὶ οἱ  
 ters "your; and your young men visions shall see, and  
 πρεσβύτεροι ἡμῶν ἐνύπνια" ἐνυπνιασθήσονται· 18 "καὶ γε"  
 your elders dreams shall dream; and even  
 ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις  
 upon my bondmen and upon my bondwomen in "days  
 ἐκείναις ἔκχεω ἀπὸ τοῦ πνεύματός μου, καὶ προφητεῖ-  
 "those will I pour out of my Spirit, and they shall pro-  
 σουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα  
 phesy; and I will give wonders in the heaven above and signs  
 ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ." 20 ὁ  
 on the earth below, blood and fire and vapour of smoke. The  
 ἥλιος μεταστροφῆσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα,  
 sun shall be turned into darkness and the moon into blood, be-  
 πρὶν ἢ ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ  
 before come "day "of [the] "Lord "the "great "and  
 ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ  
 "manifest. And it shall be, everyone whoever shall call upon the  
 ὄνομα κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε  
 name of [the] Lord shall be saved. Men Israelites, hear  
 τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ  
 these words: Jesus the Nazarean, a man by  
 τοῦ θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν  
 God set forth to you by works of power and wonders  
 καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν,  
 and signs, which "wrought "by "him "God in "midst "your,  
 καθὼς καὶ αὐτοὶ οἶδατε, 23 τοῦτον τῇ ὀρισμένῃ βουλῇ  
 as also yourselves know: him, "by "the "determinate "counsel  
 καὶ προγνώσει τοῦ θεοῦ ἔκδοτον ὀλαβόντες διὰ ῥχειρῶν  
 "and "foreknowledge "of "God "given "up, having taken by "hands  
 ἀνόμων προσήξαντες ἀνέειλετε. 24 ὃν ὁ θεὸς ἀνέστησεν,  
 "lawless, having crucified ye put to death. Whom God raised up,  
 λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν  
 having loosed the throes of death, inasmuch as it was not possible  
 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Ἐπειδὴ γὰρ λέγει εἰς  
 [for] "to "be "held "him by it; for David "says as to  
 αὐτόν, Ὁ προωράμην τὸν κύριον ἐνώπιόν μου διὰ παντός,  
 him, I foresaw the Lord before me continually,  
 ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο  
 because at my right hand he is, that I may not be shaken. Therefore  
 ἠεὺφράνθη ἡ καρδία μου καὶ ἠγαλλίασατο ἡ γλῶσσά μου·  
 "rejoiced "my "heart and "exulted "my "tongue;  
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἔμπροσθέν σου· 27 ὅτι οὐκ  
 yea more, also my flesh shall rest in hope, for "not  
 ἔγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδον, οὐδὲ δώσεις τὸν  
 "thou "wilt leave my soul in "hades, nor wilt thou give

will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams: 18 and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 because thou wilt not leave my soul in hell, neither wilt

ε ενυπνίους with dreams GLTtrAW. f καίγε GT. g — ἡ LTr. h — τὴν LTrA.  
 i — καὶ ἐπιφανῆ T. k ἐάν TrA. l Ἰσραηλῖται T. m ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ Tr.  
 n — καὶ LTrA. o — λαβόντες LTrA. p χειρὸς hand (read by [the] hand of lawless  
 [ones]) LTrA. q ἀνέειλετε GLTtrAW. r Δανειδ GT. s Προωράμην LTrA.  
 t + μου (read my Lord) T. v διαπαντός GT. w ἠεὺφράνθη LTrAW. x μου ἡ καρδία TrA.  
 y ἐφ LTr. z ἐγκαταλείψεις T. a ᾧδην LTrAW.





χριστοῦ, εἰς ἄφ-σιν ἁμαρτιῶν,<sup>1</sup> καὶ ἑλήψεθε<sup>2</sup> τὴν δωρεάν<sup>3</sup>  
 Christ, for remission of sins, and ye will receive the gift  
 τοῦ ἁγίου πνεύματος. 39 ὑμῖν-γάρ ἐστιν ἡ ἐπαγγελία καὶ  
 of the Holy Spirit. For to you is the promise and  
 τοῖς τέκνοις-ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ἄσους<sup>4</sup> ἄν  
 to your children, and to all those at a distance, as many as  
 προσκαλέσθαι κύριος ὁ θεὸς-ὑμῶν. 40 Ἐτέροις-τε λόγοις  
 may call [the] Lord your God. And with other words  
 πλείουσιν<sup>5</sup> διεμαρτύρετο<sup>6</sup> καὶ παρεκάλει<sup>7</sup> λέγων, Σώθητε ἀπὸ  
 many he earnestly testified and exhorted, saying, Be saved from  
 τῆς γενεᾶς τῆς σκολιᾶς-ταύτης. 41 Οἱ μὲν οὖν ἄσμένως<sup>8</sup>  
 generation this crooked. Those therefore who gladly  
 ἀποδεξάμενοι τὸν λόγον-αὐτοῦ ἐβαπτίσθησαν<sup>9</sup> καὶ προσετέθη-  
 had welcomed his word were baptized; and were added  
 σαν<sup>10</sup> τῇ-ἡμέρᾳ-ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι. 42 Ἦσαν δὲ  
 that day souls about three thousand. And they were  
 προσκαρτεροῦντες<sup>11</sup> τῇ διδαχῇ-τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ  
 steadfastly continuing in the teaching of the apostles and in fellowship,  
 καὶ<sup>12</sup> τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἡγένετο<sup>13</sup>  
 and the breaking of bread and prayers. There came  
 δὲ πᾶσιν ψυχῇ φόβος, πολλὰ τε<sup>14</sup> τέρατα καὶ σημεῖα διὰ  
 and upon every soul fear, and many wonders and signs through  
 τῶν ἀποστόλων ἐγένετο.<sup>15</sup> 44<sup>16</sup> πάντες δὲ οἱ πιστεύοντες<sup>17</sup> ἦσαν  
 the apostles took place. And all who believed were  
 ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ, 45 καὶ τὰ κτήματα  
 together and had all things common, and [their] possessions  
 καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διμερίζον αὐτὰ πᾶσιν,  
 and goods they sold, and divided them to all,  
 καθότι ἄν τις χρεῖαν εἶχεν. 46 καθ' ἡμέραν τε προσκαρ-  
 according as anyone need had. And every day steadfastly  
 τεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλυντές τε κατ' οἶκον  
 continuing with one accord in the temple, and breaking in [their] houses  
 ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι  
 bread, they partook of food with gladness and simplicity  
 καρδίας, 47 αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον  
 of heart, praising God, and having favour with whole  
 τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους  
 the people; and the Lord added those who were being saved  
 καθ' ἡμέραν τῇ ἐκκλησίᾳ.<sup>18</sup>  
 daily to the assembly.

3<sup>19</sup> Ἐπὶ τὸ αὐτὸ ὁ δὲ Πέτρος<sup>20</sup> καὶ Ἰωάννης<sup>21</sup> ἀνέβαινον  
 Together and Peter and John went up  
 εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἑννάτην.<sup>22</sup>  
 into the temple at the hour of prayer, the ninth;  
 2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων  
 and a certain man lame from womb mother's his being  
 ἱεραστάζετο<sup>23</sup> ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ  
 was being carried, whom they placed daily at the door of the  
 ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ  
 temple called Beautiful, to ask alms from

for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear of the apostles, and signs were done by the apostles, and all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

III. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered

γ τῶν ἁμαρτιῶν ὑμῶν of your sins LTTT. \* ἑλήψεθε LTTT. a οὓς whom L. b διεμαρ-  
 τύρατο LTTT. c + αὐτοὺς them LTTT. d — ἀσμένως LTTT. e + ἐν in LTTT[A].  
 f + [ἐν] L. g — καὶ LTTT. h ἐγένετο LTTT. i δὲ T. j + ἐν Jerusalem, φόβος τε  
 ἦν μέγας ἐπὶ πάντας. in Jerusalem, and great fear was upon all. T. k + καὶ (read And  
 all also) T. l πιστεύσαντες T. m — τῇ ἐκκλησίᾳ LTTT. n ἐπὶ τὸ αὐτὸ joined to  
 chapter II. LTTT. o Πέτρος δὲ LTTT. p Ἰωάννης T. q ἐνάτην LTTT. r.



ἐκείνου ἀπολύνει. 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον  
 'he to release [him]. But ye the holy and righteous one  
 ἡρνήσασθε, καὶ ᾔτησασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,  
 denied, and requested a man a murderer to be granted to you,  
 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε\* ὃν ὁ θεὸς ἡγείρεν  
 but the Author of life ye killed, whom God raised up  
 ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ  
 from among [the] dead, whereof we witnesses are: and by  
 τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ  
 faith in his name this [man] whom ye behold and  
 οἴδατε ἰσπερώσεν τὸ ὄνομα αὐτοῦ\* καὶ ἡ πίστις ἣ δι'  
 know made strong this name; and the faith which [is] by  
 αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων  
 him gave to him this complete soundness before all  
 ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,  
 of you. And now, brethren, I know that in ignorance ye acted,  
 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν 18 ὁ δὲ θεὸς ἃ προκατήγγειλεν  
 as also your rulers; but God what before announced  
 διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ\* παθεῖν  
 by [the] mouth of all his prophets [that] should suffer  
 τὸν χριστόν, ἐπλήρωσεν οὕτως. 19 μετανοήσατε οὖν καὶ  
 'the Christ, he fulfilled thus. Repent therefore and  
 ἐπιστρέψατε, ἵνα ἐξαιρεθῇται ὑμῶν τὰς ἁμαρτίας, ὅπως  
 be converted, for the blotting out of your sins, so that  
 ἂν ἐλθῶσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,  
 may come times of refreshing from [the] presence of the Lord,  
 20 καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν, Ἰησοῦν  
 and [that] he may send him who was before proclaimed to you, Jesus  
 χριστόν, 21 ὃν δεῖ οὐρανὸν μὲν δεξασθαι ἄχρι χρόνων  
 Christ, whom must heaven indeed receive till times  
 ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ  
 of restoration of all things, of which spoke God by [the]  
 στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.  
 mouth of all holy his prophets from of old.  
 22 Ὁ Μωσῆς μὲν γὰρ ἔπρος τοὺς πατέρας εἶπεν, ὅτι  
 Moses indeed for to the fathers said,  
 προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ  
 A prophet to you will raise up [the] Lord God your from among  
 τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα  
 your brethren, like me: him shall ye hear in all things  
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ πᾶσα ψυχὴ  
 whatsoever he may say to you. And it shall be [that] every soul  
 ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου βέβηλοθρευθήσεται  
 which may not hear that prophet shall be destroyed  
 ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ  
 from among the people. And indeed all the prophets from  
 Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ πρακατήγ-  
 Samuel and those subsequent, as many as spoke also before an-  
 γειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν  
 nounced these days. Ye are sons of the prophets  
 καὶ τῆς διαθήκης ἧς ἐδιέθετο ὁ θεὸς πρὸς τοὺς πατέρας  
 and of the covenant which appointed God to fathers

go. 14 But ye deputed the Holy One and the Just, and desired a murderer to be granted unto you; 15 and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 and he shall send Jesus Christ, which before was preached unto you: 21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto

\* — αὐτοῦ (read the prophets) LITRA. P + αὐτοῦ (read his Christ) LITRAW. ὁ πρὸς T.  
 \* προκεκηρυγμένον was foreordained GLITRAW. \* χριστόν Ἰησοῦν LITRA. \* τῶν (omit all)  
 GLITRAW. \* ἀπ' αἰῶνος αὐτοῦ προφητῶν LITRA. \* Μωϋσῆς GLITRAW. \* — γὰρ GLITRAW.  
 \* — πρὸς τοὺς πατέρας LITRA. \* ἡμῶν OUR T. \* ἐάν T.A. \* ἐβέβηλοθρευθήσεται LITRA.  
 \* κατήγγειλαν announced GLITRAW. \* + οἱ the GLITRAW. \* ὁ θεὸς διέθετο L.



Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

<sup>1</sup>ἡμῶν,<sup>2</sup> λέγων πρὸς Ἀβραάμ, Καὶ <sup>3</sup>τῷ σπέρματί σου ἐνευλό-  
our, saying to Abraham, And in thy seed shall be  
γῆθῆσονται πᾶσαι αἱ πατρίαι τῆς γῆς. 26 ὑμῖν πρῶτον  
blessed all the families of the earth. To you first  
<sup>4</sup>ὁ θεὸς ἀναστήσας<sup>5</sup> τὸν παῖδα αὐτοῦ Ἰησοῦν,<sup>6</sup> ἀπέστειλεν  
God, having raised up his servant Jesus, sent  
αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ  
him, blessing you in turning each, from  
τῶν πονηριῶν<sup>7</sup> ὑμῶν.<sup>8</sup>  
wickedness your.

IV. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4 Λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπίστησαν αὐτοῖς  
And as <sup>1</sup>were speaking they to the people, came upon them  
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,  
the priests and captain of the temple and the Sadducees,  
2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ  
being distressed because <sup>2</sup>teach <sup>3</sup>they the people, and  
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ  
announce in Jesus the resurrection which [is] from among  
νεκρῶν. 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο<sup>4</sup>  
[the] dead; and they laid on them hands and put  
εἰς τήρησιν εἰς τὴν αὔριον<sup>5</sup> ἦν γὰρ ἑσπέρα ἤδη.  
[them] in hold till the morrow; for it was evening already.  
4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν,  
But many of those who had heard the word believed,  
καὶ ἐγένεθη<sup>6</sup> αὐτῶν ἀριθμὸς ὡσεὶ<sup>7</sup> χιλιάδες πέντε.  
and <sup>6</sup>became <sup>7</sup>the number of the men about thousand five.

5 And it came to pass on the morrow, when they were gathered together their rulers, and elders, and scribes, 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 if we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν  
And it came to pass on the morrow were gathered together their  
τοὺς ἀρχοντας καὶ ὁ πρεσβυτέρους καὶ ὁ γραμματεῖς<sup>1</sup> εἰς<sup>2</sup> Ἱε-  
rulers and elders and scribes at Je-  
ρουσαλὴμ, 6 καὶ <sup>3</sup>Ἄνναν τὸν ἀρχιερεᾶ καὶ Καϊάφαν καὶ  
and Annas the high priest and Caiaphas and  
Ἰωάννην καὶ Ἀλέξανδρον,<sup>4</sup> καὶ ὅσοι ἦσαν ἐκ γένους  
John and Alexander, and as many as were of family  
ἀρχιερατικοῦ. 7 καὶ στήσαντες αὐτοὺς ἐν τῷ<sup>5</sup> μέσῳ ἐπυν-  
high-priestly. And having placed them in the midst they  
θάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι<sup>6</sup> ἐποιήσατε  
inquired, In what power or in what name did  
τοῦτο<sup>7</sup> ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου  
this ye? Then Peter, filled with [the] Spirit Holy,  
εἶπεν πρὸς αὐτοὺς, Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι  
said to them, Rulers of the people and elders  
τοῦ Ἰσραὴλ,<sup>9</sup> 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ  
of Israel, If we this day are examined as to a good work  
ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος ὥσωςται,<sup>10</sup> 10 γνωστὸν  
[to the] infirm man, by what he has been cured, known  
ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ  
be it to all you and to all the people of Israel, that in the  
ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυ-  
name of Jesus Christ the Nazarean, whom ye cruci-  
ρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ  
fied, whom God raised from among [the] dead, by him

<sup>1</sup> ὑμῶν your TR.  
<sup>2</sup> αὐτῶν their L.  
<sup>3</sup> οὐ τὸν LITR.  
<sup>4</sup> Ἀλέξανδρος LITR.  
<sup>5</sup> ὥσωςται T.

<sup>6</sup> ἐν GLITR.W.

<sup>7</sup> αὐτοὺς them W.

<sup>8</sup> ἐν LITR.W.

<sup>9</sup> — τῷ G[A].

<sup>10</sup> ἀναστήσας ὁ θεὸς TA.

<sup>11</sup> — ὁ LT[TR].A.

<sup>12</sup> Ἰησοῦν GLITR.A.

<sup>13</sup> ὡς LITR.A.; — ὡσεὶ T.

<sup>14</sup> Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ  
<sup>15</sup> τοῦτο ἐποιήσατε T.

<sup>16</sup> — τοῦ Ἰσραὴλ LITR[A].

οὗτος παρέστηκεν ἐνώπιον ἡμῶν ὑγίς. 11. οὗτός ἐστιν ὁ  
 this [man] stands before you sound, This is the  
 λιθος ὁ ἐξουθενηθεὶς ὑφ' ἡμῶν τῶν οἰκοδομούντων,<sup>1</sup>  
 a stone which has been set at nought by you the builders,  
 ὁ γεγόμενος εἰς κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν  
 which is become head of [the] corner. And there is  
 ἐν ἄλλῃ οὐδενὴ ἡ σωτηρία· οὐτε γὰρ ὄνομα ἔστιν ἕτερον  
 in <sup>2</sup>other <sup>1</sup>no one salvation, for neither <sup>3</sup>name <sup>4</sup>is <sup>2</sup>there <sup>5</sup>another  
 ὑπὸ τῶν οὐρανῶν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ  
 under the heaven which has been given among men, by which  
 δεῖ σωθῆναι ἡμᾶς.  
<sup>2</sup>must <sup>3</sup>be <sup>4</sup>saved <sup>5</sup>we.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάν-  
 But seeing the <sup>2</sup>of <sup>3</sup>Peter <sup>4</sup>boldness and of John,  
 νου,<sup>1</sup> καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσιν  
 and <sup>2</sup>having perceived that <sup>3</sup>men <sup>4</sup>unlettered <sup>5</sup>they <sup>6</sup>are  
 καὶ ἰδιῶται, ἱθαῦμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ  
 and uneducated, they wondered, and they recognized them that with  
 Ἰησοῦ ἦσαν. 14 τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς  
 Jesus they were. But <sup>2</sup>the <sup>3</sup>man <sup>4</sup>beholding <sup>5</sup>with <sup>6</sup>them  
 ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. 15 κελεύ-  
<sup>7</sup>standing who had been healed, nothing they had to gainsay. <sup>8</sup>Having  
 σαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν <sup>9</sup>συνέβαλον<sup>10</sup>  
<sup>2</sup>commanded <sup>3</sup>but them outside the sanhedrim to go they conferred  
 πρὸς ἀλλήλους, 16 λέγοντες, Τί ποιήσομεν<sup>11</sup> τοῖς ἀνθρώ-  
 with one another, saying, What shall we do to <sup>2</sup>men  
 ποιε τοῦτους; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν  
<sup>3</sup>these? for that indeed a known sign has come to pass

δὲ αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,  
 through them, <sup>2</sup>to <sup>3</sup>all <sup>4</sup>those <sup>5</sup>inhabiting <sup>6</sup>Jerusalem [<sup>7</sup>is] <sup>8</sup>manifest,  
 καὶ οὐ δυνάμεθα ἀρνήσασθαι.<sup>12</sup> 17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον  
 and we are unable to deny [it]. But that not further  
 διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ<sup>13</sup> ἀπειλησόμεθα αὐτοῖς  
 it may spread among the people, with a threat let us threaten them  
 μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ, μηκενὶ ἀνθρώπων.  
 no longer to speak in this name to any <sup>2</sup>man.  
 (to, to no)

18 Καὶ κατέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς<sup>14</sup> τὸ καθόλου  
 And having called them they charged them <sup>2</sup>at <sup>3</sup>all  
 μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.  
<sup>4</sup>not to speak nor to teach in the name of Jesus.

19 ὁ δὲ Πέτρος καὶ Ἰωάννης<sup>15</sup> ἀποκριθέντες ἡπρὸς αὐτοὺς  
 But Peter and John answering to them  
 εἶπον,<sup>16</sup> Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ἡμῶν ἀκοῦειν  
 said, Whether right it is before God <sup>2</sup>to <sup>3</sup>you <sup>4</sup>to <sup>5</sup>listen  
 μᾶλλον ἢ τοῦ θεοῦ κρίνατε. 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἂ  
 rather than God, judge ye; <sup>3</sup>cannot for <sup>4</sup>we <sup>5</sup>what  
 εἶδομεν<sup>17</sup> καὶ ἠκούσαμεν<sup>18</sup> μὴ λαλεῖν. 21 Οἱ δὲ προσπαύει-  
<sup>7</sup>we <sup>8</sup>saw <sup>9</sup>and <sup>10</sup>heard <sup>11</sup>but they <sup>12</sup>speak. But they having further  
 σάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολά-  
<sup>13</sup>threatened let <sup>14</sup>go <sup>15</sup>them, nothing <sup>16</sup>finding as to how they might  
 σκωτα αὐτοὺς διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον  
 punish them on account of the people, because all were glorifying

man stand here before you whole. <sup>11</sup>This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup>Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup>And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup>But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup>saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem: and we cannot deny it. <sup>17</sup>But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup>And they called them, and commanded them not to speak at all nor teach in the name of Jesus. <sup>19</sup>But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup>For we cannot but speak the things which we have seen and heard. <sup>21</sup>So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that

<sup>1</sup> οἰκοδομῶν LITtr.

<sup>2</sup> οὐδὲ LITtr.

<sup>3</sup> Ἰωάνων Tr.

<sup>4</sup> τε and LITtr. A. <sup>5</sup> συνέβαλον

LITtr. <sup>6</sup> ποιήσωμεν should we do TTr.

<sup>7</sup> ἀρνεῖσθαι LITtr.

<sup>8</sup> ἀπειλῇ LITtr. A.

<sup>9</sup> αὐτοῖς (read [them]) LITtr.

<sup>10</sup> τὸ LITtr.

<sup>11</sup> Ἰωάννης Tr.

<sup>12</sup> εἶπον (εἶπαν Tr) πρὸς

αὐτοῦς LITtr.

<sup>13</sup> εἰδόμεν LITtr.

which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

τὸν θεὸν ἐπὶ τῷ γεγονότι. 22 ἐτῶν γὰρ ἦν  
God for that which has taken place; for years [old] was  
πλειόνων ἡ τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἔγενόνη  
above forty the man on whom had taken place

τὸ σημεῖον τοῦτο τῆς ἰάσεως.  
this sign of healing.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them: 25 who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 for to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24 οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν θεόν, καὶ εἶπον, Ὁ ἐσπота, σὺ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπὼν, Ἰνατί ἐφύραζαν ἔθνη, καὶ thy servant didst say, Why did rage haughtily nations, and λαοὶ ἐμελέτησαν κενά; 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. 27 Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, 28 τοῦσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισεν γενέσθαι. 29 καὶ τὰ νῦν, κύριε, ᾤψιδε ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δός τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, 30 ἐν τῇ χεὶρά σου ἐκτείνειν ἵνα εἰς ἱάσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. 31 Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες ὑπνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

32 And the multitude of them that believed were of one

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία  
And of the multitude of those that believed were the heart

ἡ τεσσαράκοντα LTTA. ἡ γέγονε LTTA. ἡ εἶπαν LTTA. ἡ — ὁ θεός (read he who) LTTA[A]. ὁ οὗ πατρός ἡμῶν διὰ πνεύματος ἁγίου στόματος who by [the] Holy Spirit by [the] mouth of our father LTTA. Δαυίδ LTTA; Δαυίδ GW. ἡ — τοῦ GLTTAW. ἡ Ἰνα τί LTTAW. ἡ + ἐν τῇ πόλει ταύτῃ in this city GLTTAW. ἡ Πειλάτος T. ἡ — σου LTTA. ἡ ἔψιδε L. ἡ — σου (read [thy]) LTTA. ἡ [σε] A. ἡ τοῦ ἁγίου πνεύματος LTTAW. ἡ — ἡ LTTA.



καὶ ἡ<sup>a</sup> ψυχὴ μίᾱ<sup>b</sup> καὶ οὐδὲ<sup>c</sup> εἰς τι τῶν ὑπαρ-  
 and the soul one, and not one anything of that which pos-  
 sessedτων αὐτῷ ἔλεγεν ἰδιον εἶναι, ἀλλ' ἦν αὐτοῖς ὅλα<sup>d</sup> πάντα<sup>e</sup>  
 'he said 'his own was, 'but 'were 'to 'them 'all 'things  
 κοινά. 33 καὶ μέγαλ<sup>f</sup>ρ δυνάμει<sup>g</sup> ἀπεδίδουν τὸ μαρτύριον  
 common: And with great power 'gave testimony  
 οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε  
 the apostles of the resurrection of the Lord Jesus, and grace  
 μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής τις  
 great was upon all them. For neither in want anyone  
 ὑπῆρχεν<sup>h</sup> ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν  
 'was among them; for as many as owners of estates or houses  
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-  
 were, selling [them] brought the values of those sold,  
 σκομένων, 35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-  
 and laid [them] at the feet of the apos-  
 στόλων· ὁ δὲ διδοτο<sup>i</sup> δὲ ἐκάστῳ καθότι αὐν τις χρεῖαν  
 tles; and distribution was made to each according as anyone need  
 εἶχεν.  
 'had.

36 Ἰωσῆς<sup>j</sup> δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν απο-  
 And Joses who was surnamed Barnabas by the apos-  
 στόλων, ὅς ἐστιν μεθερμηνεύμενον, υἱὸς παρακλήσεως,  
 tles (which is, being interpreted, Son of consolation),  
 κ<sup>k</sup> Δευτίης, Κύριος τῷ γενεῖ, 37 ὑπάρχοντος αὐτῷ ἀγροῦ,  
 a Levite, a Cypriot by birth, having land,  
 πωλήσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν<sup>l</sup> παρὰ τοὺς πόδας  
 having sold [it] brought the money and laid [it] at the feet  
 τῶν ἀποστόλων 5 Ἀνῆρ δὲ τις Ἀνανίας ὀνόματι,  
 of the apostles. But 'man 'a certain, Ananias by name,  
 σὺν Σαπφείρῃ<sup>m</sup> τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα, 2 καὶ  
 with Sapphira his wife, sold a possession, and  
 ἐννοσίσατο ἀπὸ τῆς τιμῆς, ὅσιν ἐδύνατο<sup>n</sup> καὶ τῆς γυναικὸς  
 kept back from the value, being aware of [it] also 'wife  
 αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν  
 'his, and having brought a certain part 'at 'the 'feet 'of 'the  
 ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ Πέτρος, Ἀνανία, διὰ τί<sup>o</sup>  
 apostles 'laid [it]. But said Peter, Ananias, why  
 ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαι σε τὸ  
 did fill 'Satan thy heart, 'to 'lie 'to [for] 'thee the  
 πνεῦμα τὸ ἅγιον, καὶ νοσφίσεσθαι ἀπὸ τῆς τιμῆς τοῦ  
 Spirit the Holy, and to keep back from the value of the  
 χωρίου; 4 οὐχὶ μένον σοὶ ἔμενεν; καὶ πρᾶθῃ  
 estate? 'Not 'remaining 'to 'thee 'did 'it remain? and having been sold,  
 ἐν τῇ σὴ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ  
 in thine own authority was it [not]? why didst thou purpose in  
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ  
 thy heart this thing? Thou didst not lie to men, but  
 τῷ θεῷ. 5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τοῦτους, πέσων  
 to God. And 'hearing 'Ananias these words, falling down

heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, 37 having land, sold it, and brought the money, and laid it at the apostles' feet. V. But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell

a — ἡ LITTA. b οὐδ' E. c πάντα L. d δυνάμει μεγάλη LITTA. e τοῦ κυρίου Ἰησοῦ [χριστοῦ] Christ τῆς ἀναστάσεως L; τῆς ἀναστάσεως Ἰησοῦ χριστοῦ τοῦ κυρίου T. f ἦν LITTA. g διεδίδετο LITTA. h Ἰωσήφ Joseph LITTA. i ἀπὸ LITTA. j Δευτίης T. k πρὸς T. l ὀνόματι Ἀνανίας L. m Σαπφείρα LITTA. n συνειδύης LITTA. o — αὐτοῦ (read [his]) LITTA. p + ὁ LITTA. q + ὁ LITTA. r διὰ τί LITTA. s + [σε] these (to keep back) A. t + ὁ LITTA.



17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,  
And having risen up the high priest and all those with him,  
ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ὀργῆς,  
which is [the] sect of the Sadducees, were filled with anger,  
18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ  
and laid their hands on the apostles and  
ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 ἄγγελος δὲ κυρίου  
put them in [the] hold public. But an angel of [the] Lord  
διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς,  
during the night opened the doors of the prison,  
ἐξαγαγόν τε αὐτοὺς εἶπεν, 20 Πορεύεσθε, καὶ σταθίντες  
and having brought out them said, Go ye, and standing  
λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς  
speak in the temple to the people all the words of life  
ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ  
this. And having heard they entered at the dawn into the  
ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ  
temple, and were teaching. But having come the high priest and those  
σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερον-  
with him, they called together the sanhedrim and all the elder-  
σίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτῆριον  
hood of the sons of Israel, and sent to the prison  
ἀχθῆναι αὐτούς. 22 οἱ δὲ ὁππότε παραγενόμενοι οὐχ  
to have them brought. But the officers having come not  
εἶρον αὐτοὺς ἐν τῇ φυλακῇ ἀναστρέψαντες δὲ ἀπήγγειλαν,  
did find them in the prison; and having returned they reported,  
23 λέγοντες, "Ὅτι τὸ μὲν δεσμοτῆριον εὗρομεν κεκλεισ-  
saying, The indeed prison we found shut  
μένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἕξω ἐστῶτας  
with all security, and the keepers without standing  
πρὸ τῶν θυρῶν ἀνοίξαντες δὲ, ἕσω οὐδένα εὗρομεν.  
before the doors; but having opened, within no one we found.  
24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ  
And when they heard these words both the priest and  
ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς διηπόρουν περὶ  
the captain of the temple and the chief priests were perplexed concerning  
αὐτῶν, τί ἀν-γένοιτο τοῦτο. 25 παραγενόμενος δὲ τις  
them, what might be this. But having come a certain one  
ἀπήγγειλεν αὐτοῖς λέγων, "Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε  
reported to them, saying, Lo, the men whom ye put  
ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν  
in the prison are in the temple standing and teaching the  
λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις  
people. Then having gone the captain with the officers  
ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν,  
brought them, not with violence, for they feared the people,  
ἵνα μὴ λιθασθῶσιν. 27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν  
that they might not be stoned. And having brought them they set  
ἐν τῷ συνέδριῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς,  
[them] in the sanhedrim. And asked them the high priest,  
28 λέγων, "Οὐκ ἔστιν ἀπαγγέλλαντες ὑμῖν μὴ διδάσ-  
saying, Not by a charge did we charge you not to teach

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 and laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 saying, Did not we straitly command you that ye should not teach in

1 — αὐτὸν LITTA. W. — τῆς LITTA.

ὑπέρτα LITTA.

καὶ οὐ LITTA.

stoned) LITTA.]

— μὲν LITTA. W.

— λέγων GLITTA. W.

— ἤγεν T.

— Οὐ (read We did charge you by a charge, &c.) LITTA.

— ἀνοίξας having opened π.

— ἕξω GLITTA. W.

— ἐπὶ LITTA.

— ἵνα (read lest they should be

οὐ παραγενόμενοι.

— ἱερεὺς

— ἵνα (read lest they should be

— ἵνα (read lest they should be



this name? and, be hold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them. 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this

κειν ἐπὶ τῷ ὀνόματι τοῦ τῷ; καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἔπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τοῦτον. 29 Ἀποκριθεὶς δὲ τὸ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· 31 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσεν τῇ δεξιᾷ αὐτοῦ, ὁ δὲ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32 καὶ ἡμεῖς ἔσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα ὁ δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἄνελεῖν αὐτούς. 34 ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ· 35 τοὺς ἀποστόλους ποιῆσαι, 35 εἰπέν τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις· τοῖς τί μέλλετε πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἐαυτόν, ὃν προσεκολλήθη ἀριθμὸς ἀνδρῶν, ὥσει τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ἱκανόν ὅπισω αὐτοῦ· κἀκείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἴσατε αὐτούς· ὅτι ἐάν ᾗ ἐξ ἀνθρώπων ἡ βουλή αὐτῇ ἢ

\* —; LITTA. Y — ὁ LITTA. 2 εἶπαν LITTA. 3 + τοῦ T. 4 ἐν αὐτῷ μάρτυρες εἰσιν L; — αὐτοῦ TIT. 5 — δὲ LITTA. 6 εβούλοντο resolved LIT. 7 — τι LITTA. 8 τοὺς ἀνθρώπους the men LITTA. 9 Ἰσραηλίται T. 10 προσεκληθὲ ἀνδρῶν ἀριθμὸς ὡς LITTA. 11 — ἱκανόν LITTA. 12 ἀφετε LITTA.

τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε αὐτό, μήποτε καὶ θεομάχοι εὐρέθητε. 40 Ἐπέσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλάν. μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἁγίασμα θῆναι. 42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν χριστόν.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, "Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις. 3 ἐπισκέψασθε ἑαυτοὺς, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις πνεύματος· ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκατεργήσομεν. 5 Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας. 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 καὶ ὁ λόγος τοῦ θεοῦ

work be of men, it will come to nought; 39 but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

VI. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased;

<sup>1</sup> οὐ δύνησθε ye will not be able LTR.

<sup>2</sup> αὐτούς them GLTTR.

<sup>3</sup> — αὐτοὺς (read

[them]) TTR. <sup>4</sup> — αὐτοῦ GLTTRAW; κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος LTR.

<sup>5</sup> τὸν

χριστὸν Ἰησοῦν LTR.

<sup>6</sup> εἶπαν LTR.

<sup>7</sup> δη indeed L; δέ but T.

<sup>8</sup> — ἀδελφοί L.

<sup>9</sup> — ἁγίου GLTTR.

<sup>10</sup> καταστήσωμεν we may appoint EW.

<sup>11</sup> πλήρης L.

and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ἠύξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.  
increased, and 'was multiplied 'the "number" of the "disciples in Jerusalem exceedingly, and a great multitude of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spoke. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

8 Στέφανος δὲ πλήρης ἰστίως<sup>h</sup> καὶ δυνάμει<sup>h</sup> ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, ἰσζητοῦντες τῷ Στεφάνῳ. 10 καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 τότε ὑπέβαλον ἄνδρας, λέγοντας, "Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν. 12 Συνέκρινον αὐτὸν ἐν τῷ συνέδριον, 13 ἔστησαν τε μάρτυρας ψευδεῖς, λέγοντας, "Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν" κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, "Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλίψει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωσῆς. 15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἔβαντες οἱ καθήμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἀγγέλου.  
And Stephen, full of faith and power, wrought wonders and "signs great among the people. And arose certain of those of the synagogue called the Libertines, and of Cyrenians, and of Alexandrians, and of those from Cilicia and of Cyrenians, and of Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke. Then they suborned men, saying, We have heard him speaking blasphemous words against Moses, and God. They stirred up the people and the elders and the scribes, and came upon him, and brought him, and brought him to the sanhedrim, and they set witnesses false, saying, This man does not cease words blasphemous against this holy law: speaking against place holy this and the law; we have heard him saying, That Jesus the Nazarean this will destroy this place, and will change the customs which delivered to us Moses. And looking intently on him all who sat in the sanhedrim saw his face as [the] face of an angel.

VII. Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy country, and from thy kindred, and

7 Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει; 2 Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσopotamίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ εἶπεν πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας  
And 'said the "high priest, "Then these "things "so "are? 2 "O δὲ ἔφη, Men brethren and fathers, hearken. The God of glory appeared to our father Abraham being in Mesopotamia, before he dwelt in Charran, and said to him, Go out from thy land and from thy kindred

<sup>h</sup> χάριτος of grace GLTtrAW. <sup>i</sup> τῶν λεγομένων τ. <sup>—</sup> καὶ Ἀσίας L. <sup>h</sup> συνζητοῦντες LTrA. <sup>b</sup> Μωσῆν GLTtrAW. <sup>c</sup> βλάσφημα GLTtrAW; λαλῶν ῥήματα TTr. <sup>d</sup> τούτου (read the holy place) GLTtrAW. <sup>e</sup> πάντες LTrA. <sup>f</sup> εἶδαν Tr. <sup>g</sup> — ἄρα LTr[A].

<sup>b</sup> — ἔχει (read [are]) W. <sup>i</sup> — εκ [L]Tr[A].



σου, και δεῦρο εἰς<sup>k</sup> γῆν ἣν ἂν σοι δείξω. 4 Τότε ἐξελθὼν  
 'thy and come into land which to thee I will shew. Then 'going out  
 ἐκ γῆς Χαλδαίων, κατοίκησεν ἐν<sup>h</sup> Χαράαν, κακεῖθεν  
 from [the] land of Chaldeans, he dwelt in Charran, and thence  
 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετέκισεν αὐτὸν εἰς  
 after 'died 'his 'father, he removed him into  
 τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 καὶ οὐκ  
 this land in which ye now dwell. And 'not  
 ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·  
 'he 'did give to him an inheritance in it, not even a foot's tread;  
 καὶ ἐπηγγείλατο αὐτῷ δοῦναι<sup>l</sup> εἰς κατάσχεσιν αὐτήν, καὶ  
 and promised to him to give 'for 'a 'possession 'it, and  
 τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.  
 to his seed after him, there not being to him a child.  
 6 ἐλάλησεν δὲ οὕτως ὁ θεός, "Οτι ἔσται τὸ σπέρμα αὐτοῦ  
 And 'spoke 'thus 'God: That 'shall 'be 'his 'seed  
 πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ  
 a sojourner in a 'land 'strange, and they will enslave it  
 κακῶσουσιν ἐτη τετρακόσια. 7 καὶ τὸ ἔθνος ᾧ<sup>h</sup> ἂν<sup>h</sup>  
 ill-treat [it] 'years 'four 'hundred; and the nation to which  
 ὁ δουλεύσων, κρινῶ ἐγώ, Πείπεν ὁ θεός· καὶ μετὰ  
 they may be in bondage will 'judge 'I, said God; and after  
 ταῦτα ἐξελεύσονται καὶ λατρεύσουσιν μοι ἐν τῇ τόπῳ  
 these things they shall come forth and serve me in 'place  
 τούτῳ. 8 καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 'this. And he gave to him a covenant of circumcision; and thus  
 ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ  
 he begat Isaac, and circumcised him the 'day  
 ὀγδόῃ· καὶ 9<sup>o</sup> Ἰσαάκ τὸν Ἰακώβ, καὶ 9<sup>o</sup> Ἰακώβ τοὺς  
 'eighth; and Isaac [begat] Jacob, and 'Jacob the  
 δώδεκα πατριάρχας. 9 καὶ οἱ πατρίρχαι ζηλώσαντες τὸν  
 twelve patriarchs. And the patriarchs, envying  
 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεός μετ'  
 Joseph, sold [him] into Egypt. And 'was 'God with  
 αὐτοῦ, 10 καὶ ἔξελετο<sup>h</sup> αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,  
 him, and delivered him out of all his tribulations,  
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἔναντιόν<sup>h</sup> Φαραῶ βασι-  
 and gave him favour and wisdom before Pharaoh king  
 λέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπ-  
 of Egypt, and he appointed him ruler over Egypt  
 τον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθεν δὲ λιμός ἐφ' ὅλην  
 and 'whole 'his house. But 'came 'a 'famine upon 'whole  
 τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ  
 'the land of Egypt and Canaan, and 'tribulation 'great, and  
 οὐχ<sup>h</sup> εὕρισκον<sup>h</sup> χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ  
 'did 'not 'find 'sustenance 'our 'fathers. But 'having 'heard  
 Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἔξαπέστειλεν τοὺς πατέρας  
 'Jacob 'was 'corn in Egypt, sent forth 'fathers  
 ἡμῶν πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ ἡγενηρώρισθη<sup>h</sup> Ἰωσήφ  
 'our first; and at the second time was made known Joseph  
 τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος  
 to his brethren, and 'known 'became to Pharaoh the family

come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, nor so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pha-

<sup>k</sup> + τὴν the LITTAW.  
 him w. <sup>h</sup> ἂν LIT.

LITTAW. <sup>q</sup> — ὁ LITTA.

<sup>v</sup> Αἴγυπτον (read over all Egypt) LITTA.

<sup>z</sup> ἡγενηρώρισθη Tr.

<sup>l</sup> δοῦναι αὐτῷ LITTA; δοῦναι αὐτὴν to give it w.

<sup>o</sup> δουλεύουσιν they will be in bondage TTA.

<sup>r</sup> ἐξέλετο GLITTAW.

<sup>w</sup> ἡύρισκον Tr.

<sup>h</sup> ἐναντι T.

<sup>t</sup> + ἐφ' over T.

<sup>m</sup> αὐτῷ to

<sup>p</sup> ὁ θεός εἶπεν

<sup>u</sup> αὐτῷ to

<sup>v</sup> αὐτῷ to

<sup>w</sup> αὐτῷ to

<sup>x</sup> αὐτῷ to



26 τῇ<sup>2</sup> τε<sup>2</sup> ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ  
 And on the following day he appeared to those who were contending, and  
<sup>2</sup>συνήλθεν<sup>1</sup> αὐτοὺς εἰς εἰρήνην, εἰπών, Ἀδελφοί ἴστε  
 urged them to peace, saying, Men brethren are  
 ὑμεῖς<sup>1</sup>· εἵνατί<sup>1</sup> ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν  
 ye, why wrong ye one another? But he who was wronging [his]  
 τὸν πλησίον ἀπόσωτο αὐτόν, εἰπών, Τίς σε κατέστησεν  
 neighbour thrust away him, saying, Who thee appointed  
 ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς<sup>2</sup>; 28 μὴ ἀνελεῖν με  
 ruler and judge over us? To put to death me  
 σὺ θέλεις, δυνάτορον ἀνείλες<sup>2</sup>· ἡχθὲς<sup>2</sup> τὸν Αἰγύπτιον;  
 thou wishest, in the way thou puttest to death yesterday the Egyptian?  
 29 Ἐφύγεν δὲ ἡ Μωσῆς<sup>2</sup> ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο  
 And fled Moses at this saying, and became  
 πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱὸς δύο.  
 a sojourner in [the] land of Midian, where he begat sons two.  
 30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὥφθη αὐτῷ ἐν  
 And being fulfilled years forty appeared to him in  
 τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου<sup>2</sup> ἐν φλογὶ  
 the desert of the Mount Sina an angel of [the] Lord in a flame  
 πυρὸς βάτου. 31 ὁ δὲ ἡ Μωσῆς<sup>2</sup> ἰδὼν ἔθαύμασεν τὸ  
 of fire of a bush. And Moses seeing [it] wondered at the  
 ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῶσαι, ἐγένετο φωνή·  
 vision; and coming near he to consider [it], there was a voice  
 κυρίου πρὸς αὐτόν, 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου,  
 of [the] Lord to him, I [am] the God of thy fathers,  
 ὁ θεὸς Ἀβραάμ καὶ ἰὸ θεός<sup>2</sup> Ἰσαὰκ καὶ ἰὸ θεός<sup>2</sup> Ἰακώβ.  
 the God of Abraham and the God of Isaac and the God of Jacob.  
 Ἐντρομος δὲ γενόμενος ἡ Μωσῆς<sup>2</sup> οὐκ ἐτόλμα κατανοῶσαι.  
 And trembling having become Moses he durst not consider [it].  
 33 εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν  
 And said to him the Lord, Loose the sandal of feet  
 σου· ὁ γὰρ τόπος μέν<sup>2</sup> ὧς ἔστηκεν, γῆ ἁγία ἐστίν. 34 Ἰδὼν  
 thy, for the place on which thou standest, ground holy is. Seeing,  
 εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ  
 I saw the ill-treatment of my people in Egypt, and  
 στεναγμοῦ αὐτῶν<sup>2</sup> ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς·  
 their groaning heard, and came down to take out them;  
 καὶ νῦν δεῦρο, ἀποστείλω σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν  
 and now come, I will send thee to Egypt. This  
 Μωσῆσιν δὲν ἠρήνησαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-  
 Moses, whom they refused, saying, Who thee appointed ru-  
 χοντα καὶ δικαστὴν; τοῦτον ὁ θεός<sup>2</sup> ἄρχοντα καὶ λυτρωτὴν  
 ler and judge? him God [as] ruler and deliverer  
 ἀπέστειλεν ἐν<sup>2</sup> χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ  
 sent by [the] hand of [the] angel who appeared to him in the  
 βάτῳ. 36 οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ  
 bush. This one led out them, having wrought wonders and  
 σημεῖα ἐν γῇ<sup>2</sup> Αἰγύπτου<sup>2</sup> καὶ ἐν ἐρυθρᾷ θαλάσσῃ,  
 signs in [the] land of Egypt and in [the] Red Sea,

next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did this his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 I have seen thee, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wil-

<sup>2</sup> δὲ EGW. <sup>2</sup> συνήλλασεν LIT<sup>2</sup>W. <sup>b</sup> — ὑμεῖς (read ἴστε ye are) LIT<sup>2</sup>[A]W. <sup>c</sup> ἵνα τι LIT<sup>2</sup>A. <sup>d</sup> ἡμῶν LIT<sup>2</sup>W. <sup>e</sup> ἡχθὲς LIT<sup>2</sup>W. <sup>f</sup> Μωσῆς GLIT<sup>2</sup>AW. <sup>g</sup> τεσσαράκοντα TIT<sup>2</sup>A. <sup>h</sup> — κυρίου LIT<sup>2</sup>A. <sup>i</sup> ἐθαύμασεν GT<sup>2</sup>AW. <sup>k</sup> — πρὸς αὐτόν LIT<sup>2</sup>A. <sup>l</sup> — ὁ θεός LIT<sup>2</sup>A. <sup>m</sup> ἐφ' LIT<sup>2</sup>A. <sup>n</sup> αὐτοῦ (read [their]) LIT<sup>2</sup>. <sup>o</sup> ἀποστείλω LIT<sup>2</sup>AW. <sup>p</sup> + καὶ both LIT<sup>2</sup>[A]. <sup>q</sup> ἀπέσταλκεν σὺν has sent with LIT<sup>2</sup>AW. <sup>r</sup> τῇ (read in Egypt) LIT<sup>2</sup>. <sup>s</sup> Αἰγύπτῳ GLIT<sup>2</sup>A.



derness forty years.  
37 This is that Moses,  
which said unto the  
children of Israel,  
A prophet shall the  
Lord your God raise  
up unto you of your  
brethren, like unto me;  
him shall ye hear.

38 This is he, that was  
in the church in the  
wilderness with the  
angel which spake to  
him in the mount  
Sina, and with our fa-  
thers: who received  
the lively oracles to  
give unto us: 39 to  
whom our fathers  
would not obey, but  
thrust him from  
them, and in their  
hearts turned back  
again into Egypt,  
40 saying unto Aaron,  
Make us gods to go  
before us: for as for  
this Moses, which  
brought us out of the  
land of Egypt, we wot  
not what is become of  
him. 41 And they made  
a calf in those days,  
and offered sacrifice  
unto the idol, and re-  
joiced in the works  
of their own hands.  
42 Then God turned,  
and gave them up to  
worship the host of  
heaven; as it is writ-  
ten in the book of the  
prophets, O ye house  
of Israel, have ye of-  
fered to meslain beasts  
and sacrifices by the  
space of forty years in  
the wilderness? 43 Yea,  
ye took up the ta-  
bernacle of Moloch,  
and the star of your  
god Remphan, figures  
which ye made to wor-  
ship them: and I will  
carry you away beyond  
Babylon. 44 Our fa-  
thers had the taber-  
nacle of witness in the  
wilderness, as he had  
appointed, speaking  
unto Moses, that he  
should make it accord-  
ing to the fashion  
that he had seen.  
45 Which also our fa-  
thers that came after  
brought in with Jesus  
into the possession of  
the Gentiles, whom  
God drove out before  
the face of our fathers,

καὶ ἐν τῇ ἐρήμῳ ἔτη ἑσσαράκοντα· 37 Οὗτός ἐστιν ὁ  
and in the wilderness years forty. This is the

Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν  
Moses who said to the sons of Israel, A prophet to you  
ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν  
will raise up [the] Lord God your from among brethren  
ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. 38 Οὗτός ἐστιν ὁ γενό-  
your like me, him ye shall hear. This is he who was

μενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ  
in the assembly in the wilderness with the angel who  
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν,  
spoke to him in the mount Sina, and with our fathers;

ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν 39 ᾧ οὐκ ἠθέλησαν  
who received oracles living to give to us: to whom would not  
ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπέωσαντο, καὶ  
subject be our fathers, but thrust [him] away, and  
ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες  
turned back their hearts to Egypt, saying

τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν  
to Aaron, Make us gods who shall go before us;

ὁ γὰρ Μωϋσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου,  
for Moses that who brought out us from [the] land of Egypt,  
τοῦ, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. 41 Καὶ ἐμοσχοποιήσαν  
we know not what has happened to him. And they made a calf

ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶφι,  
in those days, and offered sacrifice to the idol,  
καὶ ἐφύραινοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42 Ἐστρέφεν  
and rejoiced in the works of their hands. Turned

δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ  
but God and delivered up them to serve the host of the  
οὐρανοῦ· καθὼς γέγραπται ἐν βιβλῳ τῶν προφητῶν,  
heaven; as it has been written in [the] book of the prophets,

Μὴ σφάγια καὶ θυσίας προσηνέκατέ μοι ἔτη ἑσσαρά-  
Slain beasts and sacrifices did ye offer to me years forty

κοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; 43 καὶ ἀνελάβετε τὴν  
in the wilderness, O house of Israel? And ye took up the

σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ἑμῶν Ῥεμφάν,  
tabernacle of Moloch, and the star of your god Remphan,

τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικί-  
the models which ye made to worship them; and I will remove

ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν  
you beyond Babylon. The tabernacle of the testimony was

ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διατάξατο  
among our fathers in the wilderness, as commanded

ὁ λαὸς τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον  
he who spoke to Moses, to make it according to the model

ὃν ἑώρακεν 45 ἣν καὶ εἰσήγαγον διαδεξάμενοι  
which he had seen; which also brought in having received by succession

οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν,  
our fathers with Joshua in the taking possession of the nations,

ὧν ἐξέωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν,  
whom drove out God from [the] face of our fathers,

† ἑσσαράκοντα LITTA.

W εἶπας LITTA.

X — κύριος LITTA.

Y — ὑμῶν GLITTA.

δ — αὐτοῦ ἀκούσεσθε LITTA.

a ἀλλὰ LITTA.

b + ἐν LITTA.

c Μωϋσῆς GLITTA.

δ ἐγένετο happened LITTA.

e — ὑμῶν (read the God) LITTA.

f Ῥεφάν Rephan LITTA;

Ῥεμφάν Remphan T.

g — ἐν (read to our) LITTA.

h Μαυσῇ GLITTA.

i ἐξέωσεν T.

ἕως τῶν ἡμερῶν Ἰακώβ. 46 ὃς εὗρεν χάριν ἐνώπιον τοῦ  
until the days of David; who found favour before

θεοῦ, καὶ ᾗτήσατο εὐρεῖν σκηνῶμα τῷ θεῷ Ἰακώβ.  
God, and asked to find a tabernacle for the God of Jacob;

47 ὁ Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον. 48 Ἀλλ' οὐχ ὁ  
but Solomon built him a house. But 'not the

ἱψίστος ἐν χειροποιήτοις ὕψους κατοικεῖ, καθὼς ὁ προ-  
Most "High in hand-made temples dwells; as the pro-

φήτης λέγει, 49 Ὁ οὐρανὸς μοι θρόνος ἡ δὲ γῆ ὑπό-  
phet says, The heaven [is] to me a throne and the earth a foot-

πόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει  
stool of my feet: what house will ye build me? says

κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχί  
[the] Lord, or what [the] place of my rest? "not

ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα; 51 σκληροτράχηλοι καὶ  
"my hand" made "these" things "all?" O stiffnecked and

ἀπεριτομήτοι· τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἱ τῷ πνεύματι  
uncircumcised in heart and ears, ye always the Spirit

τῷ ἁγίῳ ἀντιτίπτετε, ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 τίνα  
τῷ ἁγίῳ resist; as your fathers, also ye. Which

τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-  
of the prophets did not "persecute" your fathers? and they

κτείναν τοὺς προκαταγγέιλαντας περὶ τῆς ἐλπίσεως τοῦ  
killed those who before announced concerning the coming of the

δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς γεγέννησθε·  
Just One, of whom now ye betrayers and murderers have become!

53 οὔτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ  
who received the law by [the] disposition of angels, and

οὐκ ἐφυλάξατε.  
kept [it] a te.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν,  
And hearing these things they were cut to their hearts,

καὶ ἐβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχοντες πλήρεις  
and gnashed the teeth at him. But being full

πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν  
of [the] "Spirit" Holy, having looked intently into heaven, he saw

δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,  
[the] glory of God, and Jesus standing at the right hand of God,

56 καὶ εἶπεν, Ἴδού, θεωρῶ τοὺς οὐρανοὺς ἀνεφγμένους; καὶ  
and said, Lo, I behold the heavens opened, and

τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.  
the Son of man "at" the "right" ["hand"] "standing" of God.

57 Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν  
And crying out with a "voice" loud they held their ears

καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ ἐκβαλόντες  
and rushed with one accord upon him, and having cast [him]

ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο  
out of the city they stoned [him]. And the witnesses laid aside

τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου  
their garments at the feet of a young man called

Σαύλον. 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλοῦμενον  
Saul. And they stoned Stephen, invoking

καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60 θεὸς δὲ  
and saying, Lord Jesus, receive my spirit. And having bowed

unto the days of David; 46 who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 50 Hath not my hand made all these things? 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. 56 and said, and Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled

1 Δαυεὶδ LTTa; Δαυὶδ GW. 2 οἶκος house LT. 3 Σαλωμὼν T. 4 οἰκοδόμησεν Tr. P — ναοῖς (read [places]) GLTTa. 5 καρδίαις hearts LTT; ταῖς καρδίαις W. 6 καθὼς L. 7 ἐγένεσθε became LTTaW. 8 διηνοιγμένους LTTaW.

down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. VIII. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

9 But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the

τὰ γόνατα ἔκραεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς  
the knees he cried with a voice loud, Lord, lay not to them  
τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἔκοιμήθη.  
this sin. And this having said he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.  
And Saul was consenting to the killing of him.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν  
And took place on that day a persecution great against the  
ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες. ὅτε δὲ διεσπάρησαν  
assembly which [was] in Jerusalem, and all were scattered  
κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν  
throughout the countries of Judæa and Samaria except the  
ἀποστόλων. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς,  
apostles. And buried Stephen men pious,  
καὶ ἔποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ  
and made lamentation great over him. But Saul  
ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος,  
was ravaging the assembly, house by house entering,  
σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.  
and dragging men and women delivered [them] up to prison.

4 Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς πόλιν  
They who therefore had been scattered passed through, announcing the  
glad tidings—the word. And Philip, going down to a city  
τῆς Σαμαρείας ἐκήρυσεν αὐτοῖς τὸν χριστόν. 6 προσερχόν  
of Samaria, proclaimed to them the Christ; gave heed  
αὐτῷ οἱ ὅχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν,  
and the crowds to the things spoken by Philip with  
ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ  
one accord, when they heard and saw the signs which  
ἔποίει. 7 πολλῶν γάρ τῶν ἐχόντων πνεύματα ἀκάθαρτα,  
he did. For of many of those who had spirits unclean,  
βοῶντα μετὰ φωνῇ ἐξήρχετο πολλοὶ δὲ  
crying with a loud voice they went out; and many  
παρὰ λυμένοι καὶ χωλοὶ ἰερατεύθησαν. 8 καὶ ἐγένετο  
having been paralysed and lame were healed. And was  
χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.  
joy great in that city.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει  
But a certain man, by name Simon, was formerly in the city  
μαγέων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων  
using magic arts and amazing the nation of Samaria, saying  
εἶναι τινα ἐαυτὸν μέγαν. 10 ὃς προσεῖχον πάντες  
to be some himself great one. To whom were giving heed all  
ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις  
from small to great, saying, This one is the power  
τοῦ θεοῦ ἡ μεγάλη. 11 Προσεῖχον δὲ αὐτῷ, διὰ  
of God which [is] great. And they were giving heed to him, because  
τὸ ἰκανῶς χρόνῳ ταῖς μαγείαις ἐξοστακέναι αὐτούς.  
that for a long time with the magic arts [he] had amazed them.  
12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ  
But when they believed Philip announcing the glad tidings—

τὴν ἁμαρτίαν LITAW.  
LITAW. + τὴν τὴν (the city) LT.  
ἐξήρχετο (ἐξήρχετο G) GLITAW.  
+ καλουμένη called GLITAW.

δὲ LITAW; — τε T. Σαμαρείας T.  
δὲ LITAW. πολλοὶ LITAW. φωνῇ μεγάλῃ  
ἐγένετο δὲ πολλὴ χαρὰ LITAW. ἐξιστῶν LITAW.  
μαγείαις T.



<sup>b</sup>τὰ<sup>h</sup> περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος  
the things concerning the kingdom of God and the name  
<sup>i</sup>τοῦ<sup>i</sup> Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες· τε καὶ γυναῖκες.  
of Jesus Christ, they were baptized both men and women.

13 ὁ δὲ Σίμων καὶ αὐτοὺς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν  
And Simon also himself believed, and having been baptized was

προσκαρτερῶν τῷ Φιλίπῳ· θεωρῶν τε<sup>k</sup> σημεῖα καὶ δυνά-  
steadfastly continuing with Philip; beholding and signs of  
μεις μεγάλας γινόμενας·<sup>l</sup> ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ  
power great being done, was amazed. 14 Now when the apostles  
ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Ἑσάμάρια<sup>m</sup> τὸν  
in Jerusalem apostles that had received Samaria the

λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς<sup>n</sup> τὸν Πέτρον καὶ  
word of God, they sent to them Peter and  
Ἰωάννην·<sup>o</sup> 15 οὔτινες καταβάντες προσήζαντο περὶ  
John; 15 when they were come down, prayed for

αὐτῶν, ὅπως λάβωσιν πνεῦμα ἅγιον. 16 οὐπω<sup>p</sup>· γὰρ  
them, that they might receive [the] Spirit Holy; for not yet  
ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπ-  
was he upon any of them fallen, but only bapt-  
(lit. no one)

τισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17 τότε  
tized they were to the name of the Lord Jesus, Then

ἐπέτιθον<sup>q</sup> τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα  
they laid hands upon them, and they received [the] Spirit

ἅγιον. 18 Ἐθεασάμενος<sup>r</sup> δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως  
Holy. But having seen Simon that by the laying on

τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα<sup>s</sup> τὸ ἅγιον,<sup>t</sup>  
of the hands of the apostles was given the Spirit the Holy,

προσήμεκεν αὐτοῖς χρήματα, 19 λέγων, Δότε καί μοι τὴν  
he offered to them riches, saying, Give also to me

ἐξουσίαν ταύτην, ἵνα ὡς<sup>u</sup> ἂν<sup>v</sup> ἐπιθῶ τὰς χεῖρας, λαμ-  
this authority, that on whosoever I may lay hands, he may re-  
bάνῃ πνεῦμα ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν,  
ceive [the] Spirit Holy. But Peter said to him,

Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπόλειαν· ὅτι τὴν  
Thy money with thee may it be to destruction, because the

δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21 οὐκ  
gift of God thou didst think by riches to be obtained. Not

ἔστιν σοι μερίς οὐδὲ κληῖρος ἐν τῷ λόγῳ· τοῦτ' ἡ γὰρ  
there is to thee part nor lot in this matter; for the

καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον<sup>w</sup> τοῦ θεοῦ. 22 μετανόη-  
heart of thee is not right before God. Repent

σον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δέηθῃ τὸν θεόν,<sup>x</sup>  
therefore of thy wickedness this, and supplicate God,

εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. 23 εἰς  
if indeed may be forgiven to thee the thought of thy heart; in

γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε  
for a gall of bitterness and a bond of unrighteousness I see thee

ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ  
to be. And answering Simon said, Supplicate ye on behalf

ἐμοῦ πρὸς τὸν κύριον, ὅπως μὴ ἐν ἐπείλῃ ἐπ' ἐμὲ ὦν  
of me to the Lord, so that nothing may come upon me of which

kingdom of God, and the name of Jesus Christ, they were bap-  
tized, both men and women. 13 Then Si-  
mon himself believed also; and when he was  
baptized, he continued with Philip, and won-  
dered, beholding the miracles and signs  
which were done. 14 Now when the apos-  
tles which were at Jerusalem heard that  
Samaria had received the word of God, they  
sent unto them Peter and John: 15 who,  
when they were come down, prayed for them,  
that they might receive the Holy Ghost: 16  
(for as yet he was fallen upon none of them:  
only they were baptized in the name of the  
Lord Jesus.) 17 Then laid they their hands  
on them, and they received the Holy Ghost.  
18 And when Simon saw that through laying  
on of the apostles' hands the Holy Ghost was  
given, he offered them money, saying, Give me  
also this power, that on whosoever I lay  
hands, he may receive the Holy Ghost. 20 But  
Peter said unto him, Thy money perish with  
thee, because thou hast thought that the gift  
of God may be purchased with money. 21  
Thou hast neither part nor lot in this matter:  
for thy heart is not right in the sight of God.  
22 Repent therefore of this thy wickedness,  
and pray God, if perhaps the thought of thine  
heart may be forgiven thee. 23 For I perceive  
that thou art in the gall of bitterness, and  
in the bond of iniquity. 24 Then answered Si-  
mon, and said, Pray ye to the Lord for me,  
that none of these things which ye have  
spoken come upon me.

<sup>h</sup> — τὰ LITtrAW. <sup>i</sup> — τοῦ GLITtrAW. <sup>k</sup> δυνάμεις καὶ σημεῖα μεγάλα γινόμενα GW.  
<sup>l</sup> Ἑσάμάρια T. <sup>m</sup> — τὸν LITtrAW. <sup>n</sup> Ἰωάννην Tr. <sup>o</sup> οὐδέπω LITtrAW. <sup>p</sup> ἐπέτιθεσαν  
LITtrAW. <sup>q</sup> ἰδὼν GLITtrAW. <sup>r</sup> — τὸ ἅγιον T[Tr].A. <sup>s</sup> ἐὰν EGLITtrAW. <sup>t</sup> ἐναντὶ GLITtrAW.  
<sup>v</sup> τοῦ κυρίου the Lord LITtrAW.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

εἰρήκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλή-  
ye have spoken. They therefore having earnestly testified and having  
σαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ,  
spoken the word of the Lord, returned to Jerusalem,  
πολλὰς τε κώμας τῶν Σαμαρειτῶν<sup>1</sup> εὐηγγελίσαντο.<sup>2</sup>  
and [to] many villages of the Samaritans announced the glad tidings.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων,  
But an angel of [the] Lord spoke to Philip, saying,  
Ἀνάστηθι καὶ ἀπορεύου<sup>1</sup> κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν  
Rise up<sup>2</sup> and go towards [the] south, on the way  
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη  
which goes down, from Jerusalem to Gaza: the same  
ἐστὶν ἔρημος. 27 καὶ ἀναστὰς ἐπορεύθη<sup>3</sup> καὶ ἰδοὺ, ἄνθρω-  
is desert. 27 And having risen up he went. And lo, a man  
Αἰθίοψ· εὐνοῦχος δυνάστης Κανδάκης<sup>4</sup> τῆς βασιλείας  
an Ethiopian, a eunuch, one in power under Candace the queen  
Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς<sup>5</sup>  
of [the] Ethiopians, who was over all her treasure, who  
ἐληλύθει προσκυνῶν εἰς Ἱερουσαλὴμ, 28 ἦν τε ὑποστρέφων  
had come to<sup>6</sup> worship to<sup>7</sup> Jerusalem, and was returning  
καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ<sup>8</sup> ἀνεγίνωσκεν<sup>9</sup>  
and sitting in his chariot, and he was reading  
τὸν προφῆτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ,  
the prophet Esaias. 29 And said the Spirit to Philip,  
Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ. 30 Προσδραμὼν δὲ  
Go near and join thyself to this chariot. 30 And running up  
ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφῆτην  
Philip heard him reading the prophet  
Ἡσαΐαν, καὶ εἶπεν, Ἐἰ ἀρά γε<sup>10</sup> γινώσκεις ἃ ἀναγινώσκεις;  
Esaias, and said, Then dost thou know what thou readest?  
31 Ὁ δὲ εἶπεν, Πῶς γὰρ ἀνδυνάμην ἐάν μὴ τις ἡδὴ-  
But he said, [No,] for how should I be able unless some one should  
γήσῃ<sup>11</sup> με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι  
guide me? And he besought Philip having come up to sit  
σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν  
with him. And the passage of the scripture which he was reading  
ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς  
was this, As a sheep to slaughter he was led, and as a lamb  
ἐναντίον τοῦ κείροντος<sup>12</sup> αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει  
before him who shears him [is] dumb, thus he opens not  
τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει<sup>13</sup> αὐτοῦ<sup>14</sup> ἡ κρίσις αὐτοῦ  
his mouth. In his humiliation his judgment  
ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι  
was taken away, and the generation of him who shall declare? for  
αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος  
is taken from the earth his life. And answering the eunuch  
τῷ Φίλιππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφῆτης  
to<sup>15</sup> Philip said, I pray thee, concerning whom the prophet  
λέγει ἡ τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;  
says this? concerning himself, or concerning some other?  
35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος  
And having opened Philip his mouth, and having begun

<sup>1</sup> εὐηγγελίσαντο were returning LITTAW.

<sup>2</sup> Ἱερουσαλὴμ LITTA.

<sup>3</sup> Σαμαρειτῶν T.

<sup>4</sup> εὐηγγελίσαντο were announcing the glad tidings LITTAW.

<sup>5</sup> ἀπορεύθητι L.

<sup>6</sup> τῆς

LITTAW. <sup>7</sup> οὐ δὲ LITTA.

<sup>8</sup> καὶ LITTAW.

<sup>9</sup> + τε, and L.

<sup>10</sup> Ἡσαΐαν τὸν προφῆτην

LITTA. <sup>11</sup> εἰ ἄρα γε T.

<sup>12</sup> ὁδηγήσει shall guide TTR.

<sup>13</sup> κείραντος TA.

<sup>14</sup> — αὐτοῦ

<sup>15</sup> — δε and LITTA.

ἀπὸ τῆς-γραφῆς-ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰη-  
from this scripture, announced to him the glad tidings— Je-  
σοῦν. 36 ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἤλθον ἐπὶ  
sus. And as they were going along the way, they came upon

τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει  
a certain water, and <sup>2</sup>says, <sup>1</sup>the <sup>2</sup>eunuch, Behold water; what hinders  
με βαπτισθῆναι; 37 Ἐἶπεν δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ  
me to be baptized? And <sup>2</sup>said <sup>1</sup>Philip, If thou believest from  
ὅλης τῆς καρδιάς, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω  
<sup>2</sup>whole <sup>1</sup>the heart, it is lawful. And answering he said, I believe  
τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν χριστόν. 38 Καὶ ἐκέλευ-  
<sup>1</sup>the <sup>2</sup>Son <sup>2</sup>of <sup>2</sup>God <sup>2</sup>to be <sup>1</sup>Jesus <sup>2</sup>Christ. And he com-

σεν στῆναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς  
manded <sup>2</sup>to <sup>2</sup>stand <sup>2</sup>still <sup>1</sup>the <sup>2</sup>chariot. And they went down both to  
τὸ ὕδωρ, ὅτε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.  
the water, both Philip and the eunuch, and he baptized him.

39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου  
But when they came up out of the water [the] Spirit of [the] Lord  
ἤρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ  
caught away Philip, and <sup>2</sup>saw <sup>1</sup>him <sup>2</sup>no <sup>2</sup>longer <sup>1</sup>the

εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος  
<sup>2</sup>eunuch, for he went his way rejoicing. <sup>1</sup>Philip  
δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος ἐηγη-  
<sup>1</sup>but was found at Azotus, and passing through he announced the  
γελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς  
glad tidings [to] <sup>2</sup>the <sup>2</sup>all, till he came to  
Καيسάρειαν.<sup>1</sup>

9 Ὁ δὲ Σαῦλος ἔτι ῥιμπνέων<sup>1</sup> ἀπειλῆς καὶ φόβου εἰς  
But Saul, <sup>2</sup>still breathing out threatenings and slaughter towards

τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ 2<sup>1</sup>ητήσατο  
the disciples of the Lord, having come to the high priest asked

παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,  
from him letters to Damascus, to the synagogues,  
ὅπως ῥέαν<sup>1</sup>· τινὰς εὗρη<sup>2</sup> τῆς ὁδοῦ ὄντας<sup>1</sup> ἄνδρας· τε καὶ  
so that if any he found <sup>2</sup>of <sup>2</sup>the <sup>2</sup>way <sup>2</sup>being both men and

γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ  
women, having bound he might bring [them] to Jerusalem. But in  
τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῷ Δαμασκῷ, <sup>1</sup>καὶ  
proceeding it came to pass he drew near to Damascus, and

ἐξαίφνης<sup>1</sup> <sup>2</sup>περίστραψεν αὐτόν<sup>1</sup>· φῶς ἄπὸ<sup>2</sup> τοῦ οὐρανοῦ·  
suddenly shone round about him a light from the heaven,

4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ,  
and having fallen on the earth he heard a voice saying to him,  
Σαούλ, Σαούλ, τί με διώκεις; 5 Εἶπεν δὲ, Τίς εἰμ<sup>1</sup>·  
Saul, Saul, why me dost thou persecute? And he said, Who art thou,

κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμὶ Ἰησοῦς ὃν σὺ  
Lord? And the Lord said, I am Jesus whom thou  
διώκεις· σκληρόν<sup>2</sup> σοι πρὸς κέντρα λακτίζεις.  
persecutest. [It is] hard for thee against [the] goads to kick.

6 Τρέμων· τε καὶ θαμβῶν εἶπεν, Κύριε, τί με θέλεις  
And trembling and astonished he said, Lord, What me desirest thou

scripture, and preached unto him Jesus, 36 And as they went on their way, they came upon a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

IX. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to

■ — verse 37 GLTTA. ° Καισάρειαν T. 1 P ῥιμπνέων T. 2 ῥέαν T. 2 ὄντας τῆς ὁδοῦ, T. 1  
■ ἐξαίφνης τε LTTAW. 1 περίστραψεν αὐτόν E; αὐτόν περιέ- L; αὐτόν περιή- TTTAW.  
1 ἐκ out of LTTAW. 2 [σὺ] Δ. 2 — κύριος εἶπεν (read he [said]) LTTAW. 2 + ὁ  
Ναζωραῖος the Nazarene [L]W. 2 — σκληρόν.... πρὸς αὐτόν (verse 6) GLTTAW.



do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 for I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord,

ποιῆσαι; Καὶ ὁ κύριος πρὸς αὐτόν, ἵνα Ἀνάσθῃ καὶ τοῦτο. And the Lord [said] to him, Rise up and enter into the city, and it shall be told thee what thou must do. 7 Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν τοῦτο. But the men who were travelling with him stood speechless, hearing indeed the voice but no one seeing. 8 ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφωμένον δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν. χεῖρα γὰρ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέθειν· οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10 Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι, ἵνα Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε. 11 Ὁ δὲ κύριος πρὸς αὐτόν, ἵνα Ἀναστῇ καὶ πορεύθῃ ἐπὶ τὴν ῥύμην τὴν καλουμένην Ἐυθεῖαν, καὶ ζητήσῃ ἐν οἰκίᾳ τοῦ Σαῦλον ὀνόματι, Ταρσέα. Ἰδοὺ γὰρ προσεύχεται, καὶ ἐκείνῳ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὥστε ἀναβλεψέτω. 13 Ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, ἠκούσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρός τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν ταύτῃ τῇ πόλει. 14 καὶ ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων ἵνα δεσμεύῃ πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15 Εἶπεν δὲ πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκεῦός ἐστι μοι εἰς τὸν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν ἐθνῶν καὶ βασιλέων, νικώντων τὴν Ἰσραὴλ. 16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματος μου παθεῖν. 17 Ἀπῆλθεν δὲ ὁ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτόν τὰς χεῖρας εἶπεν, Σαουλ ἀδελφέ, ὁ

<sup>a</sup> + ἀλλά but GLTTRAW. <sup>b</sup> ὅτι LITRA. <sup>c</sup> ἐνεοί LITRAW. <sup>d</sup> — ὁ LITRAW. <sup>e</sup> ἠνεφωμένον LA; ἠνεφωμένον T. <sup>f</sup> οὐδὲν nothing LITRAW. <sup>g</sup> ἐν ὁράματι ὁ κύριος LITRAW. <sup>h</sup> Ἀνάστα Rise up L. <sup>i</sup> — ἐν ὁράματι LTA; ἄνδρα [ἐν ὁράματι] TR. <sup>k</sup> Ἀνανίαν ὀνόματι LITRA. <sup>l</sup> τὰς (— τὰς TTR) χεῖρας the hands LITRA. <sup>m</sup> — ὁ GLTTRAW. <sup>n</sup> ἤκουσα I heard LITRA. <sup>o</sup> τοῖς ἁγίοις σου ἐποίησεν LITRA. <sup>p</sup> ἐστὶν μοι LITRAW. <sup>q</sup> + τῶν the L. <sup>r</sup> + τε both (Gentiles) LITRAW.

κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὁφθεὶς σοι ἐν τῇ ὁδῷ  
 Lord has sent me, Jesus who appeared to thee in the way  
 ᾧ ἦρχον, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-  
 in which thou camest, that thou mightest receive sight and be filled with [the]  
 ματος ἁγίου. 18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν  
 Spirit ὁ Holy. And immediately fell from the eyes  
 αὐτοῦ<sup>1</sup> ὥσπερ<sup>2</sup> λεπίδες, ἀνέβλεψεν<sup>3</sup> τε<sup>4</sup> παραρῆμα,<sup>5</sup> καὶ  
 his as it were scales, and he received sight instantly, and  
 ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν<sup>6</sup>.  
 having risen up he was baptized; and having taken food he was strengthened.  
 Ἐγένετο δὲ ὁ Σαῦλος<sup>7</sup> μετὰ τῶν ἐν Δαμασκῷ<sup>8</sup> μαθητῶν ἡμέρας  
 And was Saul with the in Damascus disciples days  
 τινάς· 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν  
 certain. And immediately in the synagogues he was proclaiming  
 τὸν<sup>9</sup> χριστόν,<sup>10</sup> ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 Ἐξίσταντο δὲ  
 Christ, that he is the Son of God. And were amazed  
 πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας  
 all who heard, and said, Not this is he who destroyed  
 ἐν<sup>11</sup> Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ  
 in Jerusalem those who called on this name, and  
 ὡδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ  
 here for this had come that bound them he might bring  
 ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μάλλον ἐνεδυναμοῦτο, καὶ  
 to the chief priests? But Saul more increased in power, and  
 συνέκρινεν<sup>12</sup> τοὺς<sup>13</sup> Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,  
 confounded the Jews who dwelt in Damascus,  
 συμβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός. 23 ὥς δὲ ἐπληροῦντο  
 proving that this is the Christ. Now when were fulfilled  
 ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-  
 days many, consulted together the Jews to put to death him.  
 τόν· 24 ἐγνώσθη δὲ τῷ Σαῦλ<sup>14</sup> ἡ ἐπιβουλὴ αὐτῶν, <sup>15</sup>παρε-  
 But became known to Saul their plot. They were  
 τήρουν<sup>16</sup> τρεῖς<sup>17</sup> τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν  
 watching and the gates both day and night, that him  
 ἀνέλωσιν· 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ<sup>18</sup> νυκτός  
 they might put to death; but taking him the disciples by night  
 καθῆκαν διὰ τοῦ τείχους<sup>19</sup> ἑ, χαλάσαντες ἐν σπυρίδι.  
 let down through the wall [him], lowering [him] in a basket.  
 26 Παραγενόμενος δὲ ὁ Σαῦλος<sup>20</sup> εἰς<sup>21</sup> Ἱερουσαλὴμ, ἐπει-  
 And having arrived Saul at Jerusalem, he at-  
 ρᾶτο<sup>22</sup> κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβούντο  
 tempted to join himself to the disciples, and all were afraid of  
 αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. 27 Βαρνάβας δὲ  
 him, not believing that he is a disciple. But Barnabas  
 ἐπιλαβόμενος αὐτόν, ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ  
 having taken him, brought [him] to the apostles, and  
 διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι  
 related to them how in the way he saw the Lord, and that  
 ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ  
 he spoke to him, and how in Damascus he spoke boldly in the  
 ὀνόματι<sup>23</sup> τοῦ<sup>24</sup> Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος  
 name of Jesus. And he was with them coming in

even Jesus, that appeared unto thee in the way as thou camest, hast sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 but their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out

<sup>1</sup> ἀπέπεσαν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν LITTA. <sup>2</sup> ὥς LTT.

<sup>3</sup> — ὁ Σαῦλος (read he was) GLTTAW. <sup>4</sup> Ἰησοῦν Jesus GLTTAW. <sup>5</sup> εἰς at T. <sup>6</sup> συν-  
 ἔκρινεν TA. <sup>7</sup> — τοὺς T. <sup>8</sup> παρετηρῶντο LTTAW. <sup>9</sup> δὲ καὶ and also LTTA. <sup>10</sup> οἱ  
 μαθηταὶ αὐτοῦ his disciples LTTA. <sup>11</sup> διὰ τοῦ τείχους καθῆκαν LTTA. <sup>12</sup> + αὐτόν him LTTA.  
<sup>13</sup> — ὁ Σαῦλος GLTTAW. <sup>14</sup> ἐν in L. <sup>15</sup> ἐπέειραζεν LTT. <sup>16</sup> — τοῦ LTTA.

at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Greeks; but they went about to slay him. 30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ. καὶ παρρησιαζόμενος and going out in Jerusalem, and speaking boldly ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. 29 ἰλάλειτε καὶ συνεζήτε in the name of the Lord Jesus, And he spoke and discussed πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30 ἱπικγόνοντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς θάνατον. But having known [it] the brethren brought down him to death. 31 Καὶ αἰσάριον, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. 31 Αἱ μέν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας ἔειχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο. Holy Spirit were increased.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwell at Lydda and Saron saw him, and turned to the Lord.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, Now it came to pass [that] Peter, passing through all κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας [quarters], went down also to the saints that inhabited Ὑλύδδαν. 33 εἶρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, Lydda, And he found there a certain man, Aeneas by name, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρεβάτι, ὃς ἦν παραλελυμένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέ, ἵστα σε ἑαυτῷ. 35 καὶ εὐθὺς ἀνέστη. 35 καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Ὑλύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπίστρεψαν ἐπὶ τὸν κύριον. to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 27 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two women, desiring him that he

36 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, And in Joppa a certain was disciple, by name Tabitha, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἐγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίησεν. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπέρφω. 38 ἱγγύς δὲ οὖσης Ὑλύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρα-

1 εἰς at LTTAW. 2 — καὶ LTTAW. 3 — Ἰησοῦ LTTAW. 4 ἀνελεῖν αὐτόν LTTAW. 5 Καίσαριαν T. 6 — αὐτόν L. 7 Ἡ LTTAW. 8 ἐκκλησία assembly LTTAW. 9 Σαμαρίας T. 10 εἶχον LTTAW. 11 οἰκοδομουμένη καὶ πορευομένη LTTAW. 12 ἐπληθύνετο was increased LTTAW. 13 Ὑλύδδα LTTAW. 14 ὀνόματι Αἰνέαν LTTAW. 15 κρεβάτιον LTTAW. 16 — ὁ LTTAW. 17 εἶδαν LTTAW. 18 Σάρωνα EGLTTAW. 19 ἔργων ἀγαθῶν LTTAW. 20 ἐθήκαν αὐτὴν Ttr. 21 + τῷ LTTAW. 22 Ἀύδδας Ttr.



καλοῦντες <sup>1</sup>μὴ ὀκνήσαι<sup>1</sup> διελθεῖν ἕως αὐτῶν.<sup>1</sup> 39 ἀναστὰς  
 ing [him] not to delay to come to them. "Having risen up  
 δὲ Πέτρος συνῆλθεν αὐτοῖς<sup>2</sup> ὃν παραγενόμενον ἀνήγαγον  
 and Peter went with them, whom, having arrived they brought  
 εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι  
 into the upper room, and stood by him all the widows  
 κλαίονσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐ-  
 weeping and showing tunics and garments which was  
 ποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. 40 ἐκβαλὼν δὲ ἔξω πάντας  
 making with them being Dorcas. But having put out all  
 ὁ Πέτρος, <sup>1</sup>θεῖς τὰ γόνατα προσηύξατο<sup>3</sup> καὶ ἐπιστρέψας  
 Peter, having bowed the knees he prayed. And having turned  
 πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἰνοιξεν  
 to the body he said, Tabitha, Arise. And she opened  
 τοὺς ὀφθαλμοὺς αὐτῆς<sup>4</sup> καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.  
 her eyes, and seeing Peter she sat up.  
 41 δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ  
 And having given her [his] hand he raised up her, and having called  
 τοὺς ἁγίους καὶ τὰς χήρας παρέδωκεν αὐτὴν ζῶσαν. 42 γνω-  
 the saints and the widows he presented her living. "Known  
 στὸν δὲ ἐγένετο καθ' ὅλης<sup>5</sup> τῆς<sup>6</sup> Ἰόππης, καὶ πολλοὶ  
 and it became throughout whole the of Joppa, and many  
 ἐπίστευσαν<sup>7</sup> ἐπὶ τὸν κύριον. 43 ἐγένετο δὲ ὁ<sup>8</sup> ἡμέρας  
 believed on the Lord. And it came to pass [that] days  
 ἱκανὰς μέναι αὐτὸν<sup>9</sup> ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.  
 many abode he in Joppa with a certain Simon a tanner.

10 Ἀνὴρ δέ τις ῥῆν<sup>1</sup> ἐν Καίσαρειά<sup>2</sup> ὀνόματι Κορνήλιος,  
 But a certain man was in Caesarea by name Cornelius,  
 ἑκατοντάρχης ἐκ σπειρίας τῆς καλουμένης Ἰταλικῆς, 2 εὐ-  
 a centurion of a band which is called Italic, pious  
 σεβίς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,  
 and fearing God with all his house,  
 ποιῶν τε<sup>3</sup> ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δόξας  
 both doing alms much to the people, and supplicating  
 τοῦ θεοῦ διαπαντός. 3 εἶδεν ἐν ὁράματι φανερώς, ὥσει<sup>4</sup>  
 God continually, He saw in a vision plainly, about  
 ὥραν ἑννάτην<sup>5</sup> τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα  
 hour the ninth of the day, an angel of God coming  
 πρὸς αὐτόν, καὶ εἰπὸντα αὐτῷ, Κορνήλιε. 4 Ὁ δὲ ἄτε-  
 to him, and saying to him, Cornelius. But he having looked  
 νίσας αὐτῷ καὶ ἐφοβος γενόμενος εἶπεν, Τί ἐστίν, κύριε;  
 intently on him and afraid becoming said, What is it, Lord?  
 εἶπεν δὲ αὐτῷ, Αἱ προσευχαῖ σου καὶ αἱ ἐλεημοσύναι σου  
 And he said to him, Thy prayers and thine alms  
 ἀνέβησαν εἰς μνημόσυνον ἑνώπιον<sup>6</sup> τοῦ θεοῦ. 5 καὶ νῦν  
 are gone up for a memorial before God. And now  
 πέμψον εἰς Ἰόππην ἄνδρας,<sup>7</sup> καὶ μετὰ πεμψαί Σίμωνα<sup>8</sup> ὃς  
 send to Joppa men, and send for Simon who  
 ἐπικαλεῖται Πέτρος. 6 οὗτος ξενίζεται παρά τινι Σίμωνι  
 is surnamed Peter. He lodges with a certain Simon  
 βυρσεῖ, ὃ ἐστὶν οἰκία παρά θάλασσαν<sup>9</sup> ζούτος λαλήσει σοι  
 a tanner, whose is house by [the] sea; he shall tell thee what

would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

X. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what

<sup>1</sup> μὴ ὀκνήσης delay not LTTAW. <sup>2</sup> ἐν ἡμῶν us LTTAW. <sup>3</sup> + καὶ καὶ LTTAW. <sup>4</sup> [τῆς] Tr. <sup>5</sup> ἐπίστευσαν πολλοὶ LTTAW. <sup>6</sup> αὐτὸν ἡμέρας ἱκανὰς μέναι LTr; — αὐτόν T. <sup>7</sup> — ῥῆν GLTTAW. <sup>8</sup> Καίσαριος T. <sup>9</sup> — τε LTTAW. <sup>10</sup> διὰ παντός LTTAW. <sup>11</sup> + περὶ LTTAW. <sup>12</sup> ἐν ἡμῶν LTTAW. <sup>13</sup> ἐμπροσθεν LTTAW. <sup>14</sup> ἄνδρας εἰς Ἰόππην LTTAW. <sup>15</sup> + τινὰ a certain (Simon) LTTAW. <sup>16</sup> — οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν GLTTAW.

thou oughtest to do.  
 7 And when the angel  
 which spake unto Cornelius  
 was departed, he  
 called two of his household  
 servants, and a  
 devout soldier of them  
 that waited on him  
 continually; 8  
 and when he had declared  
 all these things unto  
 them, he sent them to  
 Joppa. 9 On the morrow,  
 as they went on  
 their journey, and  
 drew nigh unto the  
 city, Peter went up  
 upon the housetop to  
 pray about the sixth  
 hour: 10 and he became  
 very hungry, and  
 would have eaten: but  
 while they made ready,  
 he fell into a trance,  
 and saw heaven  
 opened, and a certain  
 vessel descending unto  
 him, as it had been a  
 great sheet knit at the  
 four corners, and let  
 down to the earth: 11  
 wherein were all manner  
 of fourfooted beasts  
 of the earth, and  
 wild beasts, and  
 creeping things, and  
 fowls of the air. 12 And  
 there came a voice to  
 him, Rise, Peter; kill,  
 and eat. 14 But Peter  
 said, Not so, Lord: for  
 I have never eaten any  
 thing that is common  
 or unclean. 15 And the  
 voice spake unto him  
 again the second time,  
 What God hath cleansed,  
 that call not thou  
 common. 16 This was  
 done thrice: and the  
 vessel was received up  
 again into heaven. 17  
 Now while Peter  
 doubted in himself  
 what this vision which  
 he had seen should  
 mean, behold, the men  
 which were sent from  
 Cornelius had made  
 inquiry for Simon's  
 house, and stood be-  
 fore the gate, 18 and  
 called, and asked  
 whether Simon, which  
 was surnamed Peter,  
 were lodged there. 19  
 While Peter thought  
 on the vision, the Spirit  
 said unto him, Be-

τί σε δεῖ ποιεῖν. 7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ  
 what thee it behooves to do. And when departed the angel who  
 λαλῶν ἄνθρωπον Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,  
 spoke to Cornelius, having called two of his servants,  
 καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ  
 and a soldier pious of those continually waiting on him, and  
 ἐξηγησάμενος αὐτοῖς ἅπαντα ἀπέστειλεν αὐτοὺς εἰς τὴν  
 having related to them all things he sent them to  
 Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοπορούντων ἐκείνων καὶ  
 Joppa. And on the morrow, as were journeying these and  
 τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσ-  
 to the city drawing near, went up Peter on the housetop to  
 εὐχασθαι, περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ πρόσπεινος,  
 pray, about hour the sixth. And he became very hungry,  
 καὶ ἠθέλην γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων ἔπε-  
 and wished to eat. But as were making ready they fell  
 πεσεν ἐπ' αὐτὸν ἑκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεψ-  
 upon him a trance, and he beholds the heaven opened,  
 μένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκευὸς τι ὡς ὀθόνη  
 and descending upon him a vessel certain, as a sheet  
 μεγάλην, τέσσαρσιν ἀρχαῖς ἡδεδεμένον, καὶ καθέμενον ἐπὶ  
 great, by four corners bound, and let down upon  
 τῆς γῆς. 12 ἐν ᾗ ὑπῆρχον πάντα τὰ τετράποδα τῆς γῆς  
 the earth; in which were all the quadrupeds of the earth  
 καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ πετεινὰ τοῦ οὐ-  
 and the wild beasts and the creeping things and the birds of the hea-  
 ρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε,  
 ven. And came a voice to him, Having risen up, Peter,  
 θύσον καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε· ὅτι  
 kill and eat. But Peter said, In no wise, Lord; for  
 οὐδέποτε ἔφαγον πᾶν κοινόν ἢ ἀκάθαρτον. 15 Καὶ φωνή  
 never did I eat anything common or unclean. And a voice  
 πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ὁ θεὸς ἡ καθάρισεν,  
 [came] again the second time to him, What God cleansed,  
 σὺ μὴ κοίνου. 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν  
 thou not make common. And this took place thrice, and again  
 ἀνελήφθη τὸ σκευὸς εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ  
 was taken up the vessel into the heaven. And as in himself  
 διηπόρει ὁ Πέτρος τί ἀνέειν τὸ ὄραμα ὃ εἶδεν, καὶ  
 was perplexed Peter what might be the vision which he saw, also  
 ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἅπο τοῦ Κορνηλίου, διε-  
 behold, the men who were sent from Cornelius, having  
 ρωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·  
 inquired for the house of Simon, stood at the porch;  
 18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλού-  
 and having called out they asked if Simon who [is] surnamed  
 μένος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου ἐνθυμου-  
 Peter here lodges. But as Peter was think-  
 μένον περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδοὺ,  
 ing over the vision, said to him the Spirit, Behold,

\* αὐτῷ to him GLTTAW.  
 LTTA. αὐτῶν they T.

b — αὐτοῦ (read of the servants) LTTAW.  
 αὐτῶν LTTAW. ἐγένετο came LTTAW.

c ἅπαντα αὐτοῖς  
 ε — ἐπ' αὐτόν

GLTTAW. h — δεδεμένον καὶ LTT[A]. i καὶ τὰ (— τὰ LTTA) ἑρπετὰ τῆς γῆς LTTAW.

k — τὰ LTTA. l καὶ LTTA. m καθάρισεν Tr. n εὐθύς immediately LTTAW.

o ἀνελήφθη LTTA. p — καὶ LTT[A]. q ὑπὸ T. r + τοῦ LTTAW. s διενθυμώμενου

was pondering GLTTAW. t τὸ πνεῦμα αὐτῷ LTTA.

ἀνδρες <sup>men</sup> τρεῖς <sup>three</sup> "ζητοῦσιν" <sup>seek</sup> σε <sup>thee</sup>; 20 ἀλλὰ ἀναστὰς <sup>but having risen</sup> κατὰβηθι, <sup>go down,</sup>  
καὶ πορεύου <sup>and proceed</sup> σὺν αὐτοῖς, <sup>with them,</sup> μηδὲν <sup>nothing</sup> διακρινόμενος· <sup>doubting,</sup> ὅτι <sup>because</sup> ἐγὼ <sup>I</sup>  
ἀπέσταλκα αὐτούς. 21 Καταβάς <sup>And having gone down</sup> δὲ Πέτρος <sup>Peter</sup> πρὸς τοὺς <sup>to the</sup>  
ἀνδρας <sup>men</sup> τοὺς ἀπεσταλμένους <sup>who were sent</sup> ἀπὸ τοῦ Κορνηλίου <sup>from Cornelius</sup> πρὸς αὐτόν, <sup>to him,</sup>  
εἶπεν, <sup>said,</sup> Ἰδοὺ, ἐγὼ εἰμι <sup>I am</sup> ὃν <sup>whom</sup> ζητεῖτε· <sup>ye seek;</sup> τίς <sup>what</sup> ἡ αἰτία <sup>[is] the cause</sup> δι' <sup>for</sup> ἣν <sup>which</sup>  
ἔχετε; 22 οἱ δὲ <sup>And they said,</sup> εἶπον, <sup>Cornelius</sup> "Κορνήλιος <sup>a centurion,</sup> ἀνὴρ <sup>a man</sup>  
δίκαιος <sup>righteous</sup> καὶ φοβούμενος <sup>and fearing</sup> τὸν θεόν, <sup>God,</sup> μαρτυροῦμένός <sup>and borne witness to</sup> τε ὑπὸ ὅλου <sup>by whole</sup>  
τοῦ ἔθνους <sup>the nation</sup> τῶν Ἰουδαίων, <sup>of the Jews,</sup> ἐχορηγίσθη <sup>was divinely instructed</sup> ὑπὸ ἀγγέλου <sup>by angel</sup>  
ἀγίου, <sup>a holy</sup> μεταπέμψασθαι <sup>to send for</sup> σε εἰς <sup>thee</sup> τὸν οἶκόν <sup>his house,</sup> αὐτοῦ, <sup>and</sup> καὶ ἀκοῦσαι <sup>and to hear</sup>  
ῥήματα <sup>words</sup> παρὰ σου. 23 Εἰσκαλεσάμενος <sup>Having called in</sup> οὖν αὐτούς <sup>therefore them</sup> ἐξένισεν. <sup>he lodged</sup>  
Τῇ δὲ ἐπαύριον <sup>And on the morrow</sup> ὁ Πέτρος <sup>Peter</sup> ἐξῆλθεν <sup>went forth</sup> σὺν αὐτοῖς, <sup>with them,</sup> καὶ  
τινες <sup>certain</sup> τῶν ἀδελφῶν <sup>of the brethren</sup> τῶν ἀπὸ <sup>those from</sup> β' τῆς <sup>Joppa</sup> Ἰόππης <sup>went with him.</sup> συνῆλθον <sup>came together</sup> αὐτῷ.  
24 καὶ τῇ <sup>And on the morrow</sup> ἐπαύριον <sup>they entered into</sup> εἰσῆλθον <sup>Caesarea.</sup> εἰς τὴν <sup>Caesarea.</sup> Καίσαρειαν·  
ὁ δὲ Κορνήλιος <sup>And Cornelius</sup> ἦν προσδοκῶν <sup>was expecting</sup> αὐτούς, <sup>them,</sup> ἵσχυκαλεσάμενος <sup>having called together</sup> τοὺς  
συγγενεῖς <sup>his kinsmen</sup> αὐτοῦ <sup>and</sup> καὶ τοὺς ἀναγκαίους <sup>intimate</sup> φίλους. 25 Ὡς δὲ <sup>And as</sup>  
ἐγένετο <sup>was</sup> εἰσελθεῖν <sup>coming in</sup> τὸν Πέτρον, <sup>Peter,</sup> σὺναντήσας <sup>having met</sup> αὐτῷ <sup>him</sup> ὁ Κορνήλιος, <sup>Cornelius,</sup>  
πεσὼν <sup>having fallen</sup> ἐπὶ <sup>at</sup> τοὺς πόδας <sup>[his] feet</sup> προσεκύνησεν. 26 ὁ δὲ Πέτρος <sup>But Peter</sup>  
ἔγειρεν, <sup>raised,</sup> λέγων, <sup>saying,</sup> Ἀνάστηθι· <sup>Rise up:</sup> ἐγὼ <sup>I also</sup> αὐτὸς <sup>myself</sup> ἄνθρωπος <sup>a man</sup>  
εἰμι. 27 Καὶ συνομιλῶν <sup>And talking with</sup> αὐτῷ <sup>him</sup> εἰσῆλθεν, <sup>he went in,</sup> καὶ εὗρισκε <sup>and finds</sup> συνηλθ-  
αντοὺς πολλοὺς. 28 ἔφη <sup>And he said</sup> τε πρὸς αὐτούς, <sup>to them,</sup> Ὑμεῖς ἐπίστασθε  
ὅς ἀθεμίτον <sup>how unlawful</sup> ἐστὶν <sup>it is</sup> ἀνδρὶ <sup>for a man</sup> Ἰουδαίῳ <sup>a Jew</sup> κολλᾶσθαι <sup>to unite himself or</sup> ἢ προσέρ-  
χεσθαι <sup>near</sup> ἄλλοφύλῳ· <sup>to one of another race.</sup> καὶ ἐμοὶ <sup>And to me</sup> ὁ θεὸς <sup>God</sup> ἔδειξεν <sup>shewed</sup> "μηδὲν <sup>no</sup>  
κοινὸν <sup>common</sup> ἢ ἀκάθαρτον <sup>or unclean</sup> λέγειν <sup>to call</sup> ἀνθρωπίνῳ· 29 διὸ <sup>Wherefore</sup> καὶ ἀνα-  
γινώσκων <sup>I came,</sup> ἔμελλεν <sup>having been sent for.</sup> εἰς <sup>I inquire</sup> τὴν πόλιν <sup>therefore,</sup> ἵνα <sup>for what</sup>  
λόγῳ <sup>reason</sup> μετεπέμψασθέ <sup>did ye send for</sup> με; 30 Καὶ ὁ Κορνήλιος <sup>And Cornelius</sup> ἔφη, <sup>said,</sup> Ἀπὸ  
τετάρτης <sup>four</sup> ἡμέρας <sup>days</sup> μέχρι ταύτης <sup>until this</sup> τῆς ὥρας <sup>hour</sup> ἤμην <sup>I was</sup> νηστεύων, <sup>fasting,</sup> καὶ <sup>and</sup>

hold, three men seek thee, 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my

ν — τρεῖς TA.    ζητοῦντές TA.    ὅτι GLTTAW.    γ — τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν GLTTAW.    εἶπαν LITTA.    ἀναστὰς having arisen (he went forth) GLTTAW.    β — τῆς GLTTAW.    εἰσῆλθεν he entered LIT; εἰσῆλθον T.    γ — Καίσαρειαν T.    δ συν- T    ε + τοῦ GLTTAW.    η ἡγειρεν αὐτόν LITTA.    ι καὶ ἐγὼ TTA.    κ κάμω LITTA.    λ ἔδειξεν ὁ θεός T.    μ μεταπέμψασθέ A.    ν — νηστεύων καὶ LITTA[A].





προεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν  
 had been chosen before by God, to us, who did eat with  
 καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ  
 and did drink with him after he had risen from among [the]  
 νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ  
 dead. And he charged us to proclaim to the people, and  
 διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ  
 to testify fully that he it is who has been appointed by  
 θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται  
 God judge of living and dead. To him all the prophets  
 μαρτυροῦσιν, ἄφεςιν ἁμασιῶν λαβεῖν διὰ τοῦ ὀνόματος  
 bear witness, [that] remission of sins receives through name  
 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.  
 his every one that believes on him.

44 Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἠέπεσεν  
 Yet as he was speaking Peter these words, fell  
 τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.  
 the Spirit the Holy upon all those hearing the word.  
 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ἵσοι·<sup>κ</sup> συνῆλ-  
 And were amazed the of the circumcision believers as many as came  
 θον· τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου  
 with Peter, that also upon the Gentiles the gift of the Holy  
 πνεύματος ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλοῦν-  
 Spirit had been poured out; for they heard them speak-  
 των γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη  
 ing with tongues and magnifying God. Then answered  
 ὁ Πέτρος, 47 Μῆτι τὸ ὕδωρ κωλύσαι δύναται· τις  
 Peter, The water forbid can any one  
 τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον  
 that should not be baptized these, who the Spirit the Holy  
 ἔλαβον ὡς καὶ ἡμεῖς; 48 προσέταξεν· Ἦτε αὐτοὺς·<sup>β</sup> βαπ-  
 received as also we? And he ordered them to be  
 τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε ἡρώτησαν αὐτὸν  
 baptized in the name of the Lord. Then they begged him  
 ἐπιμεῖναι ἡμέρας τινάς.  
 to remain some days.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ  
 And heard the apostles and the brethren who were in  
 τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.  
 Judea, that also the Gentiles received the word of God;  
 2 καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς  
 and when went up Peter to Jerusalem, contended with  
 αὐτὸν οἱ ἐκ περιτομῆς, 3 λέγοντες, Ὅτι πρὸς ἄνδρας  
 him those of the circumcision, saying, To men  
 ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγεν αὐτοῖς.  
 uncircumcised thou wentest in, and didst eat with them.  
 4 Ἀρξάμενος δὲ ὁ Πέτρος ἐξέτιθετο αὐτοῖς καθεξῆς λέ-  
 But having begun Peter he set [it] forth to them in order say-  
 γων, 5 Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ  
 ing, I was in [the] city of Joppa praying, and  
 εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην  
 I saw in a trance a vision, descending a vessel certain like a sheet

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he com-  
 manded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

XI. And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it had been a great sheet, led down

ε οὗτος LTr. h ἠέπεσε L. i οἱ who L. k συνῆλθαν TTr. l πνεύματος τοῦ ἁγίου L. m — ὁ LTrA. n δύναται κωλύσαι LTrA. o ὡς LTrA. p δὲ TTr. q αὐτοῖς T. r ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ (Jesus Christ) βαπτισθῆναι LTr; ἐν τῷ ὀνόματι τοῦ κυρίου βαπτ. A. s ὅτε δὲ LTrA. t Ἱερουσαλὴμ LTrA. u εἰσῆλθες (εἰσῆλθεν) he went in (Tr) placed before πρὸς LTrA & W. v συνέφαγεν did eat with Tr. w — ὁ LTrA & W.

from heaven by four corners; and it came even to me: 6 upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and

μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ. καὶ ἦλθεν ἡ ἄχρη<sup>γ</sup> ἐμοῦ. 6 εἰς ἣν ἀτενίσας κατενόουν, it came as far as me: on which having looked intently I considered, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρ- and saw the quadrupeds of the earth and the wild beasts and the creeping πετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ φωνῆς λε- things and the birds of the heaven. And I heard a voice say- γούσης μοι, Ἀνάστας, Πέτρε, θύσον καὶ φάγε. 8 εἶπον δέ, ing to me, Having risen up, Peter, kill and eat. But I said, Μηδαμῶς, κύριε· ὅτι ἁπᾶν<sup>α</sup> κοινὸν ἢ ἀκάθαρτον οὐδέποτε In no wise, Lord, for anything common or unclean never εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δὲ μοι<sup>β</sup> φωνὴ ἐκ δευ- entered into my mouth. But answered me a voice the second τέρου ἐκ τοῦ οὐρανοῦ, Ὁ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ time out of the heaven, What God cleansed, thou not κοῖνου. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἄλιν ἀνε- make common. And this took place thrice, and again was σπασθῇ ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ, ἐξαυτῆς<sup>γ</sup> τρεῖς drawn up all into the heaven. And lo, at once, three ἄνδρες ἐπίστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι men stood at the house in which I was, sent ἀπὸ Καίσαρείας<sup>δ</sup> πρὸς με. 12 εἶπεν δὲ μοι<sup>ε</sup> τὸ πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ to go with them, nothing doubting. And went with me καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ also six brethren these, and we entered into the house of the ἀνδρός, 13 ἀπήγγειλέν τε<sup>ς</sup> ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν man, and he related to us how he saw the angel in τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς his house standing and saying to him, Send Ἰόππην ἄνδρας, καὶ μετὰ πέμψαι Σίμωνα τὸν ἐπικαλούμενον Joppa men, and send for Simon who is surnamed Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ Peter, who shall speak words to thee whereby shalt be saved σὺ καὶ πᾶς ὁ οἶκός σου. 15 ἐν δὲ τῷ ἄρξασθαί με λαλεῖν thou and all thy house. And in my beginning to speak ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' fell the Spirit the Holy upon them, even as also upon ἡμᾶς ἐν ἀρχῇ 16 ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, us in [the] beginning. And I remembered the word of [the] Lord, ὃς ἔλεγεν, Ὁ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ how he said, John indeed baptized with water, but ye βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 Εἰ οὖν τὴν ἴσην shall be baptized with [the] Spirit Holy. If then the like δωρεάν ἔδωκεν αὐτοῖς ὁ θεὸς ὥς καὶ ἡμῖν, πιστεύσαντες ἐπὶ gift gave to them God as also to us, having believed on τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ ῥδὲ τίς ἡμῖν δυνατὸς the Lord Jesus Christ, and I, who was I, [to be] able κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, And having heard these things they were silent,

γ ἄχρη TTa. δ + καὶ also LTTa. σεν Tr. d ανεσπασθῇ πάλιν LTTa.

σπασίας T. h τὸ πνεῦμα μοι LTTa.

k δὲ LTTa. l — αὐτῷ LTTa.

o Ἰωάννης Tr.

p — δὲ and LTTa[A].

a — πᾶν GLTTaW. b — μοι LTTa. c ἐκαθέρι-  
o ἐξ αὐτῆς A. f ἦμεν we were LTTa. g Καί-  
i μηδὲν διακρινάμενον LTTa; — μηδὲν διακρινόμενον A.  
m — ἄνδρας GLTTaW, n + τοῦ of the GLTTaW.



καὶ ἡδοξάζουν<sup>1</sup> τὸν θεόν, λέγοντες, <sup>1</sup>Ἀραγε<sup>2</sup> καὶ τοῖς ἔθνεσιν  
and glorified God, saying, Then indeed also to the Gentiles  
ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.<sup>3</sup>  
God <sup>2</sup>repentance <sup>3</sup>gave unto life.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς  
They indeed therefore who were scattered by the tribulation that  
γενόμενης ἐπὶ Ὑστεφάνῳ,<sup>4</sup> διήλθον ἕως Φοινίκης καὶ Κύπρου  
took place upon Stephen, passed through to Phoenicia and Cyprus  
καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον  
and Antioch, to no one speaking the word except <sup>5</sup>only  
Ἰουδαίοις. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ  
<sup>6</sup>to Jews. But were certain <sup>7</sup>of them <sup>8</sup>men Cypriots and  
Κυρηναῖοι, οἵτινες εἰσελθόντες<sup>9</sup> εἰς Ἀντιόχειαν, ἐλάλουν<sup>10</sup>  
Cyrenians, who having come into Antioch, spoke  
πρὸς τοὺς Ἑλληνιστάς<sup>11</sup> εὐαγγελιζόμενοι τὸν κύριον  
to the Hellenists, announcing the glad tidings—the Lord

Ἰησοῦν. 21 καὶ ἦν χεῖρ κυρίου μετ' αὐτῶν<sup>12</sup> πολὺς τε  
Jesus. And <sup>13</sup>was [the] hand <sup>14</sup>of [the] Lord with them, and a great  
ἀριθμὸς<sup>15</sup> πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 Ἦκούσθη  
number having believed turned to the Lord. <sup>16</sup>Was heard

δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱερο-  
<sup>17</sup>and <sup>18</sup>the report in the ears of the assembly which [was] in Jeru-  
σολύμοις<sup>19</sup> περὶ αὐτῶν<sup>20</sup> καὶ ἐξαπέστειλαν Βαρνάβαν<sup>21</sup> διελ-  
salem concerning them; and they sent forth Barnabas to go

θεῖν<sup>22</sup> ἕως Ἀντιοχείας. 23 ὃς παραγενόμενος καὶ ἰδὼν  
through as far as Antioch: who having come and having seen

τὴν χάριν<sup>23</sup> τοῦ θεοῦ ἔχῃ, καὶ παρεκάλει πάντας τῇ προθέσει  
the grace of God rejoiced, and exhorted all with purpose  
τῆς καρδίας προσμένειν τῷ κυρίῳ<sup>24</sup> 24 ὅτι ἦν ἀνὴρ ἀγαθός  
of heart to abide with the Lord; for he was a man good

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετίθη  
and full of [the] Spirit Holy and of faith. And was added  
ὄχλος ἰκανὸς τῷ κυρίῳ. 25 Ἐξῆλθεν δὲ εἰς Ταρσὸν<sup>25</sup> ὁ Βαρ-  
a crowd large to the Lord. And <sup>26</sup>went forth to Tarsus Barnas-  
νάβας<sup>26</sup> ἀναζητῆσαι Σαῦλον, 26 καὶ εὗρὼν αὐτὸν<sup>27</sup> ἤγαγεν  
nabas to seek Saul; and having found him he brought

αὐτὸν<sup>28</sup> εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῦς<sup>29</sup> ἔνιαυτὸν  
him to Antioch. And it came to pass they a year  
ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον  
whole were gathered together in the assembly, and taught a crowd

ἰκανόν, χρηματίζαί τε πρῶτον<sup>30</sup> ἐν Ἀντιοχείᾳ τοὺς μαθητάς<sup>31</sup>  
large: and <sup>32</sup>were called <sup>33</sup>first in Antioch the disciples

Χριστιανούς.  
<sup>34</sup>Christians.

27 Ἐν ταῖς ταῖς ἡμέραις κατήλθον ἀπὸ Ἱερουσαλὺν  
And in these days came down from Jerusalem

προφῆται εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἰς ἕξ  
prophets to Antioch; and having risen up one from among  
αὐτῶν ὀνόματι Ἀγαβος, ἔσημανεν<sup>35</sup> διὰ τοῦ πνεύματος,  
them, by name Agabus, he signified by the Spirit,

Λιμὸν μέγαν<sup>36</sup> μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην<sup>37</sup>  
A famine great is about to be over whole the habitable world;

glorified God, saying,  
Then hath God also  
to the Gentiles grant-  
ed repentance unto  
life.

19 Now they which  
were scattered abroad  
upon the persecution that  
arose about Stephen  
travelled as far as  
Phenice, and Cyprus, and  
Antioch, preaching  
the word to none but  
unto the Jews only. 20  
And some of them were  
men of Cyprus and  
Cyrene, which, when they  
were come to Antioch,  
spoke unto the Grecians,  
preaching the Lord Jesus.  
21 And the hand of the  
Lord was with them: and  
a great number believed,  
and turned unto the Lord.  
22 Then tidings of these  
things came unto the ears  
of the church which was  
in Jerusalem: and they  
sent forth Barnabas, that  
he should go as far as  
Antioch. 23 Who, when  
he came, and had seen the  
grace of God, was glad,  
and exhorted them all,  
that with purpose of  
heart they would cleave  
unto the Lord. 24 For  
he was a good man, and  
full of the Holy Ghost  
and of faith: and much  
people was added unto  
the Lord. 25 Then de-  
parted Barnabas to Tar-  
sus, for to seek Saul:  
26 and when he had  
found him, he brought  
him unto Antioch. And  
it came to pass, that a  
whole year they assem-  
bled themselves with the  
church, and taught much  
people. And the disci-  
ples were called Christians  
first in Antioch.

27 And in these days  
came prophets from  
Jerusalem unto Anti-  
och. 28 And there  
stood up one of them  
named Agabus, and  
signified by the spirit  
that there should be  
great dearth through-  
out all the world:

<sup>1</sup> ἡδοξάζουν LITR. <sup>2</sup> Ἀρα then LITR; Ἀρα [ye] A. <sup>3</sup> εἰς ζωὴν ἔδωκεν LITRAW. <sup>4</sup> Ὑστε-  
φάνων L. <sup>5</sup> ἐλθόντες GLITRAW. <sup>6</sup> + καὶ also LITRA.

LITRA. <sup>7</sup> + οὐσὺς WAS TTR. <sup>8</sup> Ἱερουσαλὴμ LITRAW.

[WAS] LITRA. <sup>9</sup> — ὁ Βαρνάβας (read he went forth) LITRA. <sup>10</sup> — αὐτὸν (read [hini]) LITRA.

αὐτοῖς καὶ to them even LITRA. <sup>11</sup> πρῶτως TTR. <sup>12</sup> ἐσήμαιναν L. <sup>13</sup> μεγάλην LITRAW.

which came to pass in the days of Claudius Cæsar. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judea: 30 which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ἡ<sup>κ</sup> ὅστις<sup>1</sup> <sup>1</sup>καὶ<sup>1</sup> ἐγένετο· ἐπὶ Κλαυδίου <sup>m</sup>Καίσαρος.<sup>1</sup> 29 τῶν δὲ which also came to pass under Claudius Cæsar. And the μαθητῶν καθὼς <sup>n</sup>ἠὺπορεῖτό<sup>1</sup> τις, ὥρισαν ἕκαστος αὐ- disciples according as <sup>2</sup>was <sup>3</sup>prospered <sup>4</sup>any <sup>5</sup>one, determined, each, of τῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ them, for ministratio[n] to send to the <sup>2</sup>dwelli[n]g <sup>3</sup>in <sup>4</sup>Judea ἀδελφοίς<sup>1</sup> 30 ὃ καὶ ἐποίησαν, ἀποστέλλαντες πρὸς τοὺς <sup>1</sup>brethren; which also they did, sending [it] to the πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου. elders by [the] hand of Barnabas and Saul.

XII. Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

12 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν ὁ Ἡρώδης ὁ βασι- And at that time <sup>1</sup>put <sup>2</sup>forth <sup>3</sup>Herod <sup>4</sup>the <sup>5</sup>king λεὺς<sup>1</sup> τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. [his] hands, to ill-treat some of those of the assembly; 2 ἀνέειλεν δὲ Ἰάκωβον τὸν ἀδελφὸν <sup>1</sup>Ἰωάννου<sup>1</sup> <sup>2</sup>μαχαίρᾳ.<sup>1</sup> and he put to death James the brother of John with a sword. 3 <sup>1</sup>καὶ ἰδὼν<sup>1</sup> ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο And having seen that pl[ea]sing it is to the Jews he added συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ <sup>3</sup>ἡμέραι τῶν ἀζύμων<sup>1</sup> to take also Peter: (and they were days of unleavened bread.) 4 ὃν καὶ πιάσας ἔθετο εἰς φυλάκην, παραδόντες τέσσαρ- whom also having seized he put in prison, having delivered to four σιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ sets of four soldiers to guard him, purposing after τὸ πάσχα ἀναγαγεῖν αὐτόν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος the passover to bring out him to the people. Peter therefore indeed ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχῇ δὲ ἦν ἑκτενής<sup>1</sup> γυμνομένη but <sup>2</sup>prayer <sup>3</sup>was <sup>4</sup>fervent made ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ<sup>1</sup> αὐτοῦ. 6 Ὅτε δὲ by the assembly to God concerning him. But when <sup>7</sup>ἤμελλεν<sup>1</sup> <sup>2</sup>καὶ<sup>1</sup> τὸν προάγειν<sup>1</sup> ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν <sup>2</sup>was <sup>3</sup>about <sup>4</sup>him <sup>5</sup>to <sup>6</sup>bring <sup>7</sup>forth <sup>8</sup>Herod, in that night was ὁ Πέτρος κοιμώμενος μετὰ δύο στρατιωτῶν, δεδεμένος ἀλ- Peter sleeping between two soldiers, bound with <sup>2</sup>chains <sup>3</sup>two, guards also before the door kept the prison. 7 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν And behold, an angel of [the] Lord stood by, and a light shined in τῷ οἰκήματι. πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν the building. And having smitten the side of Peter he roused up αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἔξέπεσον<sup>1</sup> αὐτοῦ αἱ him, saying, Rise up in haste. And fell off of him the ἀλυσίνας ἐκ τῶν χειρῶν. 8 εἰπὼν <sup>2</sup>τε<sup>1</sup> ὁ ἄγγελος πρὸς chains from [his] hands. And <sup>3</sup>said <sup>4</sup>the <sup>5</sup>angel to <sup>6</sup>αὐτόν, <sup>7</sup>Περιζῶσαι,<sup>1</sup> καὶ ὑπόδησαι τὰ σανδάλιά σου.<sup>1</sup> Ἐποίη- him, Gird thyself about, and bind on thy sandals. <sup>2</sup>He <sup>3</sup>did σεν δὲ οὕτως. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου,<sup>1</sup> and so. And he says to him, Cast about [thee] thy garment, καὶ ἀκολούθει μοι. 9 Καὶ ἐξελθὼν ἠκολούθει βαῦτῷ<sup>1</sup> καὶ and follow me. And going forth he followed him, and οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγ- did not know that real it is which is happening by means of the an-

<sup>κ</sup> ἡ τις LITTAW.

<sup>1</sup> — καὶ LITTAW.

<sup>m</sup> — Καίσαρος GLITTAW.

<sup>n</sup> εὐπορεῖτό LITTAW.

ο ὁ βασιλεὺς Ἡρώδης T.

<sup>p</sup> Ἰωάννου Tr.

<sup>q</sup> μαχαίρῃ TT.A.

<sup>r</sup> ἰδὼν δὲ LITTAW.

<sup>s</sup> + αἱ

τῶν GL[A]W.

<sup>t</sup> ἐκτενῶς fervently LITTAW.

<sup>u</sup> περὶ LITTAW.

<sup>v</sup> ἤμελλεν TT.A.

<sup>w</sup> προαγαγεῖν

αὐτὸν LTA.

<sup>x</sup> προάγειν αὐτόν Tr.

<sup>y</sup> ἐξέπεσαν LITTAW.

<sup>z</sup> δὲ LIT.

<sup>a</sup> Ζώσαι gird thyself

LITTAW.

<sup>b</sup> — αὐτῷ LITTAW.

γέλου, ἰδόκει· ὅραμα βλέπειν. 10 διελθόντες δὲ πρῶτην  
 gel, but thought a vision he saw. And having passed through a first  
 φυλακὴν καὶ δευτέραν, ἤλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν  
 guard and a second, they came to the gate iron  
 τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἡνοίχθη αὐτοῖς·  
 that leads into the city, which of itself opened to them;  
 καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως  
 and having gone out they went on through street one, and immediately  
 ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος γενόμενος  
 departed the angel from him. And Peter having come  
 ἐν ἑαυτῷ εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν  
 in himself said, Now I know of a truth that sent forth [the]  
 κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξέλειτό με ἐκ χειρὸς  
 Lord his angel, and delivered me out of [the] hand  
 Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.  
 of Herod and all the expectation of the people of the Jews.  
 12 συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν ὁ Μαρίας τῆς μητρὸς  
 And considering [it] he came to the house of Mary the mother  
 Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ  
 of John who is surnamed Mark, where were many  
 συνθηροισμένοι καὶ προσερχόμενοι. 13 Κρούσαντος δὲ τοῦ  
 gathered together and praying. And having knocked  
 Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπά-  
 Peter [at] the door of the porch, came a damsel to  
 κοῦσαι, ὀνόματι Ῥόδη. 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ  
 listen, by name Rhoda; and having recognized the voice  
 Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδρα-  
 of Peter, from joy she opened not the porch, having  
 μοῖσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ  
 run in but she reported to be standing Peter before the  
 πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπον, Μαῖνρ. Ἡ δὲ  
 porch. But they to her said, Thou art mad. But she  
 δῖσχυρίζετο οὕτως ἔχειν. οἱ δ' ἔλεγον, Ὁ ἄγγελος αὐ-  
 strongly affirmed thus it was. And they said, The angel of  
 τοῦ ἐστιν. 16 Ὁ δὲ Πέτρος ἐπέμενε κρούων ἀνοίξαντες δὲ  
 him it is. But Peter continued knocking: and having opened  
 εἶδον αὐτόν, καὶ ἐξέστησαν. 17 κατασείσας δὲ αὐτοὺς  
 they saw him, and were amazed. And having made a sign to them  
 τῇ χειρὶ σιγᾶν διηγῆσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν  
 with the hand to be silent he related to them how the Lord him  
 ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπεν Ῥδέ, Ἀπαγγείλατε Ἰακώβω  
 brought out of the prison. And he said, Report to James  
 καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον  
 and to the brethren these things. And having gone out he went to another  
 τόπον. 18 γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος  
 place. And having come day there was disturbance no small  
 ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης  
 among the soldiers, what then [of] Peter was become. Herod  
 δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων, ἀνακρίνας τοὺς  
 and having sought after him and not having found, having examined the  
 φύλακας ἐκέλευσεν ἀπαχθῆναι καὶ κατελθὼν  
 guards he commanded [them] to be led away [to death]. And having gone down

10 When they were  
 past the first and the  
 second ward, they  
 came unto the iron  
 gate that leadeth unto  
 the city; which opened  
 to them of his own  
 accord; and they went  
 out; and passed on  
 through one street;  
 and forthwith the angel  
 departed from him.  
 11 And when Peter  
 was come to himself,  
 he said, Now I know  
 of a surety, that the  
 Lord hath sent his angel,  
 and hath delivered  
 me out of the hand of  
 Herod, and from all  
 the expectation of the  
 people of the Jews.  
 12 And when he had  
 considered the thing,  
 he came to the house  
 of Mary the mother  
 of John, whose sur-  
 name was Mark;  
 where many were gathered  
 together praying.  
 13 And as Peter  
 knocked at the door of  
 the gate, a damsel  
 came to hearken,  
 named Rhoda. 14 And  
 when she knew Peter's  
 voice, she opened not  
 the gate for gladness,  
 but ran in, and told  
 how Peter stood before  
 the gate. 15 And they  
 said unto her, Thou  
 art mad. But she  
 constantly affirmed  
 that it was even so.  
 Then said they, It is  
 his angel. 16 But Pe-  
 ter continued knock-  
 ing: and when they  
 had opened the door,  
 and saw him, they  
 were astonished. 17 But  
 he, beckoning unto  
 them with the hand to  
 hold their peace, de-  
 clared unto them how  
 the Lord had brought  
 him out of the prison.  
 And he said, Go shew  
 these things unto  
 James, and to the  
 brethren. And he de-  
 parted, and went into  
 another place. 18 Now  
 as soon as it was day,  
 there was no small  
 stir among the sol-  
 diers, what was be-  
 come of Peter. 19 And  
 when Herod had  
 sought for him, and  
 found him not, he ex-  
 amined the keepers,  
 and commanded that  
 they should be put to

ο ἦλθαν LITTA.

δ ἡνοίγη LITTA.

ε ἐν ἑαυτῷ γενομένος LITTAW.

ζ ἐξελεῖτο GLITTAW.

ε + τῆς LITTAW.

η Ἰωάννου Tr.

ι αὐτοῦ he GLITTAW.

κ εἶπαν LITTA.

εἶπαν L; δὲ ἔλεγον GITTAW.

μ ἐστὶν αὐτοῦ LITTA.

ν εἶδαν LITTA.

ο — αὐτοῖς LITTA.

ρ τε LITTA.



death. And he went down from Judea to Caesarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, It is the voice of a god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

XIII. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the

ἀπὸ τῆς Ἰουδαίας εἰς τὴν<sup>9</sup> Κα이사ρείαν<sup>1</sup> διέτριβεν. 20<sup>2</sup> Ἦν δὲ ὁ<sup>3</sup> Ἡρώδης<sup>4</sup> θυμομαχῶν<sup>5</sup> Τυρίοις καὶ Σιδωνίοις<sup>6</sup>; ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ πείσαντες<sup>7</sup> Βλάστου τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾔτουντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημιγόρει πρὸς αὐτοὺς. 22 Ὁ δὲ ὄμιλος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκεν τὴν<sup>8</sup> δόξαν τῷ θεῷ, καὶ γενομένου σκωληκόβρωτος ἐξέψυξεν. 24 ὁ δὲ λόγος τοῦ θεοῦ ᾔξανε καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ἐπέστρεψαν εἰς Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαράλαβόν τε<sup>9</sup> καὶ Ἰωάννην<sup>10</sup> τὸν ἐπικληθῆντα Μάρκον.

13 Ἦσαν δὲ τινες<sup>11</sup> ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ.τε. Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανανῆς τε<sup>12</sup> ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανανῆς τε<sup>13</sup> Ἡρώδου τοῦ τετράρχου<sup>14</sup> σύντροφος, καὶ Σαῦλος. 2 Λειτουργοὶ αὐτῶν δὲ αὐτῶν τῷ κυρίῳ καὶ ὑστενούντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν<sup>15</sup> Βαρνάβαν καὶ τὸν<sup>16</sup> Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. 3 Τότε ὑστησαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. 4 Ὁ οὖτοι<sup>17</sup> μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν<sup>18</sup> Σελεύκειαν, καὶ ἐκείθεν τε ἀπέπλευσαν εἰς τὴν<sup>19</sup> Κύπρον. 5 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς

<sup>9</sup> — τὴν LITTAW.

<sup>1</sup> Καισαρίαν T.

<sup>2</sup> — ὁ Ἡρώδης (read he was) GLTTAW.

<sup>3</sup> — καὶ

[1.] T[Tr].

<sup>4</sup> — τὴν GL.

<sup>5</sup> — καὶ LITTAW.

<sup>6</sup> — καὶ LITTAW.

<sup>7</sup> — καὶ LITTAW.

<sup>8</sup> — τετράρχου T.

<sup>9</sup> — τε GLTTAW.

<sup>10</sup> — τὸν LITTAW.

<sup>11</sup> — αὐτοὶ LITTAW.

<sup>12</sup> — ἅγιον πνεύ-

ματος LITTA.

<sup>13</sup> — τὴν LITTA.

<sup>14</sup> — Σελεύκειαν T.

συναγωγῆς τῶν Ἰουδαίων· εἶχον δὲ καὶ ἡ Ἰωάννην<sup>h</sup>  
 synagogues of the Jews. And they had also John [as]

ὑπηρετήν. 6 διελθόντες δὲ ἴτην νῆσον ἄχρι Πάφου  
 an attendant. And having passed through the island as far as Paphos  
 εὐρόν<sup>j</sup> τινα μάγον ψευδοπροφήτην Ἰουδαίου, ᾧ ὄνομα  
 they found a certain magician, a false prophet a Jew, whose name

<sup>k</sup>Βαρίσου<sup>ς</sup>,<sup>l</sup> 7 ὃς ἦν σὺν τῷ ἀνθυπατῇ Σεργίῳ Παύλῳ,  
 [was] Barjesus, who was with the proconsul Sergius Paulus,  
 ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ  
 'an intelligent. He having called to [him] Barnabas and

Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· 8 ἀνίστατο δὲ  
 Saul desired to hear the word of God. But there withstood  
 αὐτοῖς Ἐλύμας ὁ μάγος· οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα  
 them Elymas the magician, (for so is interpreted 'name

αὐτοῦ· Ζητῶν διαστρέφειν τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.  
 'his), seeking to pervert the proconsul from the faith.

9 Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,  
 But Saul, who also [is] Paul, being filled with [the] 'Spirit 'Holy,

καὶ<sup>l</sup> ἀτενίσας εἰς αὐτὸν 10 εἶπεν, ὦ πλήρης παν-  
 and having looked steadfastly upon him said, O full of

τὸς δόλῳ καὶ πάσης ραδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης  
 all guile and all craft, son of [the] devil, enemy of all

δικαιοσύνης, οὐ· παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου  
 righteousness, wilt thou not cease perverting the 'ways 'of [the] 'Lord

τὰς εὐθείας; 11 καὶ νῦν ἰδοῦ, χεὶρ<sup>m</sup> τοῦ<sup>n</sup> κυρίου ἐπὶ σέ,  
 'straight? And now lo, [the] hand of the Lord [is] upon thee,

καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.  
 and thou shalt be blind, not seeing the sun for a season.

Παραχρῆμα<sup>n</sup> δέ<sup>o</sup> ἐπέπεσεν<sup>l</sup> ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ  
 And immediately fell upon him a mist and darkness, and

περιάγων ἐζήτει χειραγωγούς. 12 τότε ἰδὼν  
 going about he sought some to lead [him] by the hand. Then 'having 'seen

ὁ ἀνθύπατος τὸ γεγονός<sup>ς</sup> ἐπίστευσεν, ἑκπληροσόμενος<sup>l</sup> ἐπὶ  
 'the 'proconsul what had happened believed, being astonished at

τῇ διδαχῇ τοῦ κυρίου.  
 the teaching of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ ἑνὸς<sup>n</sup>  
 And having sailed from Paphos [with] 'those 'about [him]

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἡ Ἰωάννης δέ  
 'Paul came to Perga of Pamphylia; and John

ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα. 14 αὐ-  
 having departed from them returned to Jerusalem. 'They

τοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀν-  
 'but, having passed through from Perga, came to An-

τιόχειαν<sup>n</sup> τῆς Πισιδίας, καὶ εἰσελθόντες<sup>l</sup> εἰς τὴν συναγωγὴν<sup>n</sup>  
 Antioch of Pisidia, and having gone into the synagogue

τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνά-  
 on the 'day 'sabbath they sat down. And after the read-

γνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνά-  
 ing of the law and of the prophets 'sent 'the 'rulers 'of

γωγοὶ πρὸς αὐτούς, λέγοντες, Ἄνδρες ἀδελφοί, εἴ ν<sup>ε</sup> ἔστιν  
 'the 'synagogue to them, saying, Men brethren, if there is

Jews: and they had also John to their minister. 6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; 7 which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, 10 and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have

<sup>h</sup> Ἰωάννην Tr. <sup>i</sup> + ὅλην (the) whole GLTTAW. <sup>j</sup> + ἄνδρα a man LITAW. <sup>k</sup> Βαρ-  
 ησου Tr. <sup>l</sup> — καὶ LITAW. <sup>m</sup> — τοῦ (read of [the]) GLTTAW. <sup>n</sup> τε Tr. <sup>o</sup> ἐπεσεν LITr.  
 P ἐκπληττόμενος Tr. <sup>p</sup> — τὸν LITAW. <sup>q</sup> Ἰωάνης Tr. <sup>r</sup> τὴν Πισιδίαν LITr.  
<sup>s</sup> ἐλθόντες Tr. <sup>t</sup> + τις any (word) LITAW.





λόγος τῆς σωτηρίας ταύτης ἀπεστάλη·<sup>27</sup> οἱ γὰρ κατοικοῦν-  
word of this salvation was sent: for those dwelling  
τες ἐν Ἱερουσαλὴμ καὶ οἱ ἀρχοῖτες αὐτῶν, τοῦτον ἀγνοήσαντες  
in Jerusalem and their rulers, him not having known  
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀνα-  
and the voices of the prophets who on every sabbath are  
γινωσκομένας, κρίναντες ἑπλήρωσαν·<sup>28</sup> καὶ μηδεμίαν  
read, having judged [him] they fulfilled. And no one  
αἰτίαν θανάτου εὐρόντες ᾤτήσαντο· Πιλάτον· ἀναγεθῆναι  
cause of death having found they begged Pilate to put to death  
αὐτόν. <sup>29</sup> ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γε-  
him. And when they finished all things that concerning him had  
γραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς  
been written, having taken [him] down from the tree, they put [him] in  
μνημεῖον· <sup>30</sup> ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν,  
a tomb; but God raised him from among [the] dead,  
<sup>31</sup> ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναβᾶσιν αὐτῷ  
who appeared for days many to those who came up with him  
ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μαρτυρες  
from Galilee to Jerusalem, who are witnesses  
αὐτοῦ πρὸς τὸν λαόν. <sup>32</sup> καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα  
his to the people. And we to you announce the glad tidings—  
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην  
the, to the fathers promise made, that this  
ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις Ἰαυτῶν ἡμῖν, ἀναστήσας  
God has fulfilled their to us, having raised up  
Ἰησοῦν· <sup>33</sup> ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,  
Jesus; as also in the psalm second it has been written,  
Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε. <sup>34</sup> Ὅτι δὲ  
Son my thou art, I today have begotten thee. And that  
ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑπο-  
he raised him from among [the] dead, no more to be about to  
στρέφειν εἰς διαφθοράν, οὕτως ἐῖρηκεν, Ὅτι δώσω ὑμῖν τὰ  
return to corruption, thus he spoke: I will give to you the  
ῥαία· <sup>35</sup> Δαβὶδ τὰ πιστά. <sup>35</sup> ὁ δὲ καὶ ἐν ἑτέρῳ λέγει,  
mercies of David faithful. Wherefore also in another he says,  
Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. <sup>36</sup> Δαβὶδ  
Thou wilt not suffer thy Holy One to see corruption. David  
μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ  
indeed for to his own generation having ministered by the of God counsel  
ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν  
fell asleep, and was added to his fathers, and saw  
διαφθοράν. <sup>37</sup> ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.  
corruption. But he whom God raised up did not see corruption.  
<sup>38</sup> Γινώσκον οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τού-  
Known therefore be it to you, men brethren, that through this  
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· <sup>39</sup> καὶ ἀπὸ  
one to you remission of sins is announced, and from  
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δι-  
all things from which ye could not in the law of Moses be  
καιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. <sup>40</sup> βλέ-  
justified, in him everyone that believes is justified. Take

you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 but he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

<sup>27</sup> ἐξαπεστάλη was sent forth LIT<sup>a</sup>AW. <sup>28</sup> Πειλάτον T. <sup>29</sup> πάντα GLT<sup>a</sup>AW. <sup>30</sup> + νυν  
now LIT<sup>a</sup>AW. <sup>31</sup> + νυν now W. <sup>32</sup> ἡμῶν to our LIT<sup>a</sup>; αὐτῶν ἡμῶν W. <sup>33</sup> τῷ πρώτῳ

(first) ψαλμῷ γέγραπται GTR; τῷ ψαλμῷ γέγ. τῷ πρώτῳ (δευτέρῳ AW) LAW. <sup>34</sup> Δαβὶδ LIT<sup>a</sup>; Δαβὶδ GW. <sup>35</sup> διότι LIT<sup>a</sup>. <sup>36</sup> — καὶ LT[TrA]. <sup>37</sup> α — τῷ LIT<sup>a</sup>. <sup>38</sup> Μωσέως GLT<sup>a</sup>AW.



τους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον  
men of the city, and stirred up a persecution against Paul  
καὶ Ἰωάν<sup>1</sup> Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐ-  
and Barnabas, and cast out them from their borders.  
τῶν. 51 οἱ δὲ ἐκτιναζόμενοι τὸν κοινορτὸν τῶν ποδῶν<sup>2</sup> αὐτῶν<sup>3</sup>  
But they having shaken off the dust of their feet

ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 οἱ δὲ<sup>4</sup> μαθηταὶ ἐπλη-  
against them, came to Iconium. And the disciples were  
ροῦντο χαρᾶς καὶ πνεύματος ἁγίου.  
filled with joy and [the] Spirit. Holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς  
And it came to pass in Iconium together entered they  
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε  
into the synagogue of the Jews, and spoke so that  
πιστεῖσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ<sup>5</sup>  
believed both of Jews and Hellenists a great number. But the

ἄπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς  
disobeying Jews stirred up and made evil-affected the souls  
τῶν ἰθῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν χρόνον  
of the Gentiles against the brethren. A long therefore time

διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-  
they stayed, speaking boldly, [confiding] in the Lord, who bore wit-  
ροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ<sup>6</sup> ἐδίδοντι<sup>7</sup> σημεῖα καὶ  
ness to the word of his grace, and giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἐσχίσθη δὲ τὸ  
wonders to be done through their hands. And was divided the  
πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις  
multitude of the city, and some were with the Jews

οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν  
and some with the apostles. And when there was a rush of the  
ἰθῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι  
Gentiles both and Jews with their rulers, to insult

καὶ λιθοβολῆσαι αὐτούς, 6 συνιδόντες κατέφυγον εἰς τὰς  
and to stone them, being aware they fled to the  
πόλεις τῆς Λυκαονίας, Λύστραν, καὶ Δέρβην, καὶ τὴν πε-  
cities of Lycaonia, Lystra, and Derbe, and the country

χωρον, 7 κακεῖ ἤσαν ἐγγελεζόμενοι.<sup>8</sup>  
around, and there they were announcing the glad tidings.

8 Καί τις ἀνὴρ ἑν Λύστροις ἀδύνατος<sup>9</sup> τοῖς ποσὶν ἐκά-  
And a certain man in Lystra, impotent in the feet, sat,  
θητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων,<sup>10</sup> ὃς  
lame from [the] womb of his mother being, who

οὐδέποτε<sup>11</sup> περιεπατήκει.<sup>12</sup> 9 οὗτος ἤκουεν<sup>13</sup> τοῦ Παύλου  
never had walked. This [man] heard Paul

λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πιστὸν  
speaking, who, having looked intently on him, and seeing that faith  
ἔχει<sup>14</sup> τοῦ σωθῆναι, 10 ἔλεν μεγάλη<sup>15</sup> τῇ φωνῇ, ὁ<sup>16</sup> ἀνάστηθι  
he has to be healed, said with a loud voice, Stand up

ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ῥήλλετο<sup>17</sup> καὶ περιεπάτει.  
on thy feet upright. And he sprang up and walked.

men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

XIV. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 said with a loud voice, Stand upright on thy feet. And he leaped and walked.

7 — τὸν LITTA. 8 — αὐτῶν (read of the feet) LITTA. 9 τε LITTA. 10 ἀπειθήσαντες LITTA. 11 + ἐπὶ το (the) T. 12 — καὶ GLITTA. 13 ἐδιδόντος T. 14 + εἰς το L. 15 εὐαγγελιζόμενοι ἦσαν LITTA. 16 ἀδύνατος ἐν Λύστροις T. 17 — ὑπάρχων GLITTA. 18 18 περιεπατήκει E; περιεπάτησεν walked LITTA. 19 ἤκουσεν LITTA. 20 ἔχει πίστιν LITTA. 21 — τῇ LITTA. 22 + Σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ To thee I say in the name of the Lord Jesus Christ L. 23 ῥήλατο GLITTA.



11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16 who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys-

11 Οἱ δ' ἐπὶ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν  
And the crowds having seen what <sup>2</sup>did <sup>1</sup>Paul, lifted up  
τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες  
their voice in Lycaonian saying, The gods, having become like  
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς· 12 ἰκάλουν· τε τὸν μὲν  
men, are come down to us. And they called  
Βαρνάβαν Δία· τὸν δὲ Παῦλον Ἑρμῆν, ἐπεὶ οὗτος ἦν ὁ  
Barnabas Zeus; and Paul Hermes, because he was the  
ἡγούμενος τοῦ λόγου. 13 Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος  
leader in speaking. And the priest of Zeus who was  
πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς  
before their city, oxen and garlands to the  
πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ᾗθελεν θύειν. 14 Ἀκού-  
gates having brought, with the crowds wished to sacrifice. <sup>7</sup>Having  
σαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες  
<sup>8</sup>heard <sup>1</sup>but <sup>2</sup>the <sup>3</sup>apostles <sup>4</sup>Barnabas and <sup>5</sup>Paul, having rent  
τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κρίζοντες  
their garments, rushed in to the crowd, crying  
15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς  
and saying, Men, why these things do ye? also we  
ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι  
<sup>6</sup>of <sup>1</sup>like <sup>2</sup>feelings <sup>3</sup>are <sup>4</sup>with <sup>5</sup>you <sup>6</sup>men, announcing the glad tidings to  
ἡμᾶς ἀπὸ τούτων τῶν ματαιῶν ἐπιστρέφειν ἐπὶ τὸν θεόν  
you from these vanities to turn to God  
τὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν  
the living, who made the heaven and the earth and the  
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· 16 ὃς ἐν ταῖς παρ-  
sea and all the things in them; who in the  
ψυχμέναις γενεαῖς ἔλασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς  
past generations suffered all the nations to go  
ὁδοῖς αὐτῶν· 17 καὶ τοιγεὶ οὐκ ἠμάρτυρον ἑαυτὸν ἀφῆ-  
in their [own] ways, though indeed not without witness himself he  
κεν βὰγαθοποιῶν, οὐρανόθεν ἡμῖν τοὺς διδοῦς καὶ καιροὺς  
left, doing good, from heaven to us rains giving and seasons  
καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας  
fruitful, filling with food and gladness the hearts  
ἡμῶν. 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς  
of us. And these things saying hardly they stopped the  
ὄχλους τοῦ μὴ θύειν αὐτοῖς. 19 Ἐπῆλθεν δὲ ἀπὸ Ἀντιοχείας  
crowds from sacrificing to them. But thither came from Antioch  
καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθά-  
and Iconium Jews, and having persuaded the crowds, and having  
σαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες  
stoned Paul, drew [him] outside the city, supposing  
αὐτὸν τεθνάναι. 20 κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν,  
him to have died. But <sup>7</sup>having <sup>8</sup>surrounded <sup>9</sup>him <sup>1</sup>the <sup>2</sup>disciples,  
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλ-  
having risen up he entered into the city. And on the morrow he went  
θεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21 εὐαγγελισάμενοι τε  
away with Barnabas to Derbe. And having announced the glad tidings to  
τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς  
that city, and having disciplined many they returned to

<sup>1</sup> τε LTA. <sup>2</sup> — ὁ LTTAW. <sup>3</sup> — μὲν LTTA. <sup>4</sup> ὁ τε LTTA. <sup>5</sup> — αὐτὸν (read the city) GLTTAW. <sup>6</sup> ἐξεπήδησαν rushed out GLTTAW. <sup>7</sup> — τὸν LTTAW. <sup>8</sup> καίτοι LT; καίτοις GAW; — γε LTT. <sup>9</sup> αὐτὸν LTT. <sup>10</sup> ἀγαθοῦργων LTTAW. <sup>11</sup> ὅμιον LTTA. <sup>12</sup> ἐπῆλθεν LTTA. <sup>13</sup> νομίζοντες LTTA. <sup>14</sup> ἐπὶ τῇ κείνῃ LTTA. <sup>15</sup> τῶν μαθητῶν αὐτὸν LTTA. <sup>16</sup> εὐαγγελιζόμενοι announcing &c. LT.

τὴν Λύστραν καὶ <sup>k</sup>Ἰκόνιον καὶ <sup>k</sup>Ἀντιόχειαν 22 ἐπιστηρίζοντες  
Lystra and Iconium and Antioch, establishing

τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ  
the souls of the disciples, exhorting [them] to continue in the

πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς  
faith, and that through many tribulations must we enter into

τὴν βασιλείαν τοῦ θεοῦ. 23 χειροτονήσαντες δὲ αὐτοῖς <sup>1</sup>πρεσ-  
the kingdom of God. And having chosen for them el-

βυτέρους κατ' ἐκκλησίαν, <sup>11</sup> προσευξάμενοι μετὰ νηστειῶν πα-  
ders in every assembly, having prayed with fastings they

ρέθοντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 καὶ  
committed them to the Lord, on whom they had believed. And

διελθόντες τὴν Πισιδίαν ἦλθον εἰς <sup>m</sup>Παμφυλίαν 25 καὶ  
having passed through Pisidia they came to Pamphylia, and

λαλήσαντες <sup>n</sup>ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ὀττάλειαν <sup>11</sup>  
having spoken in Perga the word they came down to Attalia;

26 ἀκείθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παρα-  
and thence they sailed to Antioch, whence they had been

δεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.  
committed to the grace of God for the work which they fulfilled.

27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν  
And having arrived and having gathered together the assembly

ῥαηγήγειλαν <sup>11</sup> ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν  
they declared all that <sup>2</sup>did <sup>3</sup>God with them, and that he opened

τοῖς ἔθνεσιν θύραν πίστεως. 28 διέτριβον δὲ <sup>9</sup>ἐκεῖ <sup>11</sup>χρόνον  
to the nations a door of faith. And they stayed there <sup>4</sup>time

οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.  
<sup>1</sup>not <sup>2</sup>a little with the disciples.

15 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον  
And certain having come down from Judaea were teaching

τοὺς ἀδελφούς, "Οτι ἂν μὴ <sup>1</sup>περιτέμνησθε <sup>11</sup>τῷ ἔθει <sup>8</sup>Μωϋ-  
the brethren, Unless ye be circumcised after the custom of Mo-

σέως οὐ δύνασθε σωθῆναι. 2 Γενομένης <sup>1</sup>οὖν <sup>11</sup>στάσεως  
ses ye cannot be saved. Having taken place therefore a commotion

καὶ <sup>1</sup>συζητήσεως <sup>11</sup>οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς  
and discussion not a little by Paul and Barnabas with

αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ  
them, they appointed <sup>1</sup>to go up <sup>1</sup>Paul <sup>2</sup>and <sup>2</sup>Barnabas and

τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ  
certain others from amongst them to the apostles and

πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.  
elders to Jerusalem, about this question.

3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρ-  
They indeed therefore having been sent forward by the assembly passed

χοντο τὴν <sup>11</sup>Φοινίκην καὶ <sup>2</sup>Σαμάρειαν, <sup>11</sup>ἐκδιηγούμενοι τὴν  
through Phoenicia and Samaria, relating the

ἐπιστροφὴν τῶν ἐθνῶν <sup>11</sup>καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν  
conversion of the nations. And they caused <sup>2</sup>joy <sup>1</sup>great to all

τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς <sup>11</sup>Ἱερουσαλὴμ <sup>11</sup>ἔαπε-  
the brethren. And having come to Jerusalem they were

δέχθησαν <sup>11</sup>ὑπὸ <sup>11</sup>τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν  
welcomed by the assembly and the apostles and the

tra, and to Iconium, and Antioch, 22 confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disci-

XV. And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small disension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of

<sup>k</sup> + εἰς τοὺς Λύστραν. <sup>1</sup> κατ' ἐκκλησίαν πρεσβυτέρους LTTTAW. <sup>m</sup> + τὴν ΤΤ. <sup>8</sup> εἰς τὴν Πέργην Τ. <sup>o</sup> Ἀττάλειαν ΤΑ. <sup>p</sup> ἀνιγγελλον LTTA. <sup>9</sup> — ἐκεῖ GLTTAW. <sup>r</sup> περι- τηρήετε ye have been circumcised LTTA. <sup>s</sup> + τῷ LTTA. <sup>t</sup> δὲ but (having taken place) ΤΤ. <sup>v</sup> ζητήσεως GLTTAW. <sup>w</sup> + τε both LTTA. <sup>x</sup> Σαμαρίαν Τ. <sup>y</sup> Ἱεροσόλυμα Ττ. <sup>z</sup> παρεδέχθησαν they were received LTTAW. <sup>a</sup> ἀπὸ Ττ.

the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and

πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. elders, and they declared all that God did with them. 5 Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων And rose up certain of those of the sect of the Pharisees πεπιστευκότες, λέγοντες, "Ὅτι δεῖ περιτέμνειν αὐτούς, who believed, saying, It is necessary to circumcise them, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. 6 Συνήχθησαν ἡδὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. 7 πολλῆς δὲ συζητήσεως γενομένης, ἀνέστας Πέτρος εἶπεν πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ὑμεῖς ἤκουσατε ὅτι ἀπὸ ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο" [them] to keep the law of Moses. 6 Were gathered together and the apostles and the elders to see about this matter. 7 And much discussion having taken place, having risen up Peter said to them, Men brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and

b τε TrA. c συζητήσεως LA; ζητήσεως TTt. d ἐν ὑμῖν you (ἡμῖν W) ἐξελέξατο ὁ θεὸς I.TtAW. e — αὐτοῖς TTtA. f οὐθέν TTtA. g — τε W. h + τοῦ of the GLTtAW. i — χριστοῦ GTtAW. j — ἐπὶ (read τῷ ὄν. αὐτοῦ for his name) I.TtAW. k Δαυεὶδ I.TtA; Δαυὶδ GW. m κατεστραμμένα T; κατεστρεμμένα Tr.



καὶ ἀνορθώσω αὐτήν, 17 ὅπως ἀνέκζητήσωσιν οἱ κατάλοιποι  
and will set up it, so that. <sup>1</sup>may <sup>2</sup>seek 'out the <sup>3</sup>residue  
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη οὓς ἐπι-  
<sup>4</sup>of <sup>5</sup>men the Lord, and, all the nations upon whom has  
κέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς· λέγει κύριος ὁ<sup>6</sup> ποιῶν  
been called my name upon them, says [the] Lord who does  
ταῦτα πάντα.<sup>7</sup> 18 Ὑγνωστὰ<sup>8</sup> ἀπ' αἰῶνός<sup>9</sup> ἐστιν τῷ θεῷ  
<sup>10</sup>these <sup>11</sup>things <sup>12</sup>all: known from eternity are to God  
πάντα τὰ ἔργα αὐτοῦ.<sup>13</sup> 19 διό ἐγὼ κρίνω μὴ παρενοχλεῖν  
all his works. Wherefore I judge not to trouble  
τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν· 20 ἀλλὰ  
those who from the nations turn to God; but  
ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι<sup>14</sup> ἀπὸ<sup>15</sup> τῶν αλισγημάτων τῶν  
to write to them to abstain from the pollutions of the  
εἰδῶλων καὶ τῆς πορνείας καὶ τοῦ<sup>16</sup> πνικτοῦ καὶ τοῦ αἵματος.  
idols and fornication and what is strangled and blood.  
21 Ὑμῶν<sup>17</sup> γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-  
For Moses from generations of old in every city <sup>18</sup>those <sup>19</sup>pro-  
ρῶσσαντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον  
claiming <sup>20</sup>him <sup>21</sup>has in the synagogues, every sabbath  
ἀναγινωσκόμενος.  
being read.

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις  
Then it seemed good to the apostles and to the elders  
σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν  
with <sup>2</sup>whole the assembly, chosen men from among them  
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν  
to send to Antioch with Paul and Barnabas, Judas  
τὸν ἑπικαλούμενον<sup>3</sup> Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγου-  
surnamed Barsabas, and Silas, <sup>4</sup>men lead-  
μένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν  
ing among the brethren, having written by their hand  
τάδε,<sup>5</sup> Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι· καὶ οἱ<sup>6</sup> ἀδελφοί,  
thus: The <sup>7</sup>apostles and the elders and the brethren,  
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς  
to those in Antioch and Syria and Cilicia, brethren  
τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι  
from among [the] nations, greeting. Inasmuch as we have heard that  
τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις,  
certain from amongst us having gone out troubled you by words,  
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, <sup>7</sup>λέγοντες περιτέμνεσθαι  
upsetting your souls, saying [ye must] be circumcised  
καὶ τηρεῖν τὸν νόμον,<sup>8</sup> οὓς οὐ διεστείλαμεθα· 25 ἔδοξεν  
and keep the law; to whom we gave no [such] command; it seemed good  
ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους<sup>9</sup> ἄνδρας πέμψαι  
to us having come with one accord, chosen men to send  
πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,  
to you, with our beloved Barnabas and Paul,  
26 ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ  
men who have given up their lives for the  
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπεστάλκαμεν  
name of our Lord Jesus Christ. We have sent these

I will set it up: 17 that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent these

<sup>1</sup> — ὁ LTTR. <sup>2</sup> — πάντα GLTTAW. <sup>3</sup> γγνωστὸν LW. <sup>4</sup> τῷ κυρίῳ τὸ ἔργον αὐτοῦ to the Lord his work L; ἐστὶν τῷ θεῷ τὸ ἔργον αὐτοῦ W; — ἐστὶν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ GLTR. <sup>5</sup> — ἀπὸ (read τῶν from the) LTTR[A]. <sup>6</sup> — τοῦ LTTR. <sup>7</sup> Μωϋσῆς ULTTAW. <sup>8</sup> καλοῖμενον called LTTAW. <sup>9</sup> Βαρσαββᾶν LTR.A. <sup>10</sup> — τάδε LTTR.A. <sup>11</sup> — καὶ οἱ (read elder brethren) LTTR.A. <sup>12</sup> — λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον LTTR.A. <sup>13</sup> ἐκλεξαμένους having chosen LTRW.

fore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding it pleased Silas to abide there still. 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν γὰρ ἡγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπ' ἀνάγκης τούτων, 29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε· ἐρρώσθε. 30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. 31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπестήριζαν. 33 Ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. 34 ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. 35 Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.

Lord.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν Ἰαῦλος πρὸς Βαρνάβαν, ἔπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς· ἡμῶν κατὰ ἔχουσιν. 37 Βαρνάβας δὲ ἐβούλευστο σὺν παραβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. 38 Παῦλος δὲ ἤξιον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ σὺν παραβεῖν τοῦτον. 39 ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παρα-

<sup>b</sup> τῷ πνεύματι τῷ ἁγίῳ TTrw.

<sup>c</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>d</sup> ἐπὶ τῷ πνεύματι TTrw.

<sup>e</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>f</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>g</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>h</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>i</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>j</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>k</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>l</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>m</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>n</sup> κατὰ τὸν πνεῦμα TTrw.

<sup>c</sup> τούτων τῶν ἐπ' ἀνάγκης LTrw; — τούτων α.

<sup>d</sup> πνικτῶν LTrw.

<sup>e</sup> τοὺς ἀποστείλαντας αὐτοὺς, those who sent them GLTTrAw.

<sup>f</sup> πρὸς Βαρνάβαν Παῦλος, LTrw.

<sup>g</sup> ἡμῶν (read the brethren) GLTTrAw.

<sup>h</sup> πόλιν πᾶσαν LTrw.

<sup>i</sup> ἐβούλετο LTrw.

<sup>j</sup> συν- τα.

<sup>k</sup> καὶ αὐτοὺς GLTTrAw.

<sup>l</sup> π — τὸν GLA.

<sup>m</sup> Ἰωάννην Tr.

<sup>n</sup> συμ- (συν- τα) παραλαμβάνειν LTrw.

<sup>o</sup> δὲ and (arose) LTrw.

<sup>d</sup> πνικτῶν

<sup>e</sup> τοὺς ἀποστείλαντας αὐτοὺς, those who sent them

<sup>f</sup> πρὸς Βαρνάβαν Παῦλος, LTrw.

<sup>g</sup> ἡμῶν (read the brethren) GLTTrAw.

<sup>h</sup> πόλιν πᾶσαν LTrw.

<sup>i</sup> ἐβούλετο LTrw.

<sup>j</sup> συν- τα.

<sup>k</sup> καὶ αὐτοὺς GLTTrAw.

<sup>l</sup> π — τὸν GLA.

<sup>m</sup> Ἰωάννην Tr.

<sup>n</sup> συμ- (συν- τα) παραλαμβάνειν

<sup>o</sup> δὲ and (arose) LTrw.

λαβόντα τὸν Μάρκον ἐκπεῦσαι εἰς Κύπρον· 40 Παῦλος δὲ  
 taken Mark sailed to Cyprus; but Paul  
 ἐπιλεξαμένος Σίλαν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι  
 having chosen Silas went forth, having been committed to the grace  
 τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν  
 of God by the brethren. And he passed through Syria  
 καὶ Ὡκλιαν, ἐπιστηρίζων τὰς ἐκκλησίας. 16 Κατήντησεν δὲ  
 and Cilicia, establishing the assemblies. And he arrived  
 εἰς Δέρβαν καὶ Λύστραν· καὶ ἰδὼν, μαθητὴς τις ἦν ἐκεῖ,  
 at Derbe and Lystra: and behold, a disciple certain was there,  
 ὀνόματι Τιμόθεος, υἱὸς γυναικὸς ἑβραίας πιστῆς  
 by name Timotheus, son of a woman certain Jewish believing  
 πατρὸς δὲ Ἑλλήνος· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύσ-  
 but [the] father a Greek, who was borne witness to by the in Lystra  
 τροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν  
 three and Iconium brethren. This one wished Paul with  
 αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς  
 him to go forth, and having taken he circumcised him on account of the  
 Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις· ᾗδισαν γὰρ  
 Jews who were in those places, for they knew  
 ὅτι πάντες τὸν πατέρα αὐτοῦ ὅτι Ἕλληνα ὑπῆρχεν. 4 ὥς δὲ  
 all his father that a Greek he was. And as  
 διεπορεύοντο τὰς πόλεις παρεδίδουν αὐτοῖς φυλάσσειν  
 they passed through the cities they delivered to them to keep  
 τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν  
 the decrees decided on by the apostles and the  
 πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. 5 αἱ μὲν οὖν ἐκ-  
 elders in Jerusalem. The therefore as-  
 κλησὶαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσειον τῷ ἀριθμῷ  
 sembles were strengthened in the faith, and abounded in number  
 καθ' ἡμέραν.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν  
 Having passed through and Phrygia and the Galatian  
 χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι  
 country, having been forbidden by the Holy Spirit to speak  
 τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπέιρα-  
 the word in Asia, having come down to Mysia they at-  
 ζον κατὰ τὴν Βιθυνίαν κορευέσθαι· καὶ οὐκ εἶσαν  
 tempted to Bithynia to go; and did not suffer  
 αὐτοὺς τὸ πνεῦμα. 8 παρελθόντες δὲ τὴν Μυσίαν κατέβη-  
 them the Spirit; and having passed by Mysia they came  
 σαν εἰς Τρωάδα. 9 καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ  
 down to Troas. And a vision during the night appeared  
 Παύλῳ· Ἀνὴρ ὅτις ἦν Μακεδὼν ἑστώς, παρακαλῶν  
 to Paul: A man certain was of Macedonia standing, beseeching  
 αὐτὸν καὶ λέγων, Διαβάς εἰς Μακεδονίαν βοήθησον  
 him and saying, Having passed over into Macedonia help  
 ἡμῖν. 10 Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθὺς ἐζητήσαμεν ἐξελθεῖν  
 us. And when the vision he saw, immediately we sought to go forth

sailed unto Cyprus; 40 and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches. 16. Then came he to Derbe and Lystra; and behold, a certain disciple was there, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go

τ τοῦ κυρίου of the Lord LITTAU. w + τὴν L. x + καὶ also LIT. y + εἰς at LITTAU.  
 z — τινος GLITTAU. a πάντες (πάντες τῶν) ὅτι Ἕλληνα ὁ πατὴρ αὐτοῦ LIT. b παρεδίδονσαν  
 LITTAU. c — τῶν LITTAU. d Ἱεροσολυμοῖς LITTAU. e διελθόν they passed through  
 LITTAU. f — τὴν LITTAU. g + and (having come) LITTAU. h εἰς GLITTAU.  
 i — τὴν W. k κορευέσθαι LITTAU. l + Ἰησοῦ of JESUS GLITTAU. m — τῆς LITTAU  
 n τῷ Παύλῳ ὥφθη LITTAU. o Μακεδὼν τις ἦν (— ἦν α) LITTAU. p + καὶ and LITTAU.



into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her masters saw that the hope of their gains was gone, they caught

εἰς ἁτὴν<sup>1</sup> Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς<sup>2</sup> to Macedonia, concluding that <sup>2</sup>had <sup>2</sup>called us τὸ κύριος<sup>3</sup> εὐαγγελίσασθαι αὐτούς. 11 Ἀναχθέντες<sup>4</sup> the <sup>2</sup>Lord to announce the glad tidings to them. Having sailed <sup>3</sup>οὕτω<sup>5</sup> ἀπὸ τῆς<sup>6</sup> Τρωάδος εὐθύδρομισαμεν εἰς Σαμο- therefore from Troas we came with a straight course to Σαμο- θράκην, τῇ<sup>7</sup>τε<sup>8</sup> ἐπιούσῃ εἰς<sup>9</sup> Νεάπολιν, 12 ἡκεῖθεν<sup>10</sup> τε<sup>11</sup> thracia, and on the following day to Neapolis, and thence εἰς Φιλίππους, ἧτις ἐστὶν πρώτη τῆς μερίδος τῆς<sup>12</sup> εἰς Φιλίππους, which is [the] first <sup>2</sup>of [that] <sup>2</sup>part Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει δια- <sup>2</sup>of Macedonia <sup>2</sup>city, a colony. And we were in this city stay- τρίζοντες ἡμέρας τινάς, 13 τῇ τε ἡμέρᾳ τῶν σαββάτων ing <sup>2</sup>days <sup>2</sup>certain. And on the day of the sabbath ἐξῆλθομεν ἔξω<sup>13</sup> τῆς πόλεως<sup>14</sup> παρὰ ποταμόν, οὗ ἐνομίζετο we went forth outside the city by a river, where was customary προσευχῇ<sup>15</sup> εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελ- prayer to be, and having sat down we spoke to the <sup>2</sup>who came θούσας γυναῖκιν. 14 Καὶ τις γυνὴ ὀνόματι Λυδία, πορ- And a certain woman, by name Lydia, a seller <sup>2</sup>together <sup>2</sup>women. φυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν<sup>16</sup> of purple of [the] city of Thyatira, who worshipped God, was hearing; ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς of whom the Lord opened the heart to attend to the things λαλονμένοις ὑπὸ τοῦ<sup>17</sup> Παύλου. 15 ὥς δὲ ἐβαπτίσθη καὶ spoken- by <sup>2</sup>Paul. And when she was baptized and ὁ ὀίκος αὐτῆς παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν her house she besought saying, If ye have judged me faithful τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μέναιτε<sup>18</sup> to the Lord to be, having entered into my house, abide. καὶ παρεβιάσατο ἡμᾶς. 16 Ἐγένετο δὲ πορευομένων ἡμῶν And she constrained us. And it came to pass as we were going εἰς<sup>19</sup> προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος<sup>20</sup> to prayer, a <sup>2</sup>damsel <sup>2</sup>certain, having a spirit of Python, ἐάπαντῆσαι<sup>21</sup> ἡμῖν, ἧτις ἐργασίαν πολλὰν παρεῖχεν τοῖς met us, who <sup>2</sup>gain <sup>2</sup>much brought κυρίοις αὐτῆς μαντευομένη. 17 αὕτη <sup>2</sup>κατακολουθήσασα<sup>22</sup> τῷ to her masters by divining. She having followed Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι Paul and us cried saying, These men bondmen τοῦ θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν<sup>23</sup> of the <sup>2</sup>God <sup>2</sup>Most <sup>2</sup>High are, who announce to us [the] ὁδὸν σωτηρίας. 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας<sup>24</sup> δια- way of salvation. And this she did for many days. <sup>2</sup>Being πονηθεὶς δὲ <sup>25</sup>ὁ<sup>26</sup> Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν, <sup>2</sup>distressed <sup>2</sup>but <sup>2</sup>Paul, and having turned to the spirit said, Παραγγέλλω σοι ἐν τῷ<sup>27</sup> ὀνόματι Ἰησοῦ χριστοῦ ἐξέλθειν <sup>2</sup>I charge thee in the name of Jesus Christ to come out ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰδόντες δὲ οἱ κύριοι from her. And it came out the same hour. And <sup>2</sup>seeing <sup>2</sup>masters αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι <sup>2</sup>her that was gone the hope of their gain, having taken hold of

<sup>1</sup> α — τὴν LITR. <sup>2</sup> ὁ θεὸς God LITR. <sup>3</sup> δὲ and (having sailed) TA. <sup>4</sup> — τῆς LITR. <sup>5</sup> δὲ LITR. <sup>6</sup> Νέαν πόλιν LITR. <sup>7</sup> κακεῖθεν LITR. <sup>8</sup> — τῆς LITR. <sup>9</sup> — ἔξω W. <sup>10</sup> πύλης gate LITR. <sup>11</sup> ἐνομίζομεν προσευχὴν we supposed prayer LITR. <sup>12</sup> — τοῦ LITR. <sup>13</sup> μένετε LITR. <sup>14</sup> α + τὴν the [place for] LITR. <sup>15</sup> Πύθωνα LITR. <sup>16</sup> ἐπαγγέλλοιτο LITR. <sup>17</sup> κατακολουθεῖν following TTR. <sup>18</sup> ἡμῖν to you ETR. <sup>19</sup> — ὁ TTR. <sup>20</sup> — τῇ LITR.

τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν  
 Paul and Silas they dragged [them] into the market  
 ἐπὶ τοὺς ἄρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς  
 before the magistrates; and having brought up them to the  
 στρατηγοῖς· <sup>οἱ</sup>εἶπον,· Ὅτι οἱ ἀνθρώποι ἐκταράσσουσιν ἡμῶν  
 captains said, These men exceedingly trouble  
 τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθνη  
 city, Jews being, and announce customs  
 ἃ οὐκ ἔξεστιν ἡμῖν παραδοῦν οὐδὲ ποιεῖν, Ῥωμαῖοις  
 which it is not lawful for us to receive nor to do, Romans  
 οὖσιν. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-  
 being. And rose up together the crowd against them, and the cap-  
 τηγοὶ <sup>ο</sup>περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδί-  
 tains having torn off of them the garments commanded to beat [them]  
 ζεῖν· 23 πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον  
 with rods. And many having laid on them stripes they cast [them]  
 εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν  
 into prison, charging the jailor safely to keep  
 αὐτούς· 24 ὃς παραγγέλιαν τοιαύτην· <sup>εἰ</sup>ληφῶς ἔβαλεν αὐτούς  
 them; who a charge such having received thrust them  
 εἰς τὴν ἑσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλί-  
 into the inner prison, and their feet secured  
 σαστο· εἰς τὸ ξύλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ  
 to the stocks. And towards midnight Paul and  
 Σίλας προσευχόμενοι ὕμνον τὸν θεόν· ἐπικροῦντο  
 Silas praying were singing praises to God, listened to  
 δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω δὲ σεισμός ἐγένετο μέγας,  
 and them the prisoners. And suddenly earthquake there was a great,  
 ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· <sup>ἀνεψύχθησάν</sup>·  
 so that were shaken the foundations of the prison, were opened  
 τε· <sup>παραχρίμα</sup> αἱ θύραι πάνσαι, καὶ πάντων τὰ δεσμά ἀνέθη.  
 and immediately the doors all, and of all the bonds were loosed.  
 27 ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψύ-  
 And awoke out of sleep being the jailor, and seeing opened  
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελε  
 the doors of the prison, having drawn a sword was  
 λεῖν· ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφηνῆναι τοὺς δεσμίους.  
 about himself to put to death, supposing had escaped the prisoners.  
 28 ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος· Λέγων, Μὴ δὲν  
 But called out with a voice loud Paul saying, No  
 πράξεις σεαυτῷ κακόν· ὅπαντες γὰρ ἴσμεν ἐνθάδε. 29 Αἰ-  
 do to thyself injury; for all we are here. Having  
 τήσας δὲ φῶτα εἰσπέθησεν, καὶ ἔντρομος γενόμενος προσ-  
 asked for and lights he rushed in, and trembling fell  
 ἔπεσεν τῷ Παύλῳ καὶ τῷ Σίλῃ· 30 καὶ προαγαγὼν αὐτοὺς  
 down before Paul and Silas. And having brought them  
 ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;  
 out he said, Sirs, what is necessary for me to do that I may be saved?  
 31 Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν· <sup>χριστόν</sup>·  
 And they said, Believe on the Lord Jesus Christ,  
 καὶ σωθήσῃ, σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησάν αὐτῷ  
 and thou shalt be saved, thou and thy house. And they spoke to him

Paul and Silas, and drew them into the marketplaces unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates, rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and they listened to the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 and brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the

ἡ — τὸν Α. ἡ εἶπαν LTTA. ὁ περιρρήξαντες LTTA. ῥαβδίων LTTA. ἡ ἡσφαλίσατο αὐτῶν LTTA. ἡ ἡνεψύχθησαν LTTA; ἡ ἡνεψύχθησαν T. ὁ δὲ LTTA. ἡ ἡ τὴν the (sword) LTTA. ἡ ἡμελλεν LTTA. ἡ — ὁ LTT; Παῦλος φωνῇ μεγάλῃ L. ἡ — τῷ LTTA. ἡ εἶπαν LTTA. ἡ — χριστόν LTTA.

word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed <sup>their</sup> stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 35 And when it was day, the magistrates sent the sergeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 opening and alleging, that Christ must needs have suffered,

τὸν λόγον τοῦ κυρίου, <sup>καὶ</sup> <sup>πᾶσιν</sup> τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. the word of the Lord, and to all those in his house.

33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλου- And having taken them in that hour of the night he wash-  
σεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ἐν [them] from the stripes; and <sup>was</sup> baptized <sup>he</sup> and <sup>his</sup>

<sup>πάντες</sup> παραχρῆμα. 34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον <sup>all</sup> immediately. And having brought them into <sup>his</sup> house

<sup>αὐτοῦ</sup> παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο <sup>his</sup> he laid a table [for them], and <sup>exulted</sup> with all

οἱκίᾳ. <sup>πεπιστευκῶς</sup> τῷ θεῷ. 35 Ἡμέρας δὲ γενόμενης ἀπέ- [his] house, having believed in God. And day having come

στειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον <sup>sent</sup> <sup>the</sup> <sup>captains</sup> the sergeants, saying, Let <sup>go</sup>

τοὺς ἀνθρώπους ἐκείνους. 36 Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ <sup>those</sup> <sup>men</sup>. And <sup>reported</sup> <sup>the</sup> <sup>jailor</sup>

τοὺς λόγους τούτους <sup>these</sup> <sup>words</sup> πρὸς τὸν Παῦλον, Ὅτι <sup>Paul</sup> <sup>Have</sup> <sup>sent</sup>

οἱ στρατηγοὶ ἵνα ἀπολυθῆτε <sup>νῦν</sup> οὖν ἐξελθόντες πο- <sup>the</sup> <sup>captains</sup> that ye may be let go. Now therefore having gone out de-  
ρεῦσθε ἐν εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες But Paul said to them, Having beaten

ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχον- <sup>us</sup> <sup>publicly</sup> <sup>uncondemned</sup>, <sup>men</sup> <sup>Romans</sup> <sup>being</sup>,  
τας, ἔβαλον <sup>they</sup> <sup>cast</sup> <sup>[us]</sup> <sup>into</sup> <sup>prison</sup>, and now secretly <sup>us</sup> <sup>do</sup> <sup>they</sup> <sup>thrust</sup>

σιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. <sup>out?</sup> <sup>no</sup> <sup>indeed</sup>, <sup>but</sup> <sup>having</sup> <sup>come</sup> <sup>themselves</sup> <sup>us</sup> <sup>let</sup> <sup>them</sup> <sup>bring</sup> <sup>out</sup>.

38 Ἀνήγγειλαν <sup>καὶ</sup> <sup>δὲ</sup> τοῖς στρατηγοῖς οἱ ῥαβδῶχοι τὰ ῥήματα <sup>And</sup> <sup>reported</sup> <sup>to</sup> <sup>the</sup> <sup>captains</sup> <sup>the</sup> <sup>sergeants</sup> <sup>words</sup>

ταῦτα <sup>καὶ</sup> <sup>ἐφοβήθησαν</sup> ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν. <sup>these</sup>. And they were afraid having heard that Romans they are.

39 καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες <sup>And</sup> <sup>having</sup> <sup>come</sup> <sup>they</sup> <sup>besought</sup> <sup>them</sup>, and having brought out

ἡρώτων <sup>ἡ</sup> <sup>ἐξελθεῖν</sup> τῆς πόλεως. 40 ἐξελθόντες <sup>δὲ</sup> <sup>ἐκ</sup> <sup>they</sup> <sup>asked</sup> <sup>[them]</sup> <sup>to</sup> <sup>go</sup> <sup>out</sup> <sup>of</sup> <sup>the</sup> <sup>city</sup>. And having gone forth out of

τῆς φυλακῆς εἰσῆλθον <sup>οἰς</sup> <sup>τὴν</sup> <sup>Λυδίαν</sup>, καὶ ἰδόντες <sup>τοὺς</sup> <sup>the</sup> <sup>prison</sup> <sup>they</sup> <sup>came</sup> <sup>to</sup> <sup>Lydia</sup>, and having seen the

ἀδελφούς παρεκάλεσαν αὐτοὺς, <sup>καὶ</sup> <sup>ἐξῆλθον</sup>. <sup>brethren</sup> <sup>they</sup> <sup>exhorted</sup> <sup>them</sup>, and went away.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν <sup>And</sup> <sup>having</sup> <sup>journeyed</sup> <sup>through</sup> <sup>Amphipolis</sup> <sup>and</sup> <sup>Apollonia</sup>

ἦλθον εἰς Θεσσαλονικίην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰου- <sup>they</sup> <sup>came</sup> <sup>to</sup> <sup>Thessalonica</sup>, where was the synagogue of the Jews.

δαίων. 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς, <sup>And</sup> <sup>according</sup> <sup>to</sup> <sup>the</sup> <sup>custom</sup> <sup>with</sup> <sup>Paul</sup> <sup>he</sup> <sup>went</sup> <sup>in</sup> <sup>to</sup> <sup>them</sup>,

καὶ ἐπὶ <sup>σάββατα</sup> <sup>τρία</sup> <sup>διελέγετο</sup> αὐτοῖς ἀπὸ τῶν γραφῶν, <sup>and</sup> <sup>for</sup> <sup>sabbaths</sup> <sup>three</sup> <sup>reasoned</sup> <sup>with</sup> <sup>them</sup> <sup>from</sup> <sup>the</sup> <sup>scriptures</sup>,

3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν <sup>εἶδε</sup> <sup>πα-</sup> <sup>opening</sup> <sup>and</sup> <sup>setting</sup> <sup>forth</sup> <sup>that</sup> <sup>the</sup> <sup>Christ</sup> <sup>it</sup> <sup>behoved</sup> <sup>to</sup> <sup>have</sup>

<sup>a</sup> σὺν πᾶσιν with all GLTTAW.

<sup>b</sup> ἅπαντες T.

<sup>c</sup> — αὐτοῦ (read the house) LT[Tr]A.

<sup>d</sup> ἠγαλλιάτο A.

<sup>e</sup> πανοικεῖ T.

<sup>f</sup> — τούτους (read the words) LTr.

<sup>g</sup> ἀπέσταλκαν LTTA.

<sup>h</sup> ἔβαλαν LTTA.

<sup>i</sup> ἀπήγγειλαν LTTAW.

<sup>k</sup> τε T.

<sup>l</sup> ἐφοβήθησαν δὲ LTTA.

<sup>m</sup> ἀπελθεῖν

ἀπὸ τοῦ ἀποχωρεῖν (the) LTTA.

<sup>n</sup> ἀπὸ ἀπὸ T.

<sup>o</sup> πρὸς GLTTAW.

<sup>p</sup> παρεκάλεσαν τοὺς

ἀδελφούς LTTA.

<sup>q</sup> ἐξῆλθον TTr.

<sup>r</sup> + τὴν LTTA.

<sup>s</sup> — ἡ (read a synagogue) LTT[A].

<sup>t</sup> διελέξατο LTT.



θεῖν καὶ ἀναστῆναι ἵκε νεκρῶν, καὶ ὅτι οὗτός ἐστιν  
suffered and to have risen from among [the] dead, and that this is  
"δ' ἡμεῖς χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ τινες  
the Christ Jesus, whom I announce to you. And some  
ἐξ αὐτῶν ἐπίεισθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ  
of them were obedient, and joined themselves to Paul and  
τῷ Σίλῳ, τῶν τε σεβομένων τῶν Ἑλλήνων πολὺ πλῆθος,  
to Silas, and of the worshipping Greeks a great multitude,  
γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5 ἔχλησαντες δὲ  
and of women the chief not a few. But having become envious  
οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν  
the disobeying Jews, and having taken to [them] of the  
ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες  
market-loungers certain men evil, and having collected a crowd  
ἐθορύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος  
roused in tumult the city, and having assaulted the house of Jason  
ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6 μὴ ἐνρόντες δὲ  
they sought them to bring out to the people; but not having found  
αὐτοὺς ἔσυρον ἐν τῇ Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς  
them they dragged Jason and certain brethren before the  
πολιτάρχας, βοῶντες, "οἱ τὴν οἰκουμένην ἀνα-  
city magistrates, crying out, Those who the habitable world have set  
στατώσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, 7 οὓς ὑποδέδεκται  
in confusion these also here are come, whom has received  
Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος  
Jason; and these all contrary to the decrees of Caesar  
πράττουσιν, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.  
do, king saying another there is— Jesus.  
8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας  
And they troubled the crowd and the city magistrates hearing  
ταῦτα. 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ  
these things. And having taken security from Jason and  
τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ  
the rest they let go them. But the brethren immediately by  
τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βε-  
night sent away both Paul and Silas to Be-  
ροίαν, οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰου-  
roea; who, being arrived, into the synagogue of the Jews  
δαίων ἀπήσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν  
went. And these were more noble than those in  
Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυ-  
Thessalonica, who received the word with all readi-  
μίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι-  
ness, daily examining the scriptures if were  
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπί-  
these things so. Many indeed therefore from among them be-  
στευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ  
lieved, and of the Grecian women honourable and  
ἀνδρῶν οὐκ ὀλίγοι. 13 ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλο-  
men not a few. But when knew the Thessalo-  
νικής Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ  
nica Jews that also in Berea was announced by

and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. 8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go. 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thi-

w — ὁ LITr. x + ὁ A. y + καὶ L.

οἱ Ἰουδαῖοι G; — ἀπειθοῦντες LITrAw.

d προαγαγεῖν LITrA. e — τὸν LITr[A].

h — τῆς LITrA.

i ἀπήσαν τῶν Ἰουδαίων A.

z πλῆθος πολὺ LITrAw.

b ἄνδρας τινὰς LITrAw.

c πρᾶσσουσιν LITrAw.

k — τὸ LITr.

π προσλαβόμενοι δὲ

ε καὶ ἐπιστάντες LITrA.

δ ἕτερον λέγοντες LITr.

ther also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον <sup>Paul the word of God, they came also there</sup> <sup>stirring up</sup> τὸς ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ <sup>crowds. And immediately then</sup> <sup>Paul</sup> <sup>sent away</sup> <sup>the</sup> ἀδελφοὶ πορεύεσθαι <sup>as to the</sup> <sup>sea;</sup> ἐπὶ τὴν θάλασσαν· ἡνέμενον δὲ <sup>brothren</sup> <sup>to go</sup> <sup>as to the</sup> <sup>sea;</sup> <sup>but remained</sup> ὅτε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15 Οἱ δὲ <sup>both Silas and Timotheus there.</sup> <sup>But those</sup> <sup>conducting</sup> τὸν Παῦλον ἤγαγον <sup>Paul brought him unto Athens;</sup> <sup>and having received a command</sup> εἰς Ἀθηνῶν καὶ λαβόντες ἐντολὴν <sup>to Silas and Timotheus, that as quickly as possible they should</sup> <sup>come to him, they departed.</sup> πρὸς τὸν Σίλαν καὶ <sup>to</sup> <sup>Silas</sup> <sup>and Timotheus,</sup> <sup>that as quickly as possible they should</sup> <sup>come to him, they departed.</sup> Τιμόθεον, ἵνα ὡς τάχιστα ἔλθω-  
σιν πρὸς αὐτόν, ἐξήρσαν.

16 Ἐν δὲ ταῖς Ἀθῆναις ἐκδεχομένου αὐτοῦς τοῦ Παύλου,  
But in Athens waiting for them Paul,

παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι <sup>was</sup> <sup>painfully</sup> <sup>excited</sup> <sup>his</sup> <sup>spirit</sup> <sup>in him</sup> <sup>seeing</sup> <sup>full</sup> κατ-  
εἶδωλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ <sup>of</sup> <sup>idols</sup> <sup>being</sup> <sup>the</sup> <sup>city.</sup> <sup>He reasoned indeed therefore in the</sup>

συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ <sup>synagogue with the Jews, and those who worshipped, and in the</sup>

ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνον-  
market-place every day with those who met with

τας. 18 τινες δὲ τῶν Ἐπικουρείων καὶ τῶν <sup>[him]. But some of the Epicureans and the Stoics,</sup> <sup>Stoicῶν</sup>

φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλοι <sup>philosophers, encountered him. And some said, What may desire</sup>

ὁ σπερμιολόγος οὗτος λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ <sup>this</sup> <sup>chatterer</sup> <sup>to say?</sup> <sup>And some, Of foreign gods he seems</sup> <sup>(lit. demons)</sup>

καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν <sup>a proclaimer to be, because [of] Jesus and the resurrection</sup>

αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοι <sup>to them he announced the glad tidings. And having taken hold of him,</sup>

ἐπὶ τὸν Ἄρειον <sup>to the Mars' hill they brought [him], saying, Are we able</sup> <sup>γινῶναι τίς ἡ καινὴ αὐτῇ ἢ ὑπὸ σοῦ λαλουμένη διδασχῇ;</sup>

20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βου-  
For strange things certain thou bringest to our ears. We

λόμεθα οὖν γινῶναι <sup>therefore to know what may mean these things.</sup> <sup>these things.</sup> ταῦτα εἶναι. 21 Ἀθη-  
nians now all and the sojourning strangers in nothing else

ναῖοι δὲ πάντες καὶ οἱ ἐπιδημούντες <sup>nians now all and the sojourning strangers in nothing else</sup> <sup>εἶναι οὐδὲν ἕτερον</sup>

εὐκαίρουν <sup>spent their leisure than to tell something and</sup> <sup>to hear</sup> <sup>newer.</sup> ἢ λέγειν τι καὶ ἀκοίειν <sup>εὐκαίρουν</sup> <sup>καίνερον</sup>.

22 Σταθεῖς δὲ <sup>And</sup> <sup>having stood</sup> <sup>Paul</sup> <sup>in [the] midst</sup> <sup>of Mars' hill</sup> <sup>said, Men Athenians, in all things</sup> <sup>very religious</sup> <sup>(lit. very reverent to demons)</sup>

ἐφῆ, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους

1 + καὶ παράσποντες and troubling LITRA. 2 εἰς as far as LITR. 3 ἡνέμενον (-νάν TTR)

4 LITRA. 5 καθιστάνοντες LITRA. 6 αὐτόν (read [him]) LITRA. 7 αὐτὸν τὸν TTR.

8 θεωροῦντος LITRA. 9 + καὶ also LITRA. 10 Ἐπικουρίων TTR. 11 τῶν LITRA.

12 Στοικῶν LITRA. 13 εὐηγγελίζετο αὐτοῖς (αὐτοῖς) LA; — αὐτοῖς TTR. 14 δὲ TTR. 15 Ἄρειον T.

16 α — ἡ LITRA. 17 β τίνα εἶναι what mean LITRA. 18 γ ἡκούειν LITRA. 19 δ ἢ or LITRA.

20 ε + τι something LITRA. 21 ζ — ὁ LITRA. 22 Ἄρειον T.

23 1 + καὶ παράσποντες and troubling LITRA. 24 εἰς as far as LITR. 25 ἡνέμενον (-νάν TTR)

26 LITRA. 27 καθιστάνοντες LITRA. 28 αὐτόν (read [him]) LITRA. 29 αὐτὸν τὸν TTR.

ἰμάς θεωρῶ. 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ ὅσα-  
you I behold; for, passing through and beholding <sup>objects</sup> of  
ματα ἱμῶν, εἶπον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,  
veneration <sup>your</sup>, I found also an altar on which had been inscribed,  
Ἀγνώστῳ θεῷ ἡν<sup>1</sup> οὖν ἀγνοοῦντες εὐσεβεῖτε, <sup>τοῦτον</sup>  
To an unknown God. Whom therefore not knowing ye reverence, him  
ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ  
I announce to you. The God who made the world and  
πάντα τὰ ἐν αὐτῷ, οὐτος οὐρανοῦ καὶ γῆς ἡ κύριος  
all things that [are] in it, he of heaven and earth Lord  
ὑπάρχων, οὐκ ἐν χειροποίητοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ  
being, not in hand-made temples dwells, nor by  
χειρῶν ἀνθρώπων<sup>2</sup> θεραπεύεται προσδεόμενός τις, αὐτὸς  
hands of men is served as needing anything, himself  
δίδους πᾶσιν ζωὴν καὶ πνοὴν <sup>κατὰ πάντα</sup>. 26 ἔποιήσεν τε  
giving to all life and breath in every [respect]; and he made  
ἐξ ἑνὸς αἵματος<sup>3</sup> πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πάντων  
of one blood every nation of men, to dwell upon all  
τὸ πρόσωπον<sup>4</sup> τῆς γῆς, ὁρίσας <sup>πρωτεταγμένους</sup> και-  
the face of the earth, having determined fore-arranged times  
ροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. 27 ζητεῖν ἄτον  
and the boundaries of their dwelling— to seek the  
κύριον,<sup>5</sup> εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ<sup>6</sup> εὗροιν,  
Lord; if perhaps they might feel after him and might find him,  
καίτοιγε<sup>7</sup> οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.  
though indeed <sup>not</sup> far <sup>from</sup> <sup>one</sup> <sup>each</sup> <sup>of</sup> <sup>us</sup> <sup>being</sup>.  
28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν<sup>8</sup> ὥς καὶ τινες  
for in him we live and move and are; as also some  
τῶν καθ' ἡμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος  
of the <sup>among</sup> <sup>you</sup> <sup>poets</sup> have said, For of him <sup>also</sup> <sup>offspring</sup>  
ἐσμεν. 29 Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν  
we are. Offspring therefore being of God, we ought not  
νομίζειν χρυσοῦ ἢ ἀργύρου ἢ λίθου, χαράγματι τέχνης καὶ  
to think to gold or to silver or to stone, a graven thing of art and  
ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοὺς  
imagination of man, that which [is] divine to be like. The  
μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, <sup>τὰ</sup>  
<sup>indeed</sup> <sup>therefore</sup> <sup>times</sup> of ignorance <sup>having</sup> <sup>overlooked</sup> <sup>God</sup>,  
νῦν<sup>9</sup> παραγγέλλει<sup>10</sup> τοῖς ἀνθρώποις <sup>πάνσιν</sup> πανταχοῦ μετα-  
now charges men all everywhere to re-  
νοεῖν. 31 <sup>δοῦναι</sup> <sup>ἔστιν</sup> <sup>ἡμέραν</sup> ἐν ᾗ μέλλει κρίνειν τὴν  
pent, because <sup>he</sup> <sup>set</sup> <sup>a</sup> <sup>day</sup> in which he is about to judge the  
οἰκούμενην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν  
habitable world in righteousness, by a man whom he appointed; <sup>proof</sup>  
παρασχὼν πᾶσιν ἀνάστασιν αὐτὸν ἐκ νεκρῶν.  
<sup>having</sup> <sup>given</sup> <sup>to</sup> <sup>all</sup> <sup>[in]</sup> <sup>having</sup> <sup>raised</sup> <sup>him</sup> <sup>from</sup> <sup>among</sup> <sup>[the]</sup> <sup>dead</sup>.  
32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον<sup>11</sup>  
And having heard a resurrection of [the] dead, some mocked,  
οἱ δὲ <sup>εἶπον</sup>, <sup>Ἀκούσόμεθά σου τοῦτον</sup>.  
and some said, We will hear thee again concerning this.

are too superstitious. 23 For as I passed by, and beheld your deu-  
otions, I found on an altar with this inscription, TO THE UNKNOWN  
GOD. Whom therefore ye ignorantly worship, him declare I unto you. 24  
God that made the world and all things therein, seeing that he is  
Lord of heaven and earth, dwelleth not in temples made with  
hands; 25 neither is worshipped with men's hands, as though he  
needed any thing, seeing he giveth to all life, and breath, and  
all things; 26 and hath made of one blood all nations of men for to  
dwell on all the face of the earth, and hath determined the times  
before appointed, and the bounds of their habitation; 27 that they  
should seek the Lord, if haply they might feel after him, and find  
him, though he be not far from every one of us: 28 for in him we  
live, and move, and have our being; as certain also of your own  
poets have said, For we are also his offspring. 29 Forasmuch  
then as we are the offspring of God, we ought not to think that the  
Godhead is like unto gold, or silver, or stone, graven by art and  
man's device. 30 And the times of this ignorance God winked at;  
but now he commandeth all men every where to repent: 31  
because he hath appointed a day, in the which he will judge the  
world in righteousness by that man whom he hath ordained;  
whereof he hath given assurance unto all men, in that he hath  
raised him from the dead. 32 And when they heard of the resurrec-  
tion of the dead, some mocked: and others said, We will hear thee  
again of this

<sup>1</sup> ὅ what LITTAW.  
(read human hands) LITTA.  
(read made from one) LITTA[A].  
GITTAW; πρὸς τεταγμένους L.  
καὶ γε T.  
<sup>2</sup> ἅσιν FGW.  
<sup>3</sup> ὡς ὅτε inasmuch as LITTAW.

<sup>4</sup> τοῦτο this LITTAW.  
<sup>5</sup> καὶ τὰ πάντα and all things EGLITTAW.  
<sup>6</sup> παντὸς προσώπου LITTA. <sup>7</sup> πρωτεταγμένους arranged  
αὐτὸν θεόν GLITTA. <sup>8</sup> ἢ ὅ L.  
<sup>9</sup> ἀπαγγέλλει sends word (to all) T.  
<sup>10</sup> εἶπαν TT. A. <sup>11</sup> περὶ τούτου καὶ (also) πάντων LITTA.

<sup>1</sup> ἀνθρωπίνων  
— αἵματος  
καὶ γε LITTA;  
πάντας LITTA.



matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

33 <sup>a</sup>Καὶ<sup>b</sup> οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ<sup>c</sup> μέσου αὐτῶν.  
And thus Paul went out from [the] midst of them.  
34 <sup>a</sup>τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν<sup>b</sup> ἐν οἷς  
But some men joining themselves to him believed; among whom  
<sup>a</sup>καὶ Διονύσιος<sup>b</sup> ὁ Ἀρεοπαγίτης,<sup>c</sup> καὶ γυνὴ ὀνόματι Δά-  
also [was] Dionysius the Areopagite, and a woman by name Da-  
μαρίς, καὶ ἕτεροι σὺν αὐτοῖς.  
maris, and others with them.

18 Μετὰ<sup>d</sup> δὲ<sup>e</sup> ταῦτα χωρισθεὶς<sup>f</sup> ὁ Παῦλος<sup>g</sup> ἔκ τῶν

Ἀθηνῶν ἦλθεν εἰς Κορίνθον· 2 καὶ εὗρων<sup>a</sup> τινα Ἰουδαῖον  
Athenians, came to Corinth; and having found a certain Jew  
ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα  
by name Aquila, of Pontus by race, lately come  
ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ  
from Italy, and Priscilla his wife, because  
ῥηματολογεῖσθαι<sup>b</sup> Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους  
to discourse<sup>b</sup> Claudius to depart all the Jews  
ἐκ<sup>c</sup> τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3 καὶ διὰ τὸ ὁμό-  
out of Rome, he came to them, and because of<sup>c</sup> the same  
τεχνον εἶναι, ἔμενον παρ' αὐτοῖς καὶ ἐργάζετο·<sup>d</sup> ἦσαν γὰρ  
trade being, he abode with them and worked; for they were  
σκεπτικοὶ τὴν τέχνην.<sup>e</sup> 4 διελέγετο δὲ ἐν τῇ συναγωγῇ  
tent makers by trade. And he reasoned in the synagogue  
κατὰ πᾶν σάββατον, ἐπείθεν τε Ἰουδαίους καὶ Ἕλληνας.  
every sabbath, and persuaded Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὅτε Σίλας καὶ ὁ Τι-  
And when came down from Macedonia both Silas and Ti-  
μόθεος<sup>a</sup> συνέχετο τῷ πνεύματι<sup>b</sup> ὁ Παῦλος διαμαρτυρομένος  
motheus was pressed in spirit Paul earnestly testifying  
τοῖς Ἰουδαίοις<sup>c</sup> τὸν χριστὸν Ἰησοῦν.<sup>d</sup> 6 ἀντίτασ-  
to the Jews [to be] the Christ Jesus. As set themselves in  
σομένων δὲ αὐτῶν καὶ βλασφημοῦντων, ἐκταράζοντος  
opposition but they and were blaspheming, having shaken [his]  
τὰ ἱμάτια, εἶπεν πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν  
garments, he said to them, Your blood [be] upon  
κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη  
your head: pure [from] it I from henceforth to the nations  
πορεύσομαι. 7 Καὶ μεταβάς<sup>a</sup> ἐκεῖθεν ἦλθεν<sup>b</sup> εἰς οἰκίαν  
And having departed thence he came to [the] house  
τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν θεόν, οὗ  
of a certain one by name Justus, who worshipped God, of whom  
ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ  
the house was adjoining the synagogue. But Crispus the  
ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐ-  
ruler of the synagogue believed in the Lord with whole his house;  
τοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ  
and many of the Corinthians hearing believed and  
ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος ὁδὶ ὁράματος ἐν νυκτὶ<sup>a</sup>  
were baptized. And said the Lord by a vision in [the] night  
τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς· 10 διότι  
to Paul, Fear not, but speak and be not silent; because

XVIII. After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Thenspake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 for I am with thee,

<sup>a</sup> — καὶ LITRA. <sup>b</sup> — ὁ L[Tr]. <sup>c</sup> Ἀρεοπαγίτης T; Ἀρειοπαγίτης W. <sup>d</sup> — δὲ and LITRA. <sup>e</sup> — ὁ Παῦλος (read he having departed) LITRA. <sup>f</sup> τεταράχαι T. <sup>g</sup> εἰ ἀπὸ from LITRAW. <sup>h</sup> ἠργάζετο LTRA; ἠργάζοντο they worked T. <sup>i</sup> τῇ τέχνῃ LITRAW. <sup>k</sup> συνέχετο τῷ λόγῳ was "eugressed" with the word LITRAW. <sup>l</sup> εἶναι to be LITRA. <sup>m</sup> ἐσῆλθεν LT. <sup>n</sup> + Τιτίου Titius T[Tr]. <sup>o</sup> ἐν νυκτὶ δι' ὁράματος LITRA.

ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε·  
I am with thee, and no one shall set on thee to ill-treat thee;  
διότι λαὸς ἐστὶν μοι πολλὸς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισεν  
because people there is to me much in this city. 11 He remained  
ἐτεῖ ἑνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον  
'and a year and months six, teaching among them the word  
τοῦ θεοῦ.  
of God.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπ-  
But Gallio being proconsul of Achaia, rose  
ίστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον  
'against with one accord the Jews Paul, and led  
αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, Ὅτι παρὰ τὸν νόμον  
him to the judgment seat, 13 saying, This fellow  
οὗτος ἀναπαίθει τοὺς ἀνθρώπους, σέβεσθαι τὸν θεόν.  
this [man] persuades men to worship God.

14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ  
But being about Paul to open [his] mouth, said  
Γαλλίῳ τὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδί-  
Gallio to the Jews, If indeed therefore it was unrighteous-  
κημά τι ἡ ῥαδιουργία πονηρόν, ὡς Ἰουδαῖοι, κατὰ λόγον  
ness some or criminality wicked, O Jews, according to reason  
ἂν ἦν ἐν σοὶ ἡ ἀνομία, 15 εἰ δὲ ζήτημά ἐστιν περὶ  
I should have borne with you, but if a question it be about  
λόγου καὶ ὀνομάτων καὶ νόμον τοῦ καθ' ὑμᾶς, ὅψεσθε  
a word and names and a law which [is] among you, ye will see  
αὐτοὶ κριτῆς· γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.  
[to it] yourselves; for a judge I of these things do not wish to be.

16 Καὶ ἀπῆλθεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 ἐπιδραβὼν  
And he drove them from the judgment seat. 17 Having laid  
μενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον  
'held on and all the Greeks Sosthenes the ruler of the synagogue,  
ἐτυπον ἐμπροσθεν τοῦ βήματος καὶ οὐδὲν τού-  
they beat [him] before the judgment seat. And nothing about these  
των τῷ Γαλλίῳ ἔμελεν.  
things to Gallio it mattered.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελ-  
But Paul yet having remained days many, the brethren  
φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ  
ren having taken leave of sailed away to Syria, and with him  
Πρίσκιλλα καὶ Ἀκύλα, κειράμενος τὴν κεφαλὴν ἐν Κε-  
'Priscilla and Aquila, having shorn [his] head in Cen-  
χρεαῖς· εἶχεν γὰρ εὐχήν. 19 κατήντησεν δὲ εἰς Ἐφεσον, κά-  
chrea, for he had a vow: and he came to Ephesus, and  
κείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν  
'them left there. But he himself having entered into the  
συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ  
synagogue reasoned with the Jews. And asking [him]  
αὐτῶν ἐπὶ πλεῖονα χρόνον μείναι παρ' αὐτοῖς οὐκ ἐπένευσεν·  
'they for a longer time to remain with them he did not accede,  
21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Ὅδε με πάντως  
but took leave of them, saying, It behoves me by all means the

and no man shall set on thee to hurt thee: for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 saying, This fellow persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lawiness, O ye Jews, reason would that I should bear with you: 15 but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. 16 And he drove them from the judgment seat. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 but bade them farewell, saying, I must by all means keep this

P δὲ LITRA. ὁ ἀνθυπάτων οὗτος LITRA. ὁ ἀναπαίθει οὗτος LITRAW. — οὖν LITRA[JW].  
ἀνεσχομένην LITR. ζήτημά questions LITRA. — γὰρ LITRAW. — οἱ Ἕλληνες LITRAW.  
ἐν Κερχρεαῖς (Κενχρεαῖς) τὴν κεφαλὴν LITRA. κατήντησαν they came LITRA.  
ἐκεῖ L. διελέξατο LITR. — παρ' αὐτοῖς LITRA. ἀλλὰ ἀποταξάμενος καὶ but taking leave and LITRA. — Δεῖ με .... Ἱερουσόλυμα LITRA.

feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα·<sup>1</sup> πάλιν δὲ<sup>2</sup> ἄνακάμψω<sup>3</sup> πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. <sup>4</sup>Καὶ<sup>5</sup> ἀνήχθη ἀπὸ τῆς Ἐφέσου· 22 καὶ κατελθὼν εἰς Καίσαρειαν,<sup>6</sup> ἀναβάς<sup>7</sup> καὶ ἀπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν.<sup>8</sup> 23 καὶ ποιῆσας χρόνον τινα ἐξῆλθεν, διερχόμενος καθέξῃς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, <sup>9</sup>ἐπιστηρίζων<sup>10</sup> πάντας τοὺς μαθητάς.<sup>11</sup>

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 for he mightily convinced the Jews, and that publicly, showing that Jesus was Christ.

24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γενεῇ, ἀνὴρ λόγιος, κατήχητησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,<sup>1</sup> ἐπιστάμενος μόνον τοῦ βάπτισμα Ἰωάννου.<sup>2</sup> 26 οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ<sup>3</sup> Ἀκύλας καὶ Πρίσκιλλα<sup>4</sup> προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ἡτοῦ θεοῦ ὁδόν.<sup>5</sup> 27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβόλετο πολλοῖς τοῖς πεπιστευκόσιν διὰ τῆς χάριτος.<sup>6</sup> 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.<sup>7</sup>

XIX. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη,<sup>1</sup> ἐλθεῖν<sup>2</sup> εἰς Ἐφεσον καὶ ρεῖρων<sup>3</sup> τινὰς μαθητάς 2 εἶπεν<sup>4</sup> πρὸς αὐτούς, Εἰ καὶ ἔχετε ἄρρα τινος πνεύματος ἁγίου ἐλάβετε πιστεύσαντες; Οἱ δὲ ἔειπον<sup>5</sup> πρὸς αὐτόν, Ἀλλ' οὐδὲ<sup>6</sup> εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν.<sup>7</sup>

<sup>1</sup> — δὲ but LITTA.  
<sup>2</sup> Ἰησοῦ — Jesus LITTA.W.  
LITTA; — τοῦ θεοῦ A.  
<sup>3</sup> — εἶπον (read [said]) LITTA.W.

<sup>4</sup> — καὶ LITTA.  
<sup>5</sup> Ἰωάννου Tt.  
<sup>6</sup> οὐ κατελθὼν T.

<sup>7</sup> Καίσαριαν T.  
<sup>8</sup> στήριζων LITTA.  
<sup>9</sup> καὶ τοῦ  
<sup>10</sup> οὐδὸν τοῦ θεοῦ  
<sup>11</sup> εὐρεῖν found LITTA.  
<sup>12</sup> + τε and (he said) LITTA.  
<sup>13</sup> οὐδ' LTA



3 Ἐπὶν τε<sup>1</sup> πρὸς αὐτοὺς<sup>2</sup>, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ  
And he said to them, To what then were ye baptized? And they  
ἔειπον, Εἰς τὸ Ἰωάννου<sup>3</sup> βάπτισμα. 4 Ἐπὶν δὲ Παῦλος,  
said, To the of John baptism. And said Paul,  
Ἰωάννης<sup>4</sup> μὲν<sup>5</sup> ἐβάπτισεν βάπτισμα μετανοίας, τῷ  
John indeed baptized [with] a baptism of repentance, to the  
λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν,  
people saying, On him coming after him that they should believe,  
τοῦτ' ἐστίν<sup>6</sup> εἰς τὸν<sup>7</sup> χριστὸν<sup>8</sup> Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπ-  
that is, on the Christ. And having heard they  
τίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντος  
were baptized to the name of the Lord Jesus. And having laid  
αὐτοῖς τοῦ Παύλου τὰς<sup>9</sup> χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον  
on them Paul hands came the Spirit the Holy  
ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἀποροφῆτεον.<sup>10</sup>  
upon them, and they were speaking with tongues and prophesying.  
7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ ἑκαδύο. 8 Εἰσελθὼν δὲ  
And were the all men about twelve. And having entered  
εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγ-  
into the synagogue he spoke boldly, for months three reason-  
μενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.  
ing and persuading the things concerning the kingdom of God.  
9 Ὡς δὲ τινες ἐκκληρόνουν καὶ ἠπειθουν, κακολογούντες τὴν  
But when some were hardened and disobeyed, speaking evil of the  
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν  
way before the multitude, having departed from them he separated  
τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυρά-  
the disciples, daily reasoning. in the school of Tyrannus  
νου ἵτις.<sup>11</sup> 10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντα  
nus is certain. And this was for years two, so that all  
τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου  
those who inhabited Asia heard the word of the Lord  
Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας. 11 Δυνάμεις τε οὐ τὰς  
Jesus, both Jews and Greeks. And works of power not  
τιχούσας<sup>12</sup> ἐποιεῖ ὁ θεὸς διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ  
common wrought God by the hands of Paul, so that even  
ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεισθαι<sup>13</sup> ἀπὸ τοῦ χρωτὸς αὐτοῦ  
to those being sick were brought from his skin  
σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς  
handkerchiefs or aprons, and departed from them the  
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἔξερχεσθαι ἀπ' αὐτῶν.<sup>14</sup>  
diseases, and the spirits wicked went out from them.  
13 Ἐπεκρίσαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων  
But took in hand certain from the wandering Jews,  
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ  
exorcists, to name over those who had the spirits  
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν<sup>15</sup>  
wicked the name of the Lord Jesus, saying, We adjure  
ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δὲ  
you [by] Jesus. whom Paul proclaims. And there were

unto them, Unto what then were ye baptiz-  
ed? And they said, Unto John's baptism.  
4 Then said Paul, John  
verily baptized with  
the baptism of repent-  
ance, saying unto  
the people, that they  
should believe on him  
which should come  
after him, that is, on  
Christ Jesus. 5 When  
they heard this, they  
were baptized in the  
name of the Lord  
Jesus. 6 And when  
Paul had laid his hands  
upon them, the Holy  
Ghost came on them;  
and they spake with  
tongues, and prophesied.  
7 And all the men  
were about twelve.  
8 And he went into the  
synagogue, and spake  
boldly for the space of  
three months, disput-  
ing and persuading  
the things concerning  
the kingdom of God.  
9 But when divers  
were hardened, and be-  
lieved not, but spake  
evil of that way before  
the multitude, he de-  
parted from them, and  
separated the disciples,  
disputing daily in the  
school of one Tyrannus.  
10 And this contin-  
ued by the space of  
two years; so that all  
they which dwell in  
Asia heard the word  
of the Lord Jesus,  
both Jews and Greeks.  
11 And God wrought  
special miracles by the  
hands of Paul: so  
that from his body  
were brought unto the  
sick handkerchiefs or  
aprons, and the dis-  
eases departed from  
them, and the evil spi-  
rits went out of them.  
13 Then certain of  
the vagabond Jews,  
exorcists, took upon  
them to call over  
them which had evil  
spirits the name of  
the Lord Jesus, say-  
ing, We adjure you  
by Jesus whom Paul  
preacheth. 14 And  
there were seven sons

<sup>1</sup> ὁ δὲ εἶπεν τ.

<sup>2</sup> πρὸς αὐτούς LITTAU.

<sup>3</sup> εἶπεν LITTAU.

<sup>4</sup> Ἰωάννου Tr.

<sup>5</sup> Ἰωάννης Tr.

<sup>6</sup> μὲν GLITTAU.

<sup>7</sup> τοῦτ' ἐστίν GT.

<sup>8</sup> χριστὸν GLITTAU.

<sup>9</sup> τὰς

LITTAU. <sup>10</sup> ἀποροφῆτεον LITTAU.

<sup>11</sup> ἐ — τὰ LITTAU.

<sup>12</sup> τινός LITTAU.

<sup>13</sup> Ἰησοῦ GLITTAU.

<sup>14</sup> ὁ θεὸς ἐποίει LITTAU.

<sup>15</sup> ἀποφέρεισθαι LITTAU.

<sup>16</sup> ἐκ-

πορεύεσθαι (— ἀπ' αὐτῶν) GLITTAU.

<sup>17</sup> καὶ τῶν also of the LITTAU.

<sup>18</sup> Ὁρκίζω I adjure

GLITTAU.

<sup>19</sup> ὁ — ὁ LITTAU.

of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 whom he called together with the work-

Ρτινες" υἱοὶ" Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ αὐτοὶ τοῦτο certain [men] sons of Sceva a Jew, a high priest seven who this ποιούντες. 15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν, But answering the spirit wicked said, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ἡμεῖς Jesus I know, and Paul I am acquainted with; ye δὲ τίνας ἐστέ; 16 Καὶ ἐφαλλόμενος ἔπε' αὐτοὺς ὁ ἄνθρωπος, but, who are ye? And leaping on them the man πορ' ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας in whom was the spirit wicked, and having mastered αὐτῶν ἵσχυεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισ- them prevailed against them, so that naked and wounded μένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο they escaped out of that house. And this became γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν known to all both Jews and Greeks, these inhabiting Ἐφεσον, καὶ ἑπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγα- Ephesus, and fell fear upon all them, and was mag- λύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 Πολλοὶ τε τῶν lifted the name of the Lord Jesus. And many of those who who πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες believed came confessing and declaring τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πρα- their deeds. And many of those who the curious arts prac- ξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον tised having brought the books burnt [them] before πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εἶρον all. And they reckoned up the prices of them, and found [it] ἀργυρίου μυριάδας πέντε. 20 οὕτως κατὰ κράτος ὁ λόγος τοῦ of silver myriads five. Thus with might the word of the κυρίου ἠξάνεν καὶ ἵσχυεν. Lord increased and prevailed.

21 Ὅς δὲ ἐπληρώθη ταῦτα ἔθετο ὁ Παῦλος ἐν τῷ πνεύ- And when were fulfilled these things purposed Paul in the spirit, ματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύε- having passed through Macedonia and Achaia, to σθαι εἰς Ἱερουσαλὴμ, εἰπών, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ go to Jerusalem, saying, After having been my there δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας δὲ εἰς τὴν it behoves me also Rome to see. And having sent into Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Macedonia two of those who ministered to him, Timotheus and Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. 23 Ἐγένετο Erastus, he remained a time in Asia. 23 Came to pass δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχος οὐκ ὀλίγος περὶ τῆς and at that time disturbance no small about the ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, way. For Demetrius a certain [man] by name, a silversmith, ποιῶν ναοὺς ἀργυροῦς Ἀρτεμίδος, ἐπαρίεχετο τοῖς τεχνίταις making temples silver of Artemis, brought to the artificers ἐργασίαν οὐκ ὀλίγην. 25 οὗς συναθροίσας, καὶ τοὺς gain no little; whom having brought together, and the

Ρ τινος (read seven sons of a certain one) LTr. α υἱοὶ placed after ἐπὶ LTTra. ρ — οἱ LTT[A]. \* + αὐτοῖς to them LTTAW. ε ἐφαλόμενος LTTra. ν ὁ ἄνθρωπος ἐπ' αὐτοὺς LTTra. w — καὶ LTTAW. ζ ἀμφοτέρων both LTTra. γ ἔπεσεν LTr. ο τοῦ κυρίου ὁ λόγος LTTra. δ διελθὲν to have passed through L. β + τὴν L. ε Ἱεροσόλυμα LTTAW. d — τὴν T. e παρίεχε L. f οὐκ ὀλίγην ἐργασίαν LTTra.

περί τὰ τοιαῦτα ἔργατας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ  
<sup>in</sup> <sup>such</sup> things <sup>workmen</sup>, he said, Men, <sup>ye know</sup> that from  
 ταύτης τῆς ἔργασίας ἡ εὐπορία ἡμῶν ἔστιν. 26 καὶ θεωρεῖτε  
 this gain the wealth of us is; and ye see  
 καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ἡ σχεδὸν πάσης τῆς  
 and hear that not only of Ephesus but almost of all  
 Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,  
 Asia this Paul having persuaded turned away a great multitude,  
 λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ  
 saying that they are not gods which by hands are made. 27 Not  
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν  
<sup>only</sup> <sup>now</sup> <sup>this</sup> <sup>is dangerous</sup> to us [lest] the business <sup>into</sup> <sup>disrepute</sup>  
 ἔλθῃν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἁρτέμιδος ἱερὸν εἰς  
 come, but also the of the great goddess Artemis temple for  
 οὐδὲν ἡ λογισθῆναι, μέλλειν μὲν καὶ καθαιρεῖσθαι τὴν μεγα-  
 nothing be reckoned, and be about also to be destroyed the ma-  
 λειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.  
 jesty of her, whom all Asia and the habitable world worship.  
 28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκρα-  
 And having heard, and having become full of indignation, they cried  
 ζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 29 Καὶ  
 out saying, Great the Artemis of [the] Ephesians. And  
 ἐπλήσθη ἡ πόλις ῥῆλλι ἡ συγχύσεως ὡρμησάν τε ὁμοθυ-  
 was filled the city whole with confusion, and they rushed with one  
 μαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-  
 accord to the theatre, having seized with [them] Gaius and Ari-  
 starχον Μακεδόνα, συνεκδήμιους τοῦ Παύλου. 30 τοῦ δὲ  
 starchus, Macedonians, fellow-travellers of Paul. But  
 Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν  
 Paul intending to go in to the people, did not suffer him  
 οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ  
 the disciples, and some also of the chiefs of Asia being to him  
 φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν  
 friends, having sent to him, urged [him] not to venture himself  
 εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον.  
 into the theatre. Some therefore one thing and some another were crying out;  
 ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν  
 for was the assembly confused, and the most did not know  
 τίνος ἕνεκεν συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου  
 for what cause they had come together. But from among the crowd  
 προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν  
 they put forward Alexander, thrusting forward him the  
 Ἰουδαίων. ὁ δὲ Ἀλέξανδρος κατασεισας τὴν χεῖρα,  
 Jews. And Alexander, having made a sign with the hand,  
 ἠθέλην ἀπολογεῖσθαι τῷ δήμῳ. 34 ἐπιγινόντων δὲ ὅτι  
 wished to make a defence to the people. But having recognized that  
 Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας  
 a Jew he is, cry there was one from all, for about hours  
 δύο κραζόντων, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 35 Κατα-  
 two crying out, Great the Artemis of [the] Ephesians. Having  
 στείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι,  
 calmed and the recorder the crowd says, Men Ephesians,

men of like occupa-  
 tion, and said, Sirs, ye  
 know that by this craft  
 we have our wealth.  
 Moreover ye see and  
 hear, that not alone at  
 Ephesus, but almost  
 throughout all Asia,  
 this Paul hath per-  
 suaded and turned a-  
 way much people, say-  
 ing that they be no  
 gods, which are made  
 with hands: 27 so that  
 not only this our craft  
 is in danger to be set  
 at nought; but also  
 that the temple of the  
 great goddess Diana  
 should be despised,  
 and her magnificence  
 should be destroyed,  
 whom all Asia and  
 the world worshippeth.  
 28 And when they  
 heard these sayings,  
 they were full of wrath,  
 and cried out, saying,  
 Great is Diana of the  
 Ephesians. 29 And the  
 whole city was filled  
 with confusion: and  
 having caught Gaius  
 and Aristarchus, men  
 of Macedonia, Paul's  
 companions in travel,  
 they rushed with one  
 accord into the thea-  
 tre. 30 And when Paul  
 would have entered in  
 unto the people, the  
 disciples suffered him  
 not. 31 And certain of  
 the chief of Asia, which  
 were his friends, sent  
 unto him, desiring him  
 that he would not ven-  
 ture himself into the  
 theatre. 32 Some  
 therefore cried one  
 thing, and some an-  
 other: for the as-  
 sembly was confused;  
 and the more part  
 knew not wherefore  
 they were come to-  
 gether. 33 And they  
 drew Alexander out  
 of the multitude, the  
 Jews putting him for-  
 ward. And Alexander  
 beckoned with the  
 hand, and would have  
 made his defence unto  
 the people. 34 But  
 when they knew that  
 he was a Jew, all with  
 one voice about the  
 space of two hours  
 cried out, Great is  
 Diana of the Ephe-  
 sians. 35 And when the  
 townclerk had ap-  
 peared the people, he  
 said, Ye men of Ephe-

ε ἡμῖν to us LITTA.

h + καὶ also L.

i ἱερὸν Ἀρτέμιδος TA.

k οὐδὲν LITTA.

l λογισθήσεται (shall be counted), μέλλει L.

m τε EGLTTA.

n τῆς μεγαλειότητος LITTA.

o [η] T.

p — ὅλη LITTA.

q + τῆς GTTAW.

r — τοῦ GLTTAW.

s Παύλου δὲ LITTAW.

t συν- T.

u ἐνεκα LITTA.

v συνεβίβασαν they instructed LITTA.

z προβαλόντων EGL.

7 ἐπιγινόντες GLTTAW.

8 κρίζοντες T.



sus, what man is there that knoweth not how that the city of the Ephesians is a worshippers of the great goddess Diane, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

XX. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece. 3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at

τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίῳν πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων τούτων ἐδὸν ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μὴδὲν προπετεῖς ἐπράττειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὗτε ἱεροσύλους οὐτε βλασφημοῦντας τὴν θεάν ὑμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἐπὶ τῶν λόγων ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἡκαλείτῳσαν ἀλλήλοις. 39 εἰ δέ τι ἑπερί ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ κινδυνεύομεν ἡκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ ἡ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 Καὶ ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, ἡ προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἄσπαρμένους, ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν. 2 διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. 3 ποιήσας τε μῆνας τρεῖς, γυνόμενης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο ἡ πρόθεσις τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4 συνειπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ὁ Βεροιαῖος, Θεσσαλονικίων δὲ Ἀριστάρχος καὶ Σεκοῦνδος, καὶ Γάιος ὁ Δερβαιοὺς καὶ Τιμόθεος, καὶ Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς

\* ἀνθρώπων (read τις who) of men LITTA.

α θεὸν GLITTAW.

η ἡμῶν OUR LITTA.

ε περαιτέρω further LTR.

η + οὐ TIT[A].

ε μεταπεμφόμενος having sent for TTR.

1 + περὶ concerning (this concourse) LITR.

α πορευέσθαι LITR.

η τὴν LITTA[A].

1 + παρακαλέσας having exhorted [and] LITTA.

α ἀχρι τῆς Ἀσίας TITR.

η + Πύρρον of Pyrrhus GLITTAW.

2 + δε and (these) LITTA[A].

ε προσελθόντες having gone to:

6 — θεᾶς GLITTAW.

ο πράττειν LITTA.

ε ἔχουσιν πρὸς τινὰ λόγον GLITTAW.

1 + περὶ concerning (this concourse) LITR.

1 + παρακαλέσας having exhorted [and] LITTA.

ο ἐπιβουλῆς αὐτῷ LITR.

η γνώμης TITTA.

2 + δε and (these) LITTA[A].

ἐν Τρωάδι·<sup>1</sup> 6 ἡμεῖς δὲ ἐξπλεύσαμεν μετὰ τὰς ἡμέρας τῶν  
in Troas; but we sailed away after the days of the  
ἀζύμων ἀπὸ Φιλιππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς  
unleavened bread from Philippi, and came to them at  
τὴν Τρωάδα·<sup>2</sup> ἄχρις ἡμερῶν πέντε, ὅθι<sup>3</sup> διετρίψαμεν ἡμέρας  
Troas in days, where we stayed days  
ἐπτὰ.<sup>4</sup> 7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων  
seven. And on the first [day] of the week, having been assembled  
τῶν μαθητῶν τοῦ<sup>5</sup> κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,  
the disciples to break bread, Paul discoursed to them,  
μέλλων ἐξεῖναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι  
about to depart on the morrow; and he continued the discourse till  
μεσονυκτίου· 8 ἵσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερφῶν ὧ  
midnight. And were lamps many in the upper room where  
ἦσαν<sup>6</sup> συνηγμένοι. 9 καθήμενος<sup>7</sup> δὲ τις νεανίας ὀνόματι  
they were assembled. And was sitting a certain youth, by name  
Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, δια-  
Eutychus, by the window, overpowered by sleep deep, as  
λεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ  
discoursed Paul for a longer time, having been overpowered by  
τοῦ ὑπνίου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη  
the sleep he fell from the third story down, and was taken up  
νεκρός.<sup>8</sup> 10 καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμ-  
dead. But having descended Paul fell upon him, and having  
περιλαβὼν<sup>9</sup> εἶπεν, Μή θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν  
embraced [him] said, Do not make a tumult, for the life of him in  
αὐτῷ ἴστιν. 11 Ἀναβάς δὲ καὶ κλάσας<sup>10</sup> ἄρτον καὶ γευσά-  
him is. And having gone up and having broken bread and having  
μενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις<sup>11</sup> αὐγῆς, οὕτως ἐξῆλ-  
eaten, and for long having conversed until day-break, so he de-  
θεν. 12 ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ  
parted. And they brought the boy alive, and were comforted not  
μετρίως. 13 Ἡμεῖς δὲ προελθόντες<sup>12</sup> ἐπὶ τὸ πλοῖον ἀνήχθημεν  
a little. But we having gone before to the ship sailed  
εἰς<sup>13</sup> τὴν Ἀσσον, ἐκείθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦ-  
to Assos, there being about to take in Paul;  
λον· οὕτως γὰρ ἦν διάταγμαίνος,<sup>14</sup> μέλλων αὐτὸς πεζεῦναι.  
for so he had appointed, being about himself to go on foot.  
14 ὥς δὲ συνέβαλεν<sup>15</sup> ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν  
And when he met with us at Assos, having taken in him  
ἦλθομεν εἰς Μιτυλήνην· 15 κακεῖθεν ἀποπλεύσαντες τῇ  
we came to Mitylene; and thence having sailed away, on the  
ἐπιούσῃ<sup>16</sup> κατηντήσαμεν ἄντικρυν<sup>17</sup> Χίου· τῇ δὲ ἐτέρᾳ  
following [day] arrived opposite Chios, and the next [day]  
παρεβάλομεν εἰς Σάμον·<sup>18</sup> καὶ μείναντες ἐν Τρωγυλλίῳ,<sup>19</sup> τῇ<sup>20</sup>  
we arrived at Samos; and having remained at Trogyllium, the  
ἐχομένῃ<sup>21</sup> ἦλθομεν εἰς Μίλητον. 16 ἔκρινεν<sup>22</sup> γὰρ ὁ Παῦλος  
next [day] we came to Miletus: for had decided Paul  
παρὰ πλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-  
to sail by Ephesus, so that it might not happen to him to spend  
τριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπειδεν γὰρ εἰ δυνατόν ὦν<sup>23</sup> αὐτῷ  
time in Asia; for he hastened if possible it was for him

Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, embracing him, said, Trouble not thyself; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted. 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Trogyllium; and the next day we came to Samos, and tarried at Trogyllium; 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at

<sup>1</sup> Τρωάδι LT. <sup>2</sup> Τρωάδα LT. <sup>3</sup> ἄχρι LTTrA. <sup>4</sup> ὅπου T. <sup>5</sup> ἡμῶν we (having been assembled) GLTTrAW. <sup>6</sup> ἦμεν we were GLTTrAW. <sup>7</sup> καθεζόμενος LTTrAW. <sup>8</sup> συν- T.

<sup>9</sup> ἀ καὶ τὸν LTTrAW. <sup>10</sup> ἄχρι LTTrA. <sup>11</sup> προελθόντες having gone tr. <sup>12</sup> ἐπὶ LTTrA. <sup>13</sup> διατεταγμένος ἦν LTTrA. <sup>14</sup> συνέβαλεν LTTrA. <sup>15</sup> ἄντικρυς LTTrA. <sup>16</sup> Τρωγυλλίᾳ A; — καὶ μείναντες ἐν Τρω. LTTr. <sup>17</sup> ἀ καὶ (the) LTTr. <sup>18</sup> κεκρίκει LTTrAW. <sup>19</sup> εἴη it might be LTTrA.

Jerusalem the day of Pentecost, 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the coun-

τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.<sup>1</sup>  
 the day of Pentecost to be in Jerusalem.  
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσαστο  
 And from Miletus having sent to Ephesus he called for  
 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 Ὡς δὲ παρεγένοντο πρὸς  
 the elders of the assembly. And when they were come to  
 αὐτὸν<sup>1</sup> εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας  
 him he said to them, Ye know, from the first day  
 ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μετ' ὑμῶν τὸν πᾶντα  
 on which I arrived in Asia, how with you all the  
 χρόνον ἐγενόμην, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινο-  
 time I was, serving the Lord with all humi-  
 φροσύνης καὶ πολλῶν<sup>2</sup> δακρύων καὶ πειρασμῶν, τῶν συμ-  
 lity and many tears and temptations, which hap-  
 βάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὥς  
 poned to me through the plots of the Jews; how  
 οὐδὲν ὑπεστείλαμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι  
 nothing I kept back of what is profitable so as not to announce [it]  
 ὑμῖν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρ-  
 to you, and to teach you publicly and from house to house, earnestly  
 τυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς θεόν<sup>3</sup> θεοῦ  
 testifying both to Jews and Greeks toward  
 μετάνοιαν καὶ πίστιν τὴν<sup>4</sup> εἰς τὸν κύριον ἡμῶν Ἰησοῦν  
 repentance and faith toward our Lord Jesus  
 ἡριστόν.<sup>5</sup> 22 καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος<sup>6</sup> τῷ πνεύματι  
 Christ. And now, lo, I, bound in the spirit,  
 πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσονται  
 go to Jerusalem, the things which in it shall happen  
 μοι<sup>7</sup> μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν  
 to me not knowing; except that the Spirit the Holy in every city  
 διαμαρτύρεται<sup>8</sup> λέγον<sup>9</sup> ὅτι δεσμά<sup>10</sup> με καὶ θλίψεις<sup>11</sup> μένουσιν.  
 fully testifies, saying that bonds me and tribulations await.  
 24 ἀλλ' οὐδενὸς λόγον<sup>12</sup> ποιῶμαι, οὐδὲ ἔχω<sup>13</sup> τὴν ψυχὴν  
 But of nothing account I make, nor hold I like  
 μου<sup>14</sup> τιμίαν ἐμαντῶ, ὥς τελεῖωσαι τὸν δρόμον μου μετὰ  
 my dear to myself, so as to finish my course with  
 χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰη-  
 joy, and the ministry which I received from the Lord Je-  
 σοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.  
 sus, to testify fully the glad tidings of the grace of God.  
 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου  
 And now, lo, I know that no more will see my face  
 ὑμεῖς πάντες, ἐν οἷς διηθον κηρύσσω τὴν βασιλείαν  
 ye all, among whom I have gone about proclaiming the kingdom  
 τοῦ θεοῦ.<sup>15</sup> 26 Ὡς δὲ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ,  
 of God. Wherefore I testify to you in this day  
 ὅτι καθαρὸς ἐγώ<sup>16</sup> ἀπὸ τοῦ αἵματος πάντων· 27 οὐ γὰρ  
 that pure I [am] from the blood of all, for not  
 ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν<sup>17</sup> πᾶσαν τὴν βουλήν  
 I kept back from announcing to you all the counsel

Ἱερουσαλὴμ T. ὁ οὐκ ὄντων αὐτῶν they being together L. — πολλῶν GLTtrAW.  
 — τὸν TTrA. — τὴν LTrA. — χριστόν L[Tr]A. — δεδεμένος ἐγὼ GLTtrAW.  
 μοι T. — μοι to me GLTtrAW. λέγον A. — θλίψεις με LTrA. — λόγου  
 ἔχω, οὐδὲ ποιοῦμαι L; — οὐδὲ ἔχω TTrA. — μου LTrA. — μετὰ χαρᾶς  
 LTrA. — τοῦ θεοῦ LTrA:AW. — διότι TΔ. — εἰμι am LTrA. — ὑμῖν  
 LTrA.



τοῦ θεοῦ.<sup>1</sup> 28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ  
of God. Take heed therefore to yourselves and to all the  
ποιμνίῳ. ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,  
flock, wherein <sup>you</sup> the <sup>Spirit</sup> the <sup>Holy</sup> <sup>did</sup> <sup>set</sup> <sup>overseers</sup>,  
ποιμαίνειν τὴν ἐκκλησίαν ἰσχυροῦ θεοῦ, ἣν περιποιήσατο διὰ  
to shepherd the assembly of God, which he purchased with  
τοῦ ἰδίου αἵματος.<sup>2</sup> 29 ἐγὼ γάρ οἶδα τοῦτο, ὅτι εἰσελεύ-  
the of his own blood. For I know this, that will  
σονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ  
come in after my departure <sup>wolves</sup> <sup>grievous</sup> <sup>amongst</sup> <sup>you</sup>, not  
φειδόμενοι τοῦ ποιμνίου. 30 καὶ ἐξ ὑμῶν αὐτῶν ἀνα-  
sparing the flock; and from amongst your own selves will  
στήνουνται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς  
rise up men speaking perverted things, to draw away the  
μαθητὰς ὀπίσω ῥαυτῶν.<sup>3</sup> 31 διὸ γρηγορεῖτε, μνημονεύοντες  
disciples after themselves. Wherefore watch, remembering  
ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπανόμην μετὰ δακρύων  
that three years night and day I ceased not with tears.  
νοθετῶν ἕνα ἕκαστον. 32 καὶ ἑαυτῶν παρατίθεμαι ὑμᾶς,  
admonishing <sup>one</sup> <sup>each</sup>. And now I commit you,  
ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα-  
brethren, to God and to the word of his grace, which is  
μένω <sup>ἐπι</sup>κοδομῆσαι<sup>4</sup> καὶ δοῦναι ὑμῖν <sup>ἐν</sup> κληρονομίαν  
able to build up and to give you an inheritance among  
τοῖς ἡγιασμένοις πάνσιν. 33 ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ  
the sanctified <sup>all</sup>. Silver or gold or clothing  
οὐδενὸς ἐπεθύμησα. 34 αὐτοὶ δὲ γινώσκετε ὅτι ταῖς  
of no one I desired. But yourselves know that  
χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ  
to my needs and to those who were with me did minister  
χεῖρες αὐταί. 35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας  
these hands. All things I shewed you that thus labouring  
δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεῖν τε  
it behoves [us] to aid those being weak, and to remember  
τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν  
the words of the Lord Jesus that himself said, <sup>Blessed</sup> <sup>it is</sup>  
ἡ διδόναι μᾶλλον ἢ λαμβάνειν. 36 Καὶ ταῦτα εἰπὼν,  
to give more than to receive. And these things having said  
θεὸς τὰ γόνατα αὐτοῦ σὺν πάνσιν αὐτοῖς προσήυξατο.  
having bowed his knees with <sup>all</sup> <sup>them</sup> he prayed.  
37 Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσόντες  
And much there was weeping of all: and falling  
ἐπὶ τὸν τραχήλον τοῦ Παύλου κατεφίλον αὐτόν. 38 οὐκ ὀνύ-  
upon the neck of Paul they ardently kissed him, dis-  
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλ-  
tressed most of all for the word which he had said, that no more they  
λουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. πρόεπεμπον δὲ αὐτὸν  
are about his face to see. And they accompanied him  
εἰς τὸ πλοῖον.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ'  
And when it was sailed we, having drawn away from

sel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

XXI. And it came to pass, that after we were gotten from

1 + ὑμῖν to you LITRA. 2 — οὖν [L]ITRA. 3 τοῦ κυρίου of the Lord GLITRA. 4 αἵματος τοῦ ἰδίου GLITRAW. 5 — γάρ for LITRAW. 6 ἑαυτῶν LITRA. 7 — ἀδελφοί LITRA. 8 οἰκοδομῆσαι to build LITRAW. 9 — ὑμῖν LITRA. 10 + τὴν (read the inheritance) TITRA. 11 οὐθένος T. 12 — δὲ but GLITRAW. 13 ἢ μᾶλλον δίδοναι GLITRAW. 14 κλαυθμὸς ἐγένετο LITRAW.

them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 2 and finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that

αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν ᾠκῶν," τῇ δὲ ἐξῆς  
 them, having run direct we came to Coos, and on the next  
 εἰς τὴν Ῥόδον, καὶ ἐκεῖθεν εἰς Πάταρα. 2 καὶ εὐρόντες  
 [day] to Rhodes, and thence to Patara. And having found  
 πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.  
 a ship passing over into Phenicia, having gone on board we sailed;  
 3 ἀναβάντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν  
 and having sighted Cyprus, and having left it  
 εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον  
 on the left we sailed to Syria, and brought to at Tyre,  
 ἐκεῖσε γὰρ ᾗ τὸ πλοῖον ἀποφορτίζομενον τὸν γόμον. 4 καὶ  
 for there was the ship discharging the lading. And  
 ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ  
 having found out the disciples, we remained there 7 days; seven;  
 οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν  
 who to Paul said by the Spirit, not to go up  
 εἰς Ἱερουσαλὴμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἑξαρτίσαι τὰς ἡμέ-  
 to Jerusalem. But when it was we completed the days,  
 ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων  
 having set out we journeyed, accompanying us all  
 σὺν γυναῖξιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως καὶ ἵεντες  
 with wives and children as far as outside the city. And having bowed  
 τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμεθα. 6 καὶ ἀσπασά-  
 the knees on the shore we prayed. And having  
 μενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκείνοι δὲ ὑπέ-  
 saluted one another we went up into the ship, and they re-  
 στρεψαν εἰς τὰ ἴδια. 7 ἡμεῖς δὲ τὸν πλοῦν διανύσαντες  
 turned to their own [homes]. And we, the voyage having completed  
 ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι  
 from Tyre, arrived at Ptolemais, and having saluted  
 τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ  
 the brethren we abode 1 day one with them. And on the  
 ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ὁ ἄλλων εἰς  
 morrow having gone forth Paul and those with him they came to  
 Καίσαρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ  
 Caesarea; and having entered into the house of Philip the  
 εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.  
 evangelist, being of the seven, we abode with him.  
 9 τοῦτ' ὅτε ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-  
 Now to this [man] there were 4 virgins who pro-  
 τεύουσαι. 10 ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθεν  
 And remaining we days many came down  
 τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβος.  
 a certain one from Judaea, a prophet, by name Agabus;  
 11 καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ  
 and having come to us, and having taken the girdle  
 Παύλου, ὤσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας  
 of Paul, and having bound of himself the hands and the feet  
 εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν  
 said, Thus says the Spirit the Holy, The man of whom is

<sup>a</sup> ᾠκῶ GLT<sup>TR</sup>AW.

<sup>b</sup> ἀναφανέντες EGLT<sup>TR</sup>AW.

<sup>c</sup> κατήλθομεν landed LT<sup>TR</sup>A.

<sup>d</sup> τὸ

πλοῖον ἦν LT<sup>TR</sup>AW.

<sup>e</sup> ἀνευρόντες δὲ LT<sup>TR</sup>AW.

<sup>f</sup> αὐτοῖς with them L. <sup>g</sup> ἐπιβαίνειν LT<sup>TR</sup>A.

<sup>h</sup> Ἱερουσαλὴμ GLT<sup>TR</sup>AW.

<sup>i</sup> ἑξαρτίσαι ἡμᾶς LT<sup>TR</sup>AW.

<sup>k</sup> προσευξάμενοι ἀπασπάμεθα

having prayed we took our leave LT<sup>TR</sup>AW. <sup>l</sup> + καὶ and LT<sup>TR</sup>AW. <sup>m</sup> ἐπέβημεν LT<sup>TR</sup>;

ἀνέβημεν T<sup>TR</sup>AW.

<sup>n</sup> — οἱ περὶ τὸν Παῦλον GLT<sup>TR</sup>AW.

<sup>o</sup> ἤλθομεν we came EGLT<sup>TR</sup>AW; ἡλ-

σαμεν T<sup>TR</sup>. <sup>p</sup> Καίσαριαν T.

<sup>q</sup> — τοῦ GLT<sup>TR</sup>AW.

<sup>r</sup> τέσσαρες παρθένοι LT<sup>TR</sup>A.

<sup>s</sup> — ἡμῶι LT<sup>TR</sup>AW.

<sup>t</sup> — τε and LT<sup>TR</sup>AW. <sup>v</sup> ἐξαντο τοὺς πόδας καὶ τὰς χεῖρας LT<sup>TR</sup>AW.

ἡ ζώνη· αὐτὴ οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ  
 this girdle thus shall bind in Jerusalem the Jews, and  
 παραδίδουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἤκούσαμεν  
 deliver up into [the] hands of [the] nations. And when we heard  
 ταῦτα, παρεκαλούμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ  
 these things, besought both we and those of [the] place  
 μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 Ὡς ἀπεκρίθη,· δὲ ὁ  
 not to go up him to Jerusalem. But answered  
 Παῦλος,· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν  
 Paul, What do ye weeping and breaking my  
 καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς  
 heart? for I not only to be bound but also to die at  
 Ἱερουσαλὴμ ἐτοιμῶς· ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.  
 Jerusalem am ready for the name of the Lord Jesus.  
 14 Μὴ πειθομένον δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες,· ὅτι θέλημα  
 And not being persuaded he we were silent, saying, The will  
 τοῦ κυρίου γένησθω.  
 of the Lord be done.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνε-  
 And after these days, having packed the baggage we  
 βαίνομεν εἰς Ἱερουσαλὴμ. 16 συνῆλθον δὲ καὶ τῶν  
 went up to Jerusalem. And went also [some] of the  
 μαθητῶν ἀπὸ Καίσαρείας σὺν ἡμῖν, ἀγοντες παρ' ὧ  
 disciples from Caesarea with us, bringing [one] with whom  
 ἐξενισθῶμεν, Μνάσωνί· τιμὴ Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γενο-  
 we might lodge, a certain Mnason, a Cypriot, an old disciple. Having  
 μένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἐδέξαντο ἡμᾶς οἱ  
 arrived and we at Jerusalem gladly received us the  
 ἀδελφοί. 18 τῇ δὲ ἐπιούσῃ εἰσῆλθε ὁ Παῦλος σὺν ἡμῖν  
 brethren. And on the following [day] went in Paul with us  
 πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ  
 to James, and all assembled the elders. And  
 ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἑν' ἕκαστον ὧν ἐποίησεν  
 having saluted them he related one by one what things wrought  
 ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ  
 God among the nations by his ministry. And they  
 ἀκούσαντες ἐδόξαζον τὸν κύριον.· εἰπόντες αὐτῷ, Θεωρεῖς,  
 having heard glorified the Lord. And they said to him, Thou seest,  
 ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-  
 brother, how many myriads there are of Jews who have be-  
 στευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.  
 lished, and all zealous ones of the law are,  
 21 κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις  
 And they were informed concerning thee, that apostasy thou teachest  
 ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,  
 from Moses the among the nations all Jews,  
 λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθνεσιν  
 telling not to circumcise them the children, nor in the customs  
 περιπατεῖν. 22 τί οὖν ἐστίν; πάντως ἰδεῖ πλῆθος  
 to walk. What then is it? certainly must a multitude

owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard those things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must

† + τότε then LITRAW. \* — δὲ but LITRAW. † + καὶ εἰπεν and said T. \* Τοῦ κυρίου τὸ θέλημα γινέσθω LITRAW. \* ἐπισκευασάμενοι LITRAW. \* Ἱεροσόλυμα LITRAW. \* Καίσαριος T. \* ἀπεδέξαντο welcomed LITRAW. \* τε T. † τὸν θεόν God OLITRAW. † εἰπόντες saying L; εἰπὼν τε TT. \* ἐν τοῖς Ἰουδαίοις among the Jews LITRAW; — Ἰουδαίων T. \* Μωσέως OLITRAW. \* — πάντας [T]. † δεῖ συνελθεῖν πλῆθος LITRAW; — δεῖ πλῆθος συνελθεῖν Tr.



heads come together : for they will hear that thou art come. 23 Do therefore this that we say to thee : We have four men which have a vow on them ; 24 them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads : and all may know that those things, whereof they were informed concerning thee, are no things, but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and in the morning purified himself with them, when they entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 crying out, *Great is the help of Israel* : This is the man that teacheth all men every where against the people, and the law, and this place : and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the people was raised up, and the people came together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut. 31 And as they went about to kill him, tidings came un-

συνελθεῖν· ἁκούσονται· γὰρ· ὅι ἐλλήθηας. 23 τοῦτο οὖν  
come together; for they will hear that thou hast come. This therefore  
ποίησον ὅ σοι λέγομεν εἰσὶν ἡμῖν ἄνδρες τέσσαρες ἐχὺν  
do thou what to the we say: There are with us men four a vow  
ἔχοντες ἐφ' ἑαυτῶν 24 τοὺς παραλαβὼν ἁγνίσθησιν σὺν  
having on themselves; these having taken be purified with  
αὐτοῖς, καὶ δαπάνησόν ἐπ' αὐτοῖς, ἵνα ἔξυρῶσιν αὐτὴν  
them, and be at expense for them, that they may shave the  
κεφαλὴν, καὶ ὁγῶσιν πάντες ὅτι ὧν κατήχηνται  
head; and may know all that of which they have been informed  
περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς  
about thee nothing is, but thou walkest orderly also thyself  
ἔν τῷ νόμῳ φυλάσσων. 25 περὶ δὲ τῶν πεπιστευκότων  
the law keeping. But concerning those who have believed  
ἐθνῶν ἡμεῖς ἔπεσειλαμεν· κρίναντες μηδὲν τοιοῦτον  
of the nations we wrote, judging no such thing  
τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλό-  
to observe them, except to keep from themselves things offered  
θυτον καὶ τὸ αἷμα καὶ πνικτόν καὶ πορνείαν. 26 τότε  
to idols, and blood, and what is strangled, and fornication. Then  
ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν  
Paul having taken the men, on the next day with  
αὐτοῖς ἁγισθεῖς εἰσῆε into τὸ ἱερόν, διαγγέλλων τὴν  
them having been purified entered into the temple, declaring the  
ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνήχθη  
fulfilment of the days of the purification, until was offered  
ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. 27 ὥς δὲ ἐμελλον  
for one each of them the offering. But when were about  
αἱ ἐπτά ἡμέραι συντελεῖσθαι οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι  
the seven days to be completed the from Asia Jews  
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχον· πάντα τὸν ὄχλον,  
having seen him in the temple, stirred up all the crowd,  
καὶ ἐπέβαλον· τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες, Ἄνδρες  
and laid hands upon him, crying, Men  
Ἰσραηλῖται· βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ  
Israelites, help! this is the man who against  
τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου· τοῦτου πάντας παν-  
the people and the law and this place all every-  
ταχοῦ διδάσκων· ἐτι· τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν,  
where teaches, and further also Greeks he brought into the temple,  
καὶ κεκοίνωκεν τὸν ὕγινον τόπον τοῦτον. 29 Ἦσαν γὰρ προ-  
and defiled holy place this. For they had before  
εωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν  
seen Trophimus the Ephesian in the city with him, whom  
ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. 30 ἐκινήθη  
they supposed that into the temple brought Paul. Was moved  
τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπι-  
and the city whole, and there was a concourse of the people; and having  
λαβόμενοι τοῦ Παύλου, ἐλκον αὐτόν ἔξω τοῦ ἱεροῦ· καὶ  
laid hold of Paul, they drew him outside the temple, and  
εὐθέως ἐκλείσθησαν αἱ θύραι. 31 ζητούντων· δὲ αὐτόν  
immediately were shut the doors. But as they were seeking him

m — γὰρ for Tr.

□ ξυρήσονται they shall shave TTrA.

ο γνωσονται will know

GLTTrAW. P φυλάσσω τὸν νόμον LTTTrAW.

ἡ ἀπεστέλλωμεν Ι.Τε.

ἡ = μηδὲν τοιοῦτον

τηρεῖν αὐτούς, εἰ μὴ LTI

 $\bullet \rightarrow \tau_0 \text{ LTr}[A]W.$ 

<sup>t</sup> συνέχευαν ἰ.

βαλαν τῶν ἐπ'

\* Ἰσραηλεῖται τ.

Ἰ πακταυῆ ΙΤρ: πακταυῆ ΤΑΡ

27c And LTTrA.

ἀποκτείναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης,  
to kill there came a representation to the chief captain of the band,  
ὅτι ὅλη <sup>a</sup>συνέχεται <sup>a</sup>ἱεροσολήμ. 32 δς <sup>b</sup>ἐξαυτῆς <sup>c</sup>παρα-  
that all <sup>a</sup>was in <sup>a</sup>a tumult <sup>1</sup>Jerusalem; who at once having  
λαβὼν <sup>d</sup>στρατιώτας καὶ <sup>d</sup>ἐκατοντάρχους <sup>e</sup>κατέδραμον ἐπ'  
taken with [him] soldiers and centurions ran down upon  
αὐτοὺς. οἱ δὲ ἰδόντες <sup>f</sup>τὸν <sup>f</sup>χιλιάρχον καὶ τοὺς στρατιώτας  
them. And they having seen the chief captain and the soldiers

ἐπάυσαντο τύπτοντες τὸν Παῦλον. 33 τότε <sup>g</sup>ἐγγίσας  
ceased beating Paul. 33 Then <sup>g</sup>having drawn <sup>g</sup>near

ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν <sup>h</sup>δεθῆναι  
<sup>h</sup>the <sup>h</sup>chief <sup>h</sup>captain laid hold of him, and commanded [him] to be bound  
ἀλύσειν <sup>i</sup>δυσίν <sup>i</sup>καὶ ἐπυνθάνετο τίς <sup>i</sup>ᾦν <sup>i</sup>εἴη, καὶ τί  
with <sup>i</sup>chains <sup>i</sup>two, and inquired who he might be, and what  
ἔστιν πεποιηκώς. 34 ἄλλοι δὲ ἄλλοι <sup>j</sup>τι <sup>j</sup>εἰβόντων  
he had been doing. But some <sup>j</sup>one <sup>j</sup>thing <sup>j</sup>and <sup>j</sup>some <sup>j</sup>another <sup>j</sup>were <sup>j</sup>crying

ἐν τῷ ὄχλῳ. <sup>k</sup>μὴ δυνάμενος δὲ <sup>k</sup>γνῶναι τὸ ἀσφαλές <sup>k</sup>διὰ  
in the crowd. And not being able to know the certainty on account of  
τὸν θόρυβον, ἐκέλευσεν <sup>l</sup>ἄγεσθαι αὐτὸν εἰς τὴν παρεμ-  
the tumult, he commanded <sup>l</sup>to <sup>l</sup>be <sup>l</sup>brought <sup>l</sup>him into the for-  
βολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη  
tress. But when he came on the stairs it happened

βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν  
<sup>m</sup>was <sup>m</sup>borne <sup>m</sup>he by the soldiers because of the violence  
τοῦ ὄχλου. 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ <sup>n</sup>κράζον,  
of the crowd. For followed the multitude of the people, crying,

Ἀῖρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν  
Away with him. But being about to be brought into the fortress

ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἐξέστιν μοι εἰπεῖν τι  
Paul says to the chief captain, Is it permitted to me to say something

πρὸς σε; Ὁ δὲ ἔφη, Ἕλληνιστὶ γινώσκεις; 38 οὐκ ἄρα  
to thee? And he said, Greek dost thou know? <sup>o</sup>Not <sup>o</sup>then

σὺ εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστα-  
<sup>p</sup>thou <sup>p</sup>art the Egyptian who before these days caused a

τῶσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλιους  
confusion and led out into the desert the four thousand

ἄνδρας τῶν σικαρίων; 39 Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος  
men of the assassins? But <sup>q</sup>said <sup>q</sup>Paul, I a man

μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως  
indeed am a Jew of Tarsus, <sup>r</sup>of <sup>r</sup>Cilicia <sup>r</sup>no <sup>r</sup>of <sup>r</sup>insignificant <sup>r</sup>city

πολίτης. <sup>s</sup>δέομαι δὲ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν  
<sup>s</sup>a <sup>s</sup>citizen, and I beseech thee, allow me to speak to the

λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ  
people. And <sup>t</sup>having <sup>t</sup>allowed <sup>t</sup>him <sup>t</sup>he, Paul standing on

τῶν ἀναβαθμῶν κατέειπεν τῇ χειρὶ τῷ λαῷ πολλῇ δὲ  
the stairs made a sign with the hand to the people; and great

σιγῇς γενομένης προσέειπεν τῇ Ἑβραϊδί διαλέκτῳ  
silence having taken place he spoke to [them] in the Hebrew language

λέγων, 22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς  
saying; Men, brethren and fathers, hear my

πρὸς ὑμᾶς <sup>u</sup>νῦν <sup>u</sup>ἀπολογία. 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδί  
<sup>u</sup>to <sup>u</sup>you <sup>u</sup>now <sup>u</sup>defence. And having heard that in the Hebrew

to the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and loddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, XXII. Men, brethren, and fathers, hear ye my defence which I make now unto you. 2 (And when they heard that he spake in the Hebrew tongue to

<sup>a</sup> συγκ(συν- Τ)χύνεται LITRA; συγχύνεται W.

<sup>d</sup> ἐκατοντάρχας LITRAW.

<sup>e</sup> — τὸν W.

<sup>b</sup> ἐξ αὐτῆς A.

<sup>f</sup> — ἀν LITRAW.

<sup>c</sup> λαβὼν having taken L.

<sup>g</sup> ἐπεφώνουν JTTAW.

<sup>h</sup> μὴ δυναμένου δὲ αὐτοῦ he not being able LITRAW.

<sup>i</sup> κράζοντες LITRAW.

<sup>k</sup> νῦν

GLAT W.

them, they kept the more silence: and he said,) 3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the

διαλέκτῳ προσεφώνει αὐτοῖς, ἡ μᾶλλον παρέσχον ἡσυχίαν. καὶ language he spoke to them, the more they kept quiet; and φησιν, 3 Ἐγὼ ἔμην εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν he says, I indeed am a man a Jew, born in Ταρσοῦ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ Tarsus of Cilicia, but brought up in this city παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ at the feet of Gamaliel, having been instructed according to [the] ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ, exactness of the ancestral law, a zealous one being for God, καθὼς πάντες ὑμεῖς ἴστε σήμερον 4 ὃς ταύτην τὴν ὁδὸν even as all ye are this day; 4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλάκας persecuted unto death, binding and delivering up to prisons ἀνδρας τε καὶ γυναῖκας, 5 ὧς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, both men and women; as also the high priest bears witness to me, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολάς δεξάμενος and all the elderhood; from whom also letters having received πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς to the brethren, to Damascus I went, to bring also those ἐκεῖσε ὄντας, δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρη- they who were, bound to Jerusalem, in order that they might θῶσιν. 6 ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ be punished. And it came to pass to me journeying and drawing near Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι- to Damascus, about mid-day suddenly out of the heaven αστράφαι φῶς ἱκανὸν περὶ ἐμέ 7 ᾧ ἔπεσον τ. εἰς τὸ ἔδαφος, shone a light great about me. And I fell to the ground, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώ- and heard a voice saying to me, Saul, Saul, why me perse- κεις; 8 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ, κύριε; Εἰπέν τε cutest thou? And I answered, Who art thou, Lord? And he said πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. to me, I am Jesus the Nazarene, whom thou persecutest. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς θεόσαντο, ὁ καὶ ἐμ- But those with me being the indeed light beheld, and ε- φοβοὶ ἐγένοντο 11 τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός larned were, but the voice did not hear of him speaking μοι. 10 εἶπον δὲ, Τί ποιήσω κύριε; Ὁ δὲ κύριος εἶπεν to me. And I said, What shall I do, Lord? And the Lord said πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι λα- to me, Having risen up go to Damascus, and there thee it ληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. shall be told concerning all things which it has been appointed thee to do. 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκεῖνον, And as I did not see from the glory of that light, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμα- being led by the hand by those being with me, I came to Damas- κόν. 12 Ἀνανίας δὲ τις, ἀνὴρ πρῆυσεβής 13 κατὰ τὸν νόμον, cus. And a certain Ananias, a man pious according to the law, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων, borne witness to by all the dwelling [there] Jews, 13 ἔλθων πρὸς με 14 καὶ ἐπιστάς εἶπέν μοι, Σαούλ ἀδελφέ, coming to me and standing by said to me, Saul brother,

1 — μὲν LITTAW.  
2 εὐλαβής LITTAW.

3 ἔπεσον LITTAW.  
4 ἐμέ LITTAW.

5 — καὶ ἐμφοβοὶ ἐγένοντο LITTAW.



ἀνάβλεψον. Κἀγὼ αὐτῇ.τῇ.ῥα ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ  
look up. And I in the same hour looked up on him. And he  
εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γυνῶν  
said, The God of our fathers appointed thee to know  
τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν  
his will, and to see the Just One, and to hear a voice  
ἐκ τοῦ στόματος αὐτοῦ. 15 ὅτι ἔσῃ μάρτυς αὐτῷ  
out of his mouth; for thou shalt be a witness for him  
πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ  
to all men of what thou hast seen and heard. And  
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς  
now why delayest thou? Having arisen be baptized and wash away  
ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. 17 Ἐ-  
thy sins, calling on the name of the Lord. 17 It came  
γένετο δὲ μοι ὑποστρέφαντι εἰς Ἱερουσαλὴμ, καὶ προσευ-  
to pass and to me having returned to Jerusalem, and on pray-  
χομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν  
ing my in the temple, I became in a trance, and saw  
αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱε-  
him saying to me, Make haste and go away with speed out of Je-  
ρουσαλὴμ, διότι οὐ παραδέχονται σοῦ τὴν μαρτυρίαν  
rusalem, because they will not receive thy testimony  
περὶ ἐμοῦ. 19 Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται,  
concerning me. And I said, Lord, themselves know  
ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς  
that I was imprisoning and beating in every synagogue those  
πιστεύοντας ἐπὶ σέ. 20 καὶ ὅτε ἔτεχετο τὸ αἷμα Στεφάνου  
believing on thee; and when was poured out the blood of Stephen  
τοῦ μάρτυρος σου, καὶ αὐτὸς ἤμην ἑφεστῶς καὶ συνενδοκῶν  
thy witness, also myself was standing by and consenting  
τῇ ἀναίρεσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν  
to the putting to death of him, and keeping the garments of those who  
ἀναιρούντων αὐτόν. 21 Καὶ εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ  
killed him. And he said to me, Go, for I  
εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. 22 Ἦκουον δὲ αὐτοῦ ἄχρι  
to nations afar off will send forth thee. And they heard him until  
τοῦτου, τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες,  
this word, and lifted up their voice, saying,  
Αἰρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκον αὐτὸν  
Away with from the earth such a one, for not 'tis fit he  
ζῆν. 23 Κρανυαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων  
should live. And as were crying out they, and casting off [their]  
τὰ ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν ἀέρα, 24 ἐκέλευσεν  
garments, and dust throwing into the air, commanded  
αὐτὸν ὁ χιλιάρχος ἀγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν  
him the chief captain to be brought into the fortress, bidding  
μάστιξιν ἀνετάξασθαι αὐτόν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν  
by scourges to be examined him, that he might know for what cause  
οὕτως ἐπεφώνουν αὐτῷ. 25 ὥς δὲ προέτεινεν αὐτόν  
thus they cried out against him. But as he stretched forward him  
τοῖς ἱμαῖσιν εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον  
with the thongs said to the who stood by centurion

same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that

<sup>1</sup> αὐτοῦ (read his name) GLTT<sup>1</sup>AW.

<sup>2</sup> ἴδον T.

<sup>3</sup> — τὴν LIT<sup>1</sup>[A].

<sup>4</sup> ἐξεχύνετο LIT<sup>1</sup>A.

<sup>5</sup> — τῇ ἀναίρεσει αὐτοῦ GLTT<sup>1</sup>AW.

<sup>6</sup> καθήκεν GLTT<sup>1</sup>AW.

<sup>7</sup> τε LIT<sup>1</sup>AW.

<sup>8</sup> ὁ χιλιάρχος

εἰσάγεσθαι αὐτόν GLTT<sup>1</sup>AW.

<sup>9</sup> εἰπας LIT<sup>1</sup>AW.

<sup>10</sup> προέτεινεν they stretched forward

GLTT<sup>1</sup>AW, <sup>11</sup> [ὁ Παῦλος] A.

stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his hands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Παῦλος, Ἐἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν  
 'Paul, A man a Roman and uncondemned is it lawful  
 ὑμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἑκατοντάρχος, πρὸς-  
 for you to scourge? And having heard [it] the centurion, having  
 ἐλθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὁρα τί μέλ-  
 gone he reported [it] to the chief captain saying, See what art  
 λεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.  
 thou about to do? For this man a Roman is.  
 27 Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ  
 And having come up the chief captain said to him, Tell me, thou  
 Ῥωμαῖός εἰ; Ὁ δὲ ἔφη, Ναί. 28 Ἀπεκρίθη· τε ὁ χιλιάρχος,  
 a Roman art? And he said, Yes. And answered the chief captain,  
 Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.  
 I with a great sum this citizenship bought.  
 Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν  
 And Paul said, But I also was [free] born. Immediately therefore  
 ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετιθεῖν καὶ  
 departed from him those being about him to examine, and  
 ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστιν,  
 the chief captain also was afraid, having ascertained that a Roman he is,  
 καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 Τῇ δὲ ἐπαύριον βουλίμενος  
 and because he had bound him. And on the morrow, desiring  
 γινῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων,  
 to know the certainty wherefore he is accused by the Jews,  
 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἔλθειν τοὺς  
 he loosed him from the bonds, and commanded to come the  
 ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν καὶ καταγαγὼν  
 chief priests and whole their sanhedrim, and having brought down  
 τὸν Παῦλον ἔστησεν εἰς αὐτούς.  
 Paul he set [him] among them.

XXIII. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whitest wall: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees,

23 Ἀενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,  
 'And having looked intently Paul on the sanhedrim said,  
 Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι  
 Men brethren, I in all conscience good have conducted myself  
 τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνα-  
 towards God unto this day. But the high priest Ananias  
 νίας ἐπέταξεν τοῖς παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα  
 nias ordered those standing by him to smite his mouth.  
 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ  
 Then Paul to him said, To smite thee is about  
 θεός, τοῖς ἐκεκοιμημένοις καὶ σὺ κἄθ' ἡμέραν κρίνῃς με κατὰ  
 God, wall whitened. And thou dost thou sit judging me according to  
 τὸν νόμον, καὶ παρανομῶν κελεύεις με τύττεσθαι; 4 Οἱ δὲ  
 the law, and contrary to law commandest me to be smitten? And those who  
 παρεστώτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;  
 stood by said, The high priest of God raillest thou at?  
 5 Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχ-  
 And said Paul, I was not conscious, brethren, that he is a high  
 ιερεὺς· γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐ-  
 priest; for it has been written, A ruler of thy people shalt  
 ρεῖς κακῶς. 6 Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν  
 speak of evil. But having known Paul that the one part consists

<sup>d</sup> ἑκατοντάρχης LIT. <sup>e</sup> τῷ χιλιάρχῳ ἀπήγγειλεν GLTTR. <sup>f</sup> — Ὁρα GLTTRAW. <sup>g</sup> — εἰ GLTTRAW. <sup>h</sup> δὲ LITR; <sup>i</sup> — τε α. <sup>j</sup> αὐτὸν ἦν LITTRAW. <sup>k</sup> ὑπὸ LITTRAW. <sup>l</sup> — ἐπὶ τῶν δεσμῶν GLTTRAW. <sup>m</sup> συνελθεῖν to come together GLTTRAW. <sup>n</sup> πάν αὐτοὺς GLTTRAW. <sup>o</sup> — αὐτῶν (read the sanhedrim) GLTTRAW. <sup>p</sup> τῷ συνεδρίῳ ὁ Παῦλος LITR. <sup>q</sup> εἶπαν LITR. <sup>r</sup> + ὅτι TR[A].

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν<sup>\*</sup> ἐν τῷ συν-  
of Sadducees and the other of Pharisees cried out in the syna-  
εδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου.<sup>†</sup>  
drim, Men brethren, I a Pharisee am, son of a Pharisee :

περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.  
concerning a hope and resurrection of [the] dead I am judged.

7 Τοῦτο δὲ αὐτοῦ ἡλαλίσαντος<sup>‡</sup> ἐγένετο στάσις τῶν Φαρι-  
And this he having spoken there was a dissension of the Phari-  
σαίων καὶ τῶν<sup>‡</sup> Σαδδουκαίων, καὶ ἐσχίσθη<sup>\*</sup> τὸ πλῆθος.<sup>‡</sup>  
sees and the Sadducees, and was divided the multitude.

8 Σαδδουκαῖοι μὲν<sup>‡</sup> γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν<sup>‡</sup> μηδὲ<sup>‡</sup>  
Sadducees indeed for say : there is no resurrection nor

ἄγγελον μήτε πνεῦμα<sup>‡</sup> Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.  
angel nor spirit ; but Pharisees confess both.

9 ἐγένετο δὲ κραυγὴ μεγάλη<sup>‡</sup> καὶ ἀναστάντες<sup>‡</sup> αὐτοὶ<sup>‡</sup> β<sup>‡</sup>γραμ-  
And there was a clamour great, and having risen up the scribes

ματεῖς τοῦ μέρους<sup>‡</sup> τῶν Φαρισαίων διεμάχοντο λέγοντες,  
of the part of the Pharisees they were contending, saying,

Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰδὲ πνεῦμα  
Nothing evil we find in this man ; and if a spirit

ἐλάλησεν αὐτῷ ἢ ἄγγελός<sup>‡</sup>, μὴ θεομαχῶμεν.<sup>‡</sup> 10 Πολλὴ δὲ  
spoke to him or an angel, let us not fight against God. And a great

ᾤ<sup>‡</sup>γενομένης στάσεως, εὐλαβηθεῖς<sup>‡</sup> ὁ χιλιάρχος μὴ δια-  
arising dissension, fearing the chief captain lest should be

σπασθῇ<sup>‡</sup> ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στράτευμα  
torn in pieces Paul by them, commanded the troop

καταβάν<sup>‡</sup> ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε  
having gone down to take by force him from midst their, and to bring

εἰς τὴν παρεμβολήν.<sup>‡</sup> 11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἵπστας<sup>‡</sup>  
[him] into the fortress. But the following night standing by

αὐτῷ ὁ κύριος εἶπεν, Θάρσει<sup>‡</sup> Παῦλε<sup>‡</sup> ὥς γὰρ δι-  
him the Lord said, Be of good courage, Paul ; for as thou didst

μαρτύρω<sup>‡</sup> τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτως σε δεῖ<sup>‡</sup>  
fully testify the things concerning me at Jerusalem, so thou must

καὶ εἰς Ῥώμην μαρτυρῆσαι.<sup>‡</sup> 12 Γενομένης δὲ ἡμέρας, ποιή-  
also at Rome bear witness. And it being day, having

σαντὲς<sup>‡</sup> τινες τῶν Ἰουδαίων συστροφὴν<sup>‡</sup> ἀνεθεματίσαν<sup>‡</sup>  
made some of the Jews a combination put under a curse

ἑαυτοὺς, λέγοντες μὴτε φαγεῖν μὴτε πιεῖν ἕως οὗ ἀποκτεί-  
themselves, declaring neither to eat nor to drink till they should

νῶσιν τὸν Παῦλον.<sup>‡</sup> 13 Ἦσαν δὲ πλείους ἑτεσσαράκοντα<sup>‡</sup> οἱ  
kill Paul. And they were more than forty who

ταύτην τὴν συνωμοσίαν<sup>‡</sup> ἡπεποιήκοτες.<sup>‡</sup> 14 οἵτινες προσελ-  
this conspiracy had made ; who having

θόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον,<sup>‡</sup> Ἄνα-  
come to the chief priests and the elders said, With a

θήματι ἀνεθεματίσαμεν ἑαυτοὺς, ἡμδενὸς<sup>‡</sup> γεύσασθαι ἕως οὗ  
curse we have cursed ourselves, nothing to taste until

ἀποκτείνωμεν τὸν Παῦλον.<sup>‡</sup> 15 νῦν οὖν ὑμεῖς ἐμφανίσατε  
we should kill Paul. Now therefore ye make a representation

and the other Phari-  
sees, he cried out in  
the council, Men and  
brethren, I am a Phari-  
sees, the son of a Phari-  
sees : of the hope and  
resurrection of the dead  
I am called in  
question. 7 And when  
he had so said, there  
arose a dissension be-  
tween the Pharisees  
and the Sadducees :  
and the multitude was  
divided. 8 For the  
Sadducees say that  
there is no resurrec-  
tion, neither angel,  
nor spirit : but the  
Pharisees confess both.  
9 And there arose a  
great cry : and the  
scribes that were of  
the Pharisees' part a-  
rose, and strove, say-  
ing, We find no evil in  
this man : but if a  
spirit or an angel hath  
spoken to him, let us  
not fight against God.  
10 And when they a-  
rose, a great dissen-  
sion, the chief cap-  
tain, fearing lest Paul  
should have been pulled  
in pieces of them,  
commanded the sol-  
diers to go down, and  
to take him by force  
from among them, and  
to bring him into the  
castle. 11 And the  
night following the  
Lord stood by him,  
and said, Be of good  
cheer, Paul : for as  
thou hast testified of  
me in Jerusalem, so  
must thou bear wit-  
ness also at Rome.  
12 And when it was  
day, certain of the  
Jews banded together,  
and bound themselves  
under a curse, saying  
that they would nei-  
ther eat nor drink till  
they had killed Paul.  
13 And they were more  
than forty which had  
made this conspiracy.  
14 And they came to  
the chief priests and  
elders, and said, We  
have bound ourselves  
under a great curse,  
that we will eat no-  
thing until we have  
slain Paul. 15 Now  
therefore ye with the

\* ἐκραζεν TTrA. † Φαρισαῖος of Pharisees LTrAW. ‡ εἰπόντος LTrW. † — τῶν  
LTrAW. \* + μὲν indeed L. ‡ — μὲν LTr. ‡ μὴτε LTrAW. ‡ τινες some LTrA.  
‡ τῶν γραμματέων τοῦ μέρους TTrA ; — γραμ. τοῦ μέρους L. ‡ — μὴ θεομαχῶμεν (wanting  
the sentence incomplete) GLTrAW. ‡ στάσεως γενομένης φοβηθεῖς L ; γενομένης (γιν- τ)  
στάσεως φοβηθεῖς TTrA. ‡ — Παῦλε GLTrAW. ‡ συστροφὴν οἱ Ἰουδαῖοι GLTrAW.  
‡ ἑτεσσαράκοντα TTrA. ‡ ποιησάμενοι LTrAW. ‡ εἶπαν LTrA. ‡ μνηδενὸς A.  
C C



council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and

τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐριον<sup>1</sup> μαυτὸν  
to the chief captain with the sanhedrim, so that to-morrow him  
καταγάγῃ πρὸς<sup>2</sup> ὑμᾶς, ὡς μέλλοντας διαγιγνώσκειν ἀκρι-  
he may bring down to you, as being about to examine more  
βέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσειν  
accurately the things concerning him, and we, before <sup>2</sup>drawing<sup>3</sup> near  
αὐτὸν ἔτοιμοι ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ  
<sup>1</sup>this <sup>2</sup>ready <sup>3</sup>are to put to death him. But <sup>4</sup>having<sup>5</sup> heard<sup>6</sup> of  
ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρὸν,<sup>7</sup> παραγινόμενος  
<sup>7</sup>the <sup>8</sup>son of <sup>9</sup>the <sup>10</sup>sister of <sup>11</sup>Paul the lying in wait, having come near  
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ,  
and entered into the fortress he reported [it] to Paul.  
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων,  
And <sup>2</sup>having<sup>3</sup> called<sup>4</sup> to [him] <sup>5</sup>Paul one of the centurions,  
ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε<sup>6</sup> πρὸς τὸν χιλιάρχον· ἔχει  
said, <sup>7</sup>This <sup>8</sup>young <sup>9</sup>man <sup>10</sup>take to the chief captain, <sup>11</sup>he has  
γάρ<sup>12</sup> ῥτι ἀπαγγεῖλαι<sup>13</sup> αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν  
<sup>12</sup>for something to report to him. He indeed therefore having taken  
αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος  
him brought [him] to the chief captain, and says, The prisoner  
Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν  
Paul <sup>2</sup>having called<sup>3</sup> to<sup>4</sup> [him] <sup>5</sup>me asked [me] this  
νεανίαν<sup>6</sup> ἀγαγεῖν πρὸς σε, ἕχοντά τι λαλῆσαι σοί.  
young man to lead to thee, having something to say to thee.  
19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ  
And <sup>2</sup>having<sup>3</sup> taken<sup>4</sup> hold<sup>5</sup> of his hand the chief captain, and  
ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, τί ἐστίν ὃ ἔχεις.  
having withdrawn apart inquired, What is it which thou hast  
ἀπαγγεῖλαι μοι; 20 Εἰπεν δέ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο  
to report to me? And he said, The Jews agreed  
τοῦ ἐρωτῆσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον κατα-  
to request thee, that to-morrow into the sanhedrim thou mayest  
γάγῃ τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον  
bring down Paul, as being about <sup>2</sup>something<sup>3</sup> more<sup>4</sup> accurately  
ἐπυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·  
<sup>1</sup>to<sup>2</sup> inquire concerning him. Thou therefore be not persuaded by them,  
ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους ἥ τεσσαρά-  
for lie in wait for him, of them <sup>2</sup>men<sup>3</sup> more<sup>4</sup> than <sup>5</sup>forty<sup>6</sup>  
κοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε  
who put <sup>2</sup>under<sup>3</sup> a <sup>4</sup>curse<sup>5</sup> themselves neither to eat nor  
πίνει ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοι εἰσιν<sup>7</sup>  
to drink till they put to death him; and now ready<sup>7</sup> they are  
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν  
waiting the <sup>2</sup>from<sup>3</sup> thee <sup>4</sup>promise. The <sup>5</sup>therefore<sup>6</sup>  
χιλιάρχος ἀπέλυσεν τὸν νεανίαν, παραγγείλας μηδενί  
<sup>1</sup>chief <sup>2</sup>captain dismissed the young man, having charged [him] to no one  
ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. 23 Καὶ  
to utter that these things thou didst represent to me. And  
προσκαλεσάμενος ὁ δύο τινάς<sup>2</sup> τῶν ἑκατοντάρχων εἶπεν,  
having called to [him] <sup>2</sup>two <sup>3</sup>certain<sup>4</sup> of the centurions he said,  
Ἑτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως  
Prepare soldiers two hundred, that they may go as far as

<sup>1</sup> αὐριον GLTtrAW.

<sup>2</sup> καταγάγῃ αὐτὸν εἰς LTTtrAW.

<sup>3</sup> τὴν ἐνεδρὸν EGLTtrA.

<sup>4</sup> ἀπάγαγε TTr. <sup>5</sup> ἀπαγγεῖλαι τι LTrAW.

<sup>6</sup> νεανίσκον LTTtrA.

<sup>7</sup> τὸν Παῦλον καταγάγῃς

<sup>8</sup> εἰς τὸ συνέδριον ὡς μέλλον LTTtrAW.

<sup>9</sup> τεσσαράκοντα TTrA.

<sup>10</sup> εἰσιν ἔτοιμοι LTTtrAW

<sup>11</sup> ἐμέ TTr.

<sup>12</sup> τινας duo TTr.



cusers are also come. And he commanded him to be kept in Herod's judgment hall.

σου παραγέωνται. Ἐκέλευσεν τε αὐτόν ἔν τῳ πραιτωρίῳ  
 'thine may have arrived. And he commanded him in the praetorium  
 τοῦ Ἡρώδου φυλάσσεσθαι.  
 of Herod to be kept.

XXIV. And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. 2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 3 we accept it always, and in all places, most noble Felix, with all thankfulness. 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: 6 who also hath gone about to profane the temple: whom we took, and would have judged according to our law. 7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8 commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 because that thou mayest understand, that there are yet but twelve days since I

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας  
 And after five days came down the high priest Ananias  
 μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες  
 with the elders and an orator Tertullus a certain, who  
 ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2 κληθέν-  
 made a presentation to the governor against Paul. 2 Having been  
 τος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων,  
 called and he began to accuse Tertullus, saying,  
 3 Πολλὴς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων  
 Great peace obtaining through thee, and excellent measures  
 γινομένων τῷ ἐθνεί τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε  
 being done for this nation through thy forethought, both in every way  
 καὶ πανταχοῦ ἀποδεχόμεθα, κτίστις Φηλίξ, μετὰ πάνσης  
 and everywhere we gladly accept [it], most excellent Felix, with all  
 εὐχαριστίας. 4 Ἰνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω  
 thankfulness-s. But that not to longer thee I may be a hindrance  
 παρακαλῶ ἀκοῦσαι σε ἡμῶν συντόμως τῷ σὲ ἐπιεικείᾳ. 5 εὐ-  
 I beseech to hear thee us briefly in thy clemency. 5 Having  
 ρόντες γὰρ τὸν κἀνδρα τοῦτον λοιμόν, καὶ κινούντα ἑστάνου  
 found for this man a pest, and moving insurrection  
 ἅσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην  
 among all the Jews in the habitable world, a leader  
 τε τῆς τῶν Ναζωραίων αἵρέσεως. 6 ὃς καὶ τὸ ἱερόν  
 and of the of the Nazareans sect; who also the temple  
 ἐπειράσεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ  
 attempted to profane, whom also we seized, and according to  
 τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. 7 παρελθὼν δὲ  
 our law wished to judge; but having come up  
 Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν  
 Lysias the chief captain with great force out of our hands  
 ἀπήγαγεν, 8 κελεύσας τοὺς κατηγορούς αὐτοῦ ἔρξεσθαι  
 took away [him], having commanded his accusers to come  
 ἀπ' ἐπὶ σέ. παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ  
 to thee, from whom thou wilt be able thyself, having examined concerning  
 πάντων τούτων ἐπιγινῶναι ὧν ἡμεῖς κατηγοροῦμεν  
 all these things to know of which we accuse  
 αὐτοῦ. 9 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα  
 him. And agreed also the Jews, declaring these things  
 οὕτως ἔχειν. 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νῦν σὺν  
 thus to be. But answered Paul, having made a sign  
 αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε  
 to him the governor to speak, For many years as being thee  
 κριτὴν τῷ ἐθνεί τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ  
 judge to this nation knowing, more cheerfully [as to] the things  
 περὶ ἑμαυτοῦ ἀπολογούμαι. 11 δυνάμενός σου γινῶναι  
 concerning myself I make defence. Being able thou to know  
 ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ ἑκαδεῦς ἀφ' ἧς  
 that not more than there are to me twelve days since

τ. κελεύσας having commanded LITTA.

+ αὐτόν him LITTA.

τ. πρεσβυτέρων τινῶν

certain elders LITTA.

γ. διορθωμάτων reforms LITTA.

ἐγκόπτω T.

τ. στάσεις

insurrections LITTA. γ — καὶ κατὰ . . . ἐπὶ σέ (verse 8) LITTA.

τ. κρίναι A.

τ. πρὸς A.

δ. συνεπέθεντο joined in attack GLITTAW.

τ. τε and LITTA.

ε. εὐθύμως cheerfully LITTA.

ε. ἐπιγινῶναι LITTA.

ζ — ἡ GLITTAW.

ε. δώδεκα LITTA.



ἀνέβην προσκυνήσων ἔν τῃ Ἱερουσαλήμ. 12 καὶ οὔτε ἐν τῷ  
 I went up to worship at Jerusalem, and neither in the  
 ἱερῷ ἐδρὸν με πρὸς τινα διαλεγόμενον ἢ ἐπισύστασιν.  
 temple did they find me with anyone reasoning, or a tumultuous gathering  
 ποιούντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν  
 making of a crowd neither in the synagogues nor in the  
 πόλιν. 13 οὔτε παρὰ στήσά με δύναται περὶ  
 city; neither to prove are they able [the things] concerning  
 ὧν νῦν κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτο σοι,  
 which now they accuse me. But I confess this to thee,  
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ  
 that in the way which they call sect, so I serve to the  
 πατρὶ ὡς θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ  
 ancestral God, believing all things which throughout the law and  
 τοῖς προφῆταις γεγραμμένοις, 15 ἐλπίδα ἔχων πρὸς τὸν θεόν,  
 the prophets have been written, a hope having in God,  
 ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν  
 which also they themselves receive, [that] a resurrection is about  
 ἔσθαι ἡνεκρῶν, δικάων τε καὶ ἀδίκων. 16 ἐν τούτῳ δὲ  
 to be of [the] dead, both of just and of unjust. And in this  
 αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν  
 myself I exercise, without offence a conscience to have towards God  
 καὶ τοὺς ἀνθρώπους διαπαντός. 17 δι' ἐτῶν δὲ πλείονων  
 and men continually. And after years many  
 παρεγενόμην ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος μου καὶ  
 I arrived alms bringing to my nation and  
 προσφοράς. 18 ἐν οὗς εἶδόν με ἡγνισμένον ἐν τῷ ἱερῷ,  
 offerings. Amidst which they found me purified in the temple,  
 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς  
 not with crowd nor with tumult. But [it was] certain from  
 Ἀσίας Ἰουδαῖοι, 19 οὓς ᾔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν  
 Asia Jews, who ought before thee to appear and to accuse  
 εἴ τι ἔχοιεν πρὸς με. 20 ἃ οὗτοι οὐτοὶ εἰπάτωσαν,  
 if anything they may have against me; or these themselves let them say,  
 εἴ τι εἶρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ  
 if any they found in me unrighteousness, when I stood before the  
 συνεδρίου, 21 ἢ περὶ μᾶς ταύτης φωνῆς, ἥς ἐκραζά  
 sanhedrim, [other] than concerning this one voice, which I cried out  
 ἐστὼς ἐν αὐτοῖς, Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ  
 standing among them: Concerning a resurrection of [the] dead I  
 κρίνομαι σήμερον ὑφ' ὑμῶν. 22 Ἀκούσας δὲ ταῦτα ὁ  
 am judged this day by you. And having heard these things  
 Φῆλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ  
 Felix he put off them, more accurately knowing the things concerning  
 τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,  
 the way, saying, When Lysias the chief captain may have come down,  
 διαγνώσωμαι τὰ καθ' ὑμᾶς. 23 διαταζόμενός τε τῷ ἑκα-  
 I will examine the things as to you; having ordered the  
 τονάρχῃ τρεῖς θάτον Παύλου, ἔχειν τε ἄνεσιν, καὶ  
 centurion to keep Paul, and to [let him] have ease, and

went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exorcise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that

<sup>h</sup> εἰς LITRAW. <sup>i</sup> ἐπίστασιν LITRA. <sup>k</sup> οὐδὲ LT. <sup>l</sup> — με EGLITRAW. <sup>m</sup> + σοι to thee LITRAW. <sup>n</sup> νῦν LITRA. <sup>o</sup> + ἐν in ELW; + τοῖς ἐν GTC[LA]. <sup>p</sup> πρὸς towards T. <sup>q</sup> — νεκρῶν LITRA. <sup>r</sup> καὶ LITRAW. <sup>s</sup> διὰ παντός LITRA. <sup>t</sup> παρεγενόμην placed after μου LITRA. <sup>u</sup> αἰς LITRA. <sup>v</sup> — δὲ but E. <sup>w</sup> ᾔδει EGLITRAW. <sup>x</sup> ἐμέ LITRA. <sup>y</sup> — εἰ (read τῷ what) GLITRAW. <sup>z</sup> — ἐν ἐμοὶ LT[TA]. <sup>a</sup> ἐκέκραζα TT.A. <sup>b</sup> ἐν αὐτοῖς ἐστὼς LITRAW. <sup>c</sup> εἰς LITRAW. <sup>d</sup> εἰς LITRAW. <sup>e</sup> — τε TTRAW. <sup>f</sup> αὐτὸν him GLITRAW,

he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix troubled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι<sup>1</sup> <sup>1</sup>none <sup>2</sup>to forbid <sup>3</sup>of his own <sup>4</sup>to minister or <sup>5</sup>to come αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς<sup>2</sup> παραγενόμενος ὁ Φήλιξ <sup>1</sup>to him. And after <sup>2</sup>certain <sup>3</sup>days <sup>4</sup>having <sup>5</sup>arrived <sup>6</sup>Felix οὖν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ<sup>3</sup> οὐσῇ Ἰουδαίᾳ, μετε- <sup>1</sup>with <sup>2</sup>Drusilla <sup>3</sup>his wife, <sup>4</sup>who was a Jewess, <sup>5</sup>he πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς <sup>1</sup>sent for <sup>2</sup>Paul, and <sup>3</sup>heard <sup>4</sup>him <sup>5</sup>concerning the <sup>6</sup>in χριστὸν<sup>7</sup> πίστεως. 25 διαλεγόμενον δὲ αὐτοῦ περὶ δικαιο- <sup>1</sup>Christ <sup>2</sup>faith. And as <sup>3</sup>reasoned <sup>4</sup>he <sup>5</sup>concerning right- <sup>6</sup>sness καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος<sup>8</sup> ἔσσεσθαι,<sup>9</sup> <sup>1</sup>eousness and self-control and the judgment <sup>2</sup>about <sup>3</sup>to be, <sup>4</sup>ἐμφοβος γενόμενος ὁ Φήλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου<sup>10</sup> <sup>1</sup>afraid <sup>2</sup>becoming <sup>3</sup>Felix <sup>4</sup>answered, For the present <sup>5</sup>go, <sup>6</sup>καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε. 26 ἡμᾶ ρδὲ<sup>11</sup> <sup>1</sup>and an opportunity <sup>2</sup>having found <sup>3</sup>I will call for <sup>4</sup>thee; <sup>5</sup>withal too καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, <sup>1</sup>also <sup>2</sup>hoping <sup>3</sup>that <sup>4</sup>riches <sup>5</sup>will be given him <sup>6</sup>by <sup>7</sup>Paul, <sup>8</sup>9<sup>9</sup> ὥς λύσῃ αὐτόν<sup>12</sup> διὸ καὶ πυνκνότερον αὐτὸν μετα- <sup>1</sup>that he might loose him: <sup>2</sup>wherefore also <sup>3</sup>oftener <sup>4</sup>him <sup>5</sup>send- <sup>6</sup>πεμπόμενος ὤμιλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης <sup>1</sup>ing for <sup>2</sup>he conversed with him. But two years <sup>3</sup>being completed <sup>4</sup>ἔλαβεν διάδοχον ὁ Φήλιξ Πόρκιον Φῆστον<sup>13</sup> θέλων τε <sup>1</sup>received [<sup>2</sup>as] <sup>3</sup>successor <sup>4</sup>Felix <sup>5</sup>Porcius <sup>6</sup>Festus; and <sup>7</sup>wishing <sup>8</sup>χάριτας<sup>14</sup> καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλιπεν <sup>1</sup>favours <sup>2</sup>to acquire for himself <sup>3</sup>with the <sup>4</sup>Jews <sup>5</sup>Felix <sup>6</sup>left <sup>7</sup>τὸν Παῦλον δεδεμένον. <sup>1</sup>Paul <sup>2</sup>bound.

XXV. Now when Festus was come into the province, after three days, he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down

25 Φῆστος οὖν ἐπιβάς τῇ ἑπαρχίᾳ<sup>1</sup> μετὰ τρεῖς <sup>1</sup>Festus <sup>2</sup>therefore being come into the province, <sup>3</sup>after three <sup>4</sup>ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας. 2 ἐνε- <sup>1</sup>days <sup>2</sup>went up <sup>3</sup>to <sup>4</sup>Jerusalem <sup>5</sup>from <sup>6</sup>Caesarea. <sup>7</sup>Made <sup>8</sup>a <sup>9</sup>re- <sup>10</sup>φάνισαν <sup>11</sup>δὲ<sup>12</sup> αὐτῷ ὡς ἀρχιερεῖς<sup>13</sup> καὶ οἱ πρῶτοι τῶν <sup>1</sup>presentation <sup>2</sup>before <sup>3</sup>and <sup>4</sup>him <sup>5</sup>the high priest <sup>6</sup>and <sup>7</sup>the chief of the <sup>8</sup>Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3 αἰτού- <sup>1</sup>Jews <sup>2</sup>against <sup>3</sup>Paul, and <sup>4</sup>besought <sup>5</sup>him, <sup>6</sup>ask- <sup>7</sup>μενοι· χάριν κατ' αὐτοῦ, ὥπως μεταπέμψηται αὐτὸν εἰς <sup>1</sup>ing <sup>2</sup>a favour <sup>3</sup>against him, <sup>4</sup>that <sup>5</sup>he would send for him <sup>6</sup>to <sup>7</sup>Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν <sup>1</sup>Jerusalem, <sup>2</sup>an ambush <sup>3</sup>forming <sup>4</sup>to put to death him <sup>5</sup>on the <sup>6</sup>ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον <sup>1</sup>way. <sup>2</sup>Festus <sup>3</sup>therefore <sup>4</sup>answered, <sup>5</sup>should <sup>6</sup>be <sup>7</sup>kept <sup>8</sup>Paul <sup>9</sup>3<sup>10</sup> ἐν Καισαρείᾳ,<sup>11</sup> ἐάντων δὲ μέλλεν ἐν τάχει ἐκπορεύεσθαι. <sup>1</sup>at <sup>2</sup>Caesarea, and <sup>3</sup>himself <sup>4</sup>was about <sup>5</sup>shortly <sup>6</sup>to set out. <sup>7</sup>5 Οἱ οὖν ὕδνατοι ἐν ὑμῖν, φησίν,<sup>12</sup> συγκαταβάντες,<sup>13</sup> <sup>1</sup>Those <sup>2</sup>therefore <sup>3</sup>in-power <sup>4</sup>among you, <sup>5</sup>says he, <sup>6</sup>having gone down too, <sup>7</sup>εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ<sup>14</sup> τοῦτῳ,<sup>15</sup> κατηγορεῖτωσαν αὐτοῦ. <sup>1</sup>if <sup>2</sup>anything <sup>3</sup>is <sup>4</sup>in <sup>5</sup>man <sup>6</sup>this, <sup>7</sup>let them <sup>8</sup>accuse <sup>9</sup>him. <sup>10</sup>6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, κατα- <sup>1</sup>And <sup>2</sup>having spent <sup>3</sup>among them <sup>4</sup>days <sup>5</sup>more <sup>6</sup>than <sup>7</sup>ten, <sup>8</sup>having

<sup>1</sup> — ἡ προσέρχεσθαι LITTrAW. <sup>2</sup> τινὰς ἡμέρας L. <sup>3</sup> + ἰδίᾳ LITTr. <sup>4</sup> — αὐτοῦ GLITTrA. <sup>5</sup> + Ἰησοῦν Jesus LT. <sup>6</sup> — ἔσσεσθαι (read μέλλοντος coming) GLITTrAW. <sup>7</sup> P — δὲ GLITTrAW. <sup>8</sup> — ὥπως λύσῃ αὐτόν LITTrAW. <sup>9</sup> χάριτας a favour LITTrAW. <sup>10</sup> ἑπαρχίᾳ T. <sup>11</sup> Καισαρίας T. <sup>12</sup> τε LITTrA. <sup>13</sup> οἱ ἀρχιερεῖς the chief priests LITTrA. <sup>14</sup> εἰς Καισάρειαν LITTrAW; εἰς Καισαρίαν T. <sup>15</sup> ἐν ὑμῖν, φησίν, ὕδνατοι GLITTrAW. <sup>16</sup> συν- T. <sup>17</sup> ἀποπον amiss (in the man) LITTrA; — τούτῳ G. <sup>18</sup> οὐ πλείους ὀκτώ ἢ not more than eight or GLITTrAW.

βάς εἰς Καίσαρειαν,<sup>1</sup> τῇ ἐπαύριον καθίσας ἐπὶ τοῦ  
 gōue-down to Caesarea, on the morrow having sat on - the  
 βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. 7 παραγενομένου  
 judgment seat he commanded Paul to be brought. <sup>2</sup>Being come  
 δὲ αὐτοῦ, περιέστησαν <sup>3</sup>οἱ ἀπὸ Ἱεροσολύμων καταβε-  
 and <sup>4</sup>he, stood round the <sup>5</sup>from Jerusalem <sup>6</sup>who <sup>7</sup>had come  
 βηκότες Ἰουδαῖοι, πολλὰ καὶ βαρὴα αἰτιάματα<sup>8</sup> φέροντες  
 down Jews, many and weighty charges bringing  
 κατὰ τοῦ Παύλου,<sup>9</sup> ἃ οὐκ ἴσχυον ἀποδείξαι, 8 ἄπο-  
 against Paul, which they were not able to prove: <sup>10</sup>said in  
 λογουμένου αὐτοῦ, <sup>11</sup>Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων  
 defence <sup>12</sup>he, Neither against the law of the Jews  
 οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἥμαρτον.  
 nor against the temple nor against Caesar [in] anything sinned I.  
 9 Ὁ Φῆστος δὲ <sup>13</sup>ἡτοῖς Ἰουδαίοις θέλων<sup>14</sup> χάριν κατα-  
 But Festus, <sup>15</sup>with the Jews <sup>16</sup>wishing <sup>17</sup>favour <sup>18</sup>to acquire <sup>19</sup>for  
 θῆσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, Θέλεις εἰς Ἱεροσόλυμα  
 himself answering Paul said, Art thou willing to Jerusalem  
 ἀναβᾶς, ἐκεῖ περὶ τούτων κρίνεσθαι<sup>20</sup> ἐπ' ἐμοῦ;  
 naving gone up there concerning these things to be judged before me?  
 10 Εἶπεν δὲ ὁ Παῦλος, <sup>21</sup>Ἐπὶ τοῦ βήματος Καίσαρος κέ-  
 But <sup>22</sup>said <sup>23</sup>Paul, Before the judgment seat of Caesar stand-  
 στός<sup>24</sup> εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδῶ-  
 ing I am, where it behoves me to be judged. To Jews <sup>25</sup>nothing <sup>26</sup>I did  
 κῆσα,<sup>27</sup> ὥς καὶ σὺ κάλλιον ἐπινύσκεις. 11 εἰ μὲν <sup>28</sup>γάρ<sup>29</sup>  
 wrong, as also thou, very well knowest. <sup>30</sup>If <sup>31</sup>indeed <sup>32</sup>for  
 ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι  
 I do wrong and worthy of death have done anything, I do not deprecate  
 τὸ ἀποθανεῖν<sup>33</sup> εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσίν  
 to die; but if nothing there is of which they accuse  
 μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπι-  
 me, <sup>34</sup>no one me can to them give up. To Caesar I ap-  
 καλοῦμαι. 12 Τότε ὁ Φῆστος <sup>35</sup>συλλαλήσας<sup>36</sup> μετὰ τοῦ συμ-  
 Then Festus, having conferred with the coun-  
 βουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα  
 cil, answered, To Caesar thou hast appealed, to Caesar  
 πορεύσθ.  
 thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς  
 And <sup>1</sup>days <sup>2</sup>having passed <sup>3</sup>certain, Agrippa the king  
 καὶ Βερνίκη κατήντησαν εἰς Καίσαρειαν,<sup>4</sup> ῥασπασόμενοι<sup>5</sup> τὸν  
 and Bernice came down to Caesarea, saluting  
 Φῆστον. 14 ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος  
 Festus. And when many days they stayed there Festus  
 τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων,  
 the <sup>1</sup>king <sup>2</sup>laid <sup>3</sup>before the things relating to Paul, saying,  
 Ἀνὴρ τις ἐστὶν καταλειμμένος ὑπὸ Φήλικος δέσμιος,  
 A <sup>1</sup>man <sup>2</sup>certain there is left by Felix a prisoner,  
 15 περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνε-  
 concerning whom, <sup>1</sup>being <sup>2</sup>on <sup>3</sup>my in Jerusalem, <sup>4</sup>made <sup>5</sup>a <sup>6</sup>re-  
 φάνισαν οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,  
 presentation <sup>1</sup>the <sup>2</sup>chief <sup>3</sup>priests and the elders of the Jews,

unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to

<sup>1</sup> Καίσαριαν T.<sup>2</sup> + αὐτὸν him LTTAW.<sup>3</sup> αἰτιώματα GLTTAW.<sup>4</sup> καταφέροντες

(— κατὰ τὸν Παῦλον) LTTAW.

<sup>5</sup> τὸν Παῦλον ἀπολογουμένου Paul said in defence LTTAW.<sup>6</sup> θέλων τοῖς Ἰουδαίοις LTTAW.<sup>7</sup> κριθῆναι LTTAW.<sup>8</sup> ἐστὼς placed before Ἐπὶ T.<sup>9</sup> ἠδίκηκα I have done wrong TTr.<sup>10</sup> οὖν therefore LTTAW.<sup>11</sup> συλλαλήσας T.<sup>12</sup> Καίσαριαν T.<sup>13</sup> ῥασπασόμενοι TTrA.



have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men, which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought

αἰτούμενοι κατ' αὐτοῦ ἰδίκην<sup>1</sup> 16 πρὸς οὓς ἀπεκρίθην, asking<sup>2</sup> against<sup>3</sup> him<sup>4</sup> judgment: to whom I answered, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον It is not a custom with Romans to give up any man εἰς ἀπώλειαν,<sup>5</sup> πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον to destruction, before he<sup>6</sup> being accused face to face ἔχῃ τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι, may have the accusers, and opportunity of defence he may get περὶ τοῦ ἐγκλήματος. 17 συνελθόντων οὖν αὐτῶν<sup>7</sup> concerning the accusation. <sup>7</sup>Having come together therefore they ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας. here, delay none having made, the next [day] having sat ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα 18 περὶ on the judgment seat I commanded to be brought the man; concerning οὗ σταθέντες οἱ κατηγοροὶ οὐδέμιαν αἰτίαν ἐπέφερον<sup>8</sup>, ὃν whom standing up the accusers no charge brought of which ὑπενόουν ἐγὼ<sup>9</sup> w. 19 ζητήματα δὲ τινα περὶ τῆς ἰδίας supposed I; but questions certain concerning their own δεισδαμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τινος Ἰησοῦ (lit. demon-worship) τοῦ ἑσθαι ζῆν. 20 ἀπορούμενος δὲ who is dead, whom affirmed Paul to be alive. And being perplexed ἐγὼ εἰς<sup>10</sup> τὴν περὶ τούτου<sup>11</sup> ζήτησιν ἔλεγον, εἰ βούλοιο I as to the concerning this inquiry said, Would he be willing πορεύεσθαι εἰς Ἱερουσαλὴμ,<sup>12</sup> κακεῖ κρίνεσθαι περὶ to go to Jerusalem, and there to be judged concerning τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τρηθῆναι αὐ- these things. But Paul having appealed for to be kept him- τὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι self for the of Augustus cognizance, I commanded to be kept αὐτὸν ἕως οὗ πέμψω<sup>13</sup> αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας 'him till I might send him to Caesar. 22 Agrippa δὲ πρὸς τὸν Φῆστον βῆ<sup>14</sup> φη, Εβουλόμην καὶ αὐτὸς τοῦ and to Festus said, I was desiring also myself the ἀνθρώπου ἀκοῦσαι. Ὁ δέ, Ἀῦριον, φησίν, ἀκούσῃ αὐτοῦ. man to hear. And he To-morrow says, thou shalt hear him. 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς On the therefore morrow having come Agrippa and Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ Bernice, with great pomp, and having entered into the ἀκροατήριον, σὺν τε τοῖς<sup>15</sup> χιλιάρχοις καὶ ἀνδράσιν τοῖς hall of audience, with both the chief captains and men κατ' ἐξοχὴν οὖσιν<sup>16</sup> τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστον of eminence being of the city, and having commanded Festus ἦ<sup>17</sup> θη ὁ Παῦλος. 24 καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασι- was brought Paul. And says Festus, Agrippa king λεῦ, καὶ πάντες οἱ συμπαρόντες<sup>18</sup> ἡμῖν ἄνδρες, θεωρεῖτε τοῦ- and all the being present with us men, ye see this τὸν περὶ οὗ πᾶν<sup>19</sup> τὸ πλῆθος τῶν Ἰουδαίων ἐνετυχόν one concerning whom all the multitude of the Jews pleaded μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβόωντες<sup>20</sup> μὴ with me in both Jerusalem and here, crying out [that]

<sup>1</sup> καταδίκην LITTAW.

<sup>2</sup> εἰς ἀπώλειαν GLITTAW.

<sup>3</sup> [αὐτῶν] Δ. ἔφερον LITTAW.

<sup>4</sup> ἐγὼ ὑπενόουν LITTAW.

<sup>5</sup> + πονηρὰν (read evil charge) LITTAW; πονηρὰν of evils Tr.

<sup>6</sup> εἰς Tr[Α].

<sup>7</sup> τούτων these things LITTAW.

<sup>8</sup> Ἱεροσόλυμα LITTAW.

<sup>9</sup> ἀναπέμψω

I might send up LITTAW.

<sup>10</sup> ἐφῆ (read [said]) LITTAW.

<sup>11</sup> Ὁ δέ (read φησίν says he) LITTAW.

<sup>12</sup> τοῖς LITTAW.

<sup>13</sup> οὖσιν LITTAW.

<sup>14</sup> συν- Tr.

<sup>15</sup> ἐπιβόωντες LITTAW.

<sup>16</sup> βόωντες crying LITTAW; [ἐπι]βόωντες Δ.

δεῖν ἵζην αὐτὸν" μηκέτι 25 ἐγὼ δὲ καταλαβόμενος" μηδὲν  
ought to live he no longer. But I having perceived nothing  
ἀξιὸν ἰθανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου  
worthy of death he had done, also himself and this one

ἐπακαλεσαμένον τὸν Σεβαστὸν, ἔκρινα πέμψειν αὐτόν."  
having appealed to Augustus, I determined to send him,

26 περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω  
concerning whom certain anything to write to [my] lord I have not.

Ὡὶ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ,  
Wherefore I brought forth him before you, and specially before thee,

βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης  
king Agrippa, so that the examination having taken place

σχῶ τι ὁράσαι. 27 ἄλογον γὰρ μοι δοκεῖ πέμ-  
I may have something to write; for irrational to me it seems send-

ποντα ἔεσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάειν.  
ing a prisoner, not also the against him charges to signify.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι  
And Agrippa to Paul said, It is allowed thee

ρὺπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἔκτεινας  
for thyself to speak. Then Paul made a defence, stretching out

τὴν χεῖρα, 2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-  
the hand: Concerning all of which I am accused by Jews,

δαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον μέλλον  
king Agrippa, I esteem myself happy being about

ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον. 3 μάλιστα γνώστην ὄντα  
to make defence before thee to-day, especially acquainted being

σε<sup>1</sup> πάντων τῶν κατὰ Ἰουδαίους ἔθων<sup>2</sup> τε καὶ ζητημάτων.  
them of all the among Jews customs and also questions; 3 especially because I

διὸ δέομαι σου<sup>3</sup> μακροθύμως ἀκοῦσαι μου. 4 τὴν μὲν οὖν  
wherefore I beseech thee patiently to hear me. The then

βίωσίν μου τὴν<sup>4</sup> ἐκ νεότητος, τὴν ἀπ' ἀρχῆς  
manner of life my from youth, which from [its] commencement

γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερουσαλήμοις, ἴδασιν πάντες  
was among my nation in Jerusalem, know all

οἱ<sup>5</sup> Ἰουδαῖοι, 5 προγινώσκοντές με ἄνωθεν, ἔαν θέλωσιν  
the Jews, who before knew me from the first, if they would

μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς  
bear witness, that according to the strictest sect

ἡμετέρας θρησκείας. ἔζησα Φαρισαῖος. 6 καὶ νῦν ἐπ'  
of our religion I lived a Pharisee. And now for [the]

ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ  
hope of the to the fathers promise made by

τοῦ θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν  
God, I stand being judged, to which our twelve tribes

ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει κατανύσσει  
intently night and day serving hope to arrive;

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ  
concerning which hope I am accused, O king Agrippa, by

τῶν<sup>8</sup> Ἰουδαίων. 8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεός  
the Jews. Why incredible is it judged by you if God

νεκροὺς ἐγείρει; 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς  
[the] dead raises? I indeed therefore thought in myself to

αὐτὸν ζῆν LITTAW. καταλαβόμενος LITTAW. αὐτὸν θανάτου LITTAW. — καὶ LITTAW.  
n — αὐτὸν [read [him]] LITTAW. γράψω I shall write LITTAW. περὶ LITTAW. ἀπε-

λογεῖτο placed after χεῖρα LITTAW. ἐπὶ σοῦ μέλλον σήμερον ἀπολογεῖσθαι LITTAW. σε  
ὄντα T. — σου LITTAW. — τὴν T[Α]. + τε and (in) LITTAW. — οἱ LITTAW.

θρησκείας T. — εἰς LITTAW. + ἡμῶν [read our fathers] LITTAW. — βασιλεῦ  
Ἀγρίππα LITTAW. — Ἀγρίππα W. c — τῶν GLITTAW. d + βασιλεῦ O king LITTAW.

not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 which know me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 unto which promise our twelve tribes, in tarrying serve God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead? 9 I verily thought with

myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. 12 Whereupon I went to Damascus with authority and commission from the chief priests, 13 at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19 Whereupon, O king Agrippa,

τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλά ἐναντία τῆς ὀνόματος Ἰησοῦ τοῦ Ναζωραίου. 10 ὃ καὶ ἐποίησα ἐν Ἱερουσαλὺμ, καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν καὶ θανάτου. 11 καὶ ἐπὶ πάντων τῶν συναγωγῶν πολλὰκις τιμωρῶν αὐτοὺς, ἡνάγκαζον βλασφημεῖν περιούσιον. 12 ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς ἡτῆς παρὰ τῶν ἀρχιερέων, 13 ἡμέρας μίσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. 14 πάντων ἰδὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λελοῦσαν ἔχοντα πρὸς με καὶ λέγουσαν τῇ Ἑβραϊῇ διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15 Ἐγὼ δὲ εἶπον, Τίς εἰ κύριε; Ὁ δὲ εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ ἀνάσθητι, καὶ στήθι ἐπὶ τοὺς πόδας σου εἰς τοῦτο γὰρ ὥφθην σοι, προχρίσασθαί σε. 17 ἐξαυρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ σὺν σε ἀποστέλλω, 18 ἀνοίξει ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν τοῦ σατανᾶ τοῦ θεοῦ, ὅτι ἐκείνοι ἐκ τῆς ἐξουσίας τοῦ σατανᾶ ἐκ τῆς ἐξουσίας τοῦ θεοῦ. 19 Ὁθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὁπτασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον

• + τε also LITTA. f + ἐν ἐν (prisons) GLTTRAW. ε — καὶ LITTA. h — τῆς παρὰ (read τῶν from the) L; — τῆς [Trjw; — παρὰ Tr. i τε LITTA. j λέγουσαν LITTA. l — καὶ λέγουσαν LITTA. m εἶπα LITTA. n + κύριος (read the Lord said) LITTA. W. o + ἐκ from among LITTA. p ἐγὼ ἀποστέλλω σε (emph now) LITTA; ἐγὼ σε ἀποστ. GW. q + τε (read and also) LITTA.



καὶ τὴν Ἱεροσόλυμους, <sup>2</sup>εἰς <sup>1</sup>πᾶσαν <sup>1</sup>τε τὴν <sup>1</sup>χώραν <sup>1</sup>τῆς Ἰουδαίας  
and Jerusalem, <sup>2</sup>to <sup>1</sup>all <sup>1</sup>and the <sup>1</sup>region of Judea  
καὶ τοῖς ἔθνεσιν, <sup>1</sup>ἀπαγγέλλων <sup>1</sup>μετανοεῖν καὶ ἐπιστρέφειν  
and to the nations <sup>1</sup>declaring [to them] to repent and to turn  
ἐπὶ τὸν θεόν, <sup>1</sup>ἄξια <sup>1</sup>τῆς μετανοίας <sup>1</sup>ἔργα <sup>1</sup>πράσσοντα. 21 ἔνεκα  
to God, <sup>2</sup>worthy <sup>1</sup>of <sup>1</sup>repentance <sup>1</sup>works <sup>1</sup>doing. On account of  
τούτων με <sup>1</sup>οἱ <sup>1</sup>Ἰουδαῖοι συλλαβόμενοι <sup>1</sup>ἐν τῷ ἱερῷ, <sup>1</sup>ἐπει-  
these things me the Jews <sup>1</sup>having seized in the temple, at-  
ρῶντο διαχειρίσασθαι. 22 ἐπικουρίας οὖν <sup>1</sup>τυχὼν <sup>1</sup>τῆς  
tempted to kill. Aid <sup>1</sup>therefore having obtained  
<sup>1</sup>παρὰ <sup>1</sup>τοῦ θεοῦ <sup>1</sup>ἄχοι <sup>1</sup>τῆς-ἡμέρας-ταύτης <sup>1</sup>ἔστηκα. Ἰμάρτυροῦ-  
from God unto <sup>1</sup>this day I have stood, bearing wit-  
μενος <sup>1</sup>μικρῷ <sup>1</sup>τε καὶ <sup>1</sup>μεγάλῳ, οὐδὲν <sup>1</sup>ἐκτὸς <sup>1</sup>λέγων <sup>1</sup>ᾧν <sup>1</sup>τε  
ness both to small and to great, nothing else saying than what both  
οἱ προφῆται <sup>1</sup>ἐλάλησαν <sup>1</sup>μελλόντων <sup>1</sup>γίνεσθαι καὶ <sup>1</sup>Μωσῆς, <sup>1</sup>||  
the prophets <sup>1</sup>said <sup>1</sup>was <sup>1</sup>about <sup>1</sup>to <sup>1</sup>happen <sup>1</sup>and <sup>1</sup>Moses, <sup>1</sup>||  
23 εἰ <sup>1</sup>παθητὸς <sup>1</sup>ὁ <sup>1</sup>χριστὸς, <sup>1</sup>εἰ <sup>1</sup>πρῶτος <sup>1</sup>ἐξ <sup>1</sup>ἀναστά-  
whether <sup>1</sup>should <sup>1</sup>suffer <sup>1</sup>Christ; whether [he] first through resurrec-  
σεως <sup>1</sup>νεκρῶν <sup>1</sup>φῶς <sup>1</sup>μέλλει <sup>1</sup>καταγγέλλειν <sup>1</sup>τῷ <sup>1</sup>λαῷ <sup>1</sup>καὶ <sup>1</sup>τοῖς  
tion of [the] dead <sup>1</sup>light <sup>1</sup>is <sup>1</sup>about <sup>1</sup>to <sup>1</sup>announce to the people and to the  
ἔθνεσιν. 24 Ταῦτα δὲ <sup>1</sup>αὐτοῦ ἀπολογουμένου, <sup>1</sup>ὁ <sup>1</sup>Φίλιππος <sup>1</sup>με-  
nations. And <sup>1</sup>these <sup>1</sup>things <sup>1</sup>uttering in his defence, Festus with  
γάλῳ <sup>1</sup>τῷ <sup>1</sup>φῶνῃ <sup>1</sup>ἔφη, <sup>1</sup>|| Μαίην <sup>1</sup>Παῦλε <sup>1</sup>τὰ <sup>1</sup>πολλὰ <sup>1</sup>σε <sup>1</sup>γράμ-  
loud voice said, Thou art mad, Paul; much <sup>1</sup>these <sup>1</sup>learn-  
ματα <sup>1</sup>εἰς <sup>1</sup>μανίαν <sup>1</sup>περιτρέπει. 25 Ὁ δέ <sup>1</sup>, Οὐ <sup>1</sup>μαίνομαι, <sup>1</sup>φησὶν,  
ing <sup>1</sup>to <sup>1</sup>madness <sup>1</sup>turns. But he, <sup>1</sup>I <sup>1</sup>am <sup>1</sup>not <sup>1</sup>mad, <sup>1</sup>says,  
κράτιστε <sup>1</sup>Φίλιππε, <sup>1</sup>ἀλλ' <sup>1</sup>ἀληθείας <sup>1</sup>καὶ <sup>1</sup>σωφροσύνης <sup>1</sup>ῥήματα  
most noble Festus, but of truth and discreetness words  
ἀποφθέγγομαι. 26 ἐπίσταται γὰρ <sup>1</sup>περὶ <sup>1</sup>τούτων <sup>1</sup>ὁ <sup>1</sup>βασι-  
I utter; for <sup>1</sup>is <sup>1</sup>informed <sup>1</sup>concerning <sup>1</sup>these <sup>1</sup>things <sup>1</sup>the <sup>1</sup>king  
λεὺς, <sup>1</sup>πρὸς <sup>1</sup>ὃν <sup>1</sup>καὶ <sup>1</sup>παρήσιαζόμενος <sup>1</sup>λαλῶ <sup>1</sup>λανθάνειν γὰρ  
to whom also using boldness I speak. For hidden from  
αὐτὸν <sup>1</sup>τι <sup>1</sup>τούτων <sup>1</sup>οὐ <sup>1</sup>πείθομαι <sup>1</sup>οὐδέν <sup>1</sup>|| οὐ <sup>1</sup>γάρ  
him any of these things [are] not I am persuaded; <sup>1</sup>not <sup>1</sup>for  
ἐστίν <sup>1</sup>ἐν <sup>1</sup>γωνίᾳ <sup>1</sup>πεπραγμένον <sup>1</sup>τοῦτο. 27 πιστεύεις <sup>1</sup>βασιλεῦ  
in <sup>1</sup>a <sup>1</sup>corner <sup>1</sup>has <sup>1</sup>been <sup>1</sup>done <sup>1</sup>this. Believest thou, king  
Ἀγρίππα <sup>1</sup>τοῖς <sup>1</sup>προφῆταις; <sup>1</sup>οἶδα <sup>1</sup>ὅτι <sup>1</sup>πιστεύεις. 28 Ὁ δὲ  
Agrippa, the prophets? I know that thou believest. And  
Ἀγρίππας <sup>1</sup>πρὸς <sup>1</sup>τὸν <sup>1</sup>Παῦλον <sup>1</sup>ἔφη, <sup>1</sup>|| Ἐν <sup>1</sup>ὀλίγῳ <sup>1</sup>με <sup>1</sup>ἐπείθει  
Agrippa to Paul said, In a little <sup>1</sup>me <sup>1</sup>thou <sup>1</sup>persuadest  
χριστιανὸν <sup>1</sup>γενέσθαι. <sup>1</sup>29 Ὁ δὲ <sup>1</sup>Παῦλος <sup>1</sup>εἶπεν, <sup>1</sup>|| <sup>1</sup>Εὐχάιμην <sup>1</sup>ἂν  
a Christian to become. And Paul said, I would wish  
τῷ <sup>1</sup>θεῷ, <sup>1</sup>καὶ <sup>1</sup>ἐν <sup>1</sup>ὀλίγῳ <sup>1</sup>καὶ <sup>1</sup>ἐν <sup>1</sup>πολλῷ <sup>1</sup>οὐ <sup>1</sup>μόνον <sup>1</sup>σε <sup>1</sup>ἀλλὰ <sup>1</sup>καὶ  
to God, both in a little and in much not only thou but also  
πάντας <sup>1</sup>τοὺς <sup>1</sup>ἀκούοντάς <sup>1</sup>μου <sup>1</sup>σήμερον <sup>1</sup>γενέσθαι <sup>1</sup>τοιούτους  
all those hearing me this day should become such  
ὁποῖος <sup>1</sup>καγὼ <sup>1</sup>εἰμι, <sup>1</sup>παρεκτὸς <sup>1</sup>τῶν <sup>1</sup>δεσμῶν <sup>1</sup>τούτων. 30 <sup>1</sup>Καὶ  
as I also am, except these bonds. And  
ταῦτα <sup>1</sup>εἰπόντος <sup>1</sup>αὐτοῦ, <sup>1</sup>ἀνέστη <sup>1</sup>ὁ <sup>1</sup>βασιλεὺς <sup>1</sup>καὶ <sup>1</sup>ὁ <sup>1</sup>ἡγεμὼν  
these things <sup>1</sup>having <sup>1</sup>said <sup>1</sup>he, <sup>1</sup>rose <sup>1</sup>up <sup>1</sup>the <sup>1</sup>king and the governor  
ἦ <sup>1</sup>τε <sup>1</sup>Βερνίκη <sup>1</sup>καὶ <sup>1</sup>οἱ <sup>1</sup>συνκαθήμενοι <sup>1</sup>αὐτοῖς. 31 καὶ <sup>1</sup>ἀνα-  
also Bernice and those who sat with them, and having

I was not disobedient unto the heavenly vision: 20 but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they were gone

τ + ἐν in L. \* — εἰς LTT[A]. <sup>1</sup> ἀπήγγελλον I was declaring RGLTtAW. <sup>2</sup> — οἱ TTR. <sup>3</sup> + ὄντα being T. <sup>4</sup> ἀπὸ LTTAW. <sup>5</sup> Ἰμάρτυρόμενος LTTAW. <sup>6</sup> Μωυσῆς GLTTTAW. <sup>7</sup> + τε (read both to the) LTTA. <sup>8</sup> φησὶν says LTTA. <sup>9</sup> + Παῦλος (read Paul says) LTTTAW. <sup>10</sup> ἀλλὰ LTTA. <sup>11</sup> — οὐδέν L; οὐδὲν T[T]A. <sup>12</sup> — ἔφη (read [said]) LTTAW. <sup>13</sup> ἐπειθι thou persuadest thyself A. <sup>14</sup> ποιῆσαι to make (me a Christian) LTTA. <sup>15</sup> — εἶπεν (read [said]) LTTA. <sup>16</sup> εὐχάιμην T. <sup>17</sup> με-γάλῳ LTTA. <sup>18</sup> — καὶ ταῦτα εἰπόντος αὐτοῦ GLTTAW. <sup>19</sup> + τε both GLTTAW. <sup>20</sup> συν- T.

aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

χωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Οτι οὐδὲν ἑκείνου ἄξιον ἢ δεσμῶν" ἢ πρᾶσσει ὁ ἀνθρωπος οὗτος.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολείσθαι ἔδυνάτο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπέεκλητο ἡ Καισαρ.

32 Agrippa to Festus said, "Have 'been 'let 'go 'might this man if he had not appealed to Caesar.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν

But when it was decided that "should 'sail 'we to Italy

παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκα-  
τοντάρχη, ὀνόματι Ἰουλίῳ, σπειρήσας Σεβαστῆς. 2 ἐπιβάν-  
τες δὲ πλοῖον Ἀδραμυττηνῷ ἐμὲλλοντες πλεῖν τοὺς κατὰ

παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκα-  
τοντάρχη, ὀνόματι Ἰουλίῳ, σπειρήσας Σεβαστῆς. 2 ἐπιβάν-  
τες δὲ πλοῖον Ἀδραμυττηνῷ ἐμὲλλοντες πλεῖν τοὺς κατὰ  
τὴν Ἀσίαν τόπους ἀνήχθημεν, ὧντος σὺν ἡμῖν Ἀριστάρχου

Μακεδόνος Θεσσαλονικέως. 3 τῇ τε ἐτέρᾳ κατήχθημεν εἰς

Σιδῶνα φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος

ἐπέτρεψεν πρὸς φίλους πορευθέντα ἐπιμελεῖσθαι

ταχύν. 4 κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κίπρον

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τὸ τε πέρατος τὸ

κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν

εἰς Μύρα τῆς Λυκίας. 6 Κἀκεῖ εὐρών ὁ ἑκατόνταρχος

πλοῖον Ἀλεξανδρίνου πλεόν εἰς τὴν Ἰταλίαν ἐνεβίβασεν

ἡμᾶς εἰς αὐτό. 7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ

μόλις γενόμενοι κατὰ τὴν Κνίδον μὴ προσεῖωντος ἡμᾶς

τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην

8 μόλις τε παραλεγόμενοι αὐτῇ ἦλθομεν εἰς τόπον τινὰ

καλούμενον Καλοῦς Λιμένας, ὃ ἐγγὺς ἦν πόλιν Ἰασσῶ.

9 Ἰκανοὶ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλούς

τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληυθέναι,

παρήγει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ

ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ

XXVII. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 8 and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of

ῥ ἢ δεσμῶν ἄξιον LITtr. ἢ + τι T. LITtrAV. ἢ + εἰς in LITtr[A].

ῥ κατήλθομεν TT. ῥ Μύρρα LITtrA.

ῥ Ἀλασσα Alassa L; Λασα Lasea TrA.

ῥ ἔδυνάτο LW.

ῥ + τοὺς the GLITtrAW.

ῥ ἐπέεκλητο L.

ῥ ἐκατοντάρχης LITtrA.

ῥ φορτίον GLITtrAW.

ῥ ἐπιμελεῖσθαι LITtrA.

ῥ πορευθέντι LITtrA.

ῥ πόλιν ἦν T.

πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι τον πλοῦν.  
 ship but also of our lives is about to be the voyage.  
 11 Ὁ δὲ ἑκατόνταρχος<sup>a</sup> τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ  
 But the centurion by the steersman and the ship-owner  
 ἔπειθετο μᾶλλον<sup>b</sup> ἢ τοῖς ὑπὸ τοῦ<sup>c</sup> Παύλου λεγο-  
 was persuaded rather than by the things <sup>by</sup> Paul <sup>spoken</sup>.  
 μένοις. 12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παρα-  
 And ill-adapted the port being to winter  
 χειμασίαν, οἱ ἅπλεις<sup>d</sup> ἔθεντο βουλὴν ἀναχθῆναι<sup>e</sup> ἡκάκειθεν,<sup>f</sup>  
 in, the most counselled to set sail thence also,  
 εἰπῶς<sup>g</sup> δύναιτο καταντήσαντες εἰς Φοίνικα παρα-  
 if by any means they might be able having arrived at Phoenice to  
 χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ ἴβια<sup>h</sup>  
 winter [there], a port of Crete looking towards south-west  
 καὶ κατὰ ὥρον. 13 ὑποπνεύσαντος δὲ νότου, ὀδξαν-  
 and towards north-west. And <sup>blowing</sup> gently <sup>a</sup> south <sup>wind</sup>, think-  
 τες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσαν<sup>i</sup>  
 ing the purpose to have gained, having weighed [anchor] <sup>close</sup> <sup>by</sup>  
 παρελέγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἔβαλεν  
<sup>they</sup> <sup>coasted</sup> <sup>along</sup> <sup>Crete</sup>. <sup>After</sup> <sup>not</sup> <sup>long</sup> <sup>but</sup> there came  
 κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων.<sup>j</sup>  
 down it <sup>a</sup> <sup>wind</sup> <sup>tempestuous</sup>, <sup>called</sup> <sup>Euroclydon</sup>.  
 15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ-  
 And <sup>having</sup> <sup>been</sup> <sup>caught</sup> <sup>the</sup> <sup>ship</sup>, and not able to bring  
 οφθαλμῶν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16 νησίον  
 [her] head to the wind, giving [her] up we were driven along. <sup>Small</sup> <sup>island</sup>  
 δέ τι ὑποδραμόντες καλούμενον ἸΚλαύδην<sup>k</sup> μόλις<sup>l</sup>  
<sup>but</sup> <sup>a</sup> <sup>certain</sup> <sup>running</sup> <sup>under</sup> <sup>called</sup> <sup>Claua</sup> <sup>hardly</sup>  
 ἰσχύσαμεν<sup>m</sup> περικρᾶτεῖς γενέσθαι τῆς σκάφης. 17 ἣν ἄραν-  
<sup>we</sup> <sup>were</sup> <sup>able</sup> <sup>matters</sup> <sup>to</sup> <sup>become</sup> <sup>of</sup> <sup>the</sup> <sup>boat</sup>; <sup>which</sup> <sup>having</sup> <sup>taken</sup>  
 τες βοηθείαις ἐχρῶντο, ὑποκαυνύντες τὸ πλοῖον φοβούμενοι  
<sup>we</sup> <sup>helps</sup> <sup>they</sup> <sup>used</sup>, <sup>undergirding</sup> <sup>the</sup> <sup>ship</sup>; <sup>fearing</sup>  
 τε μὴ εἰς τὴν σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος  
<sup>and</sup> <sup>lest</sup> <sup>into</sup> <sup>the</sup> <sup>quicksand</sup> <sup>they</sup> <sup>should</sup> <sup>fall</sup>, <sup>having</sup> <sup>lowered</sup> <sup>the</sup> <sup>gear</sup>  
 οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν  
 so <sup>they</sup> <sup>were</sup> <sup>driven</sup>. <sup>But</sup> <sup>violently</sup> <sup>being</sup> <sup>tempest-tossed</sup> <sup>we</sup>  
 τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. 19 καὶ τῇ  
 on the next [day] <sup>a</sup> <sup>casting</sup> <sup>out</sup> <sup>[of</sup> <sup>of</sup> <sup>cargo]</sup> <sup>they</sup> <sup>made</sup>, <sup>and</sup> <sup>on</sup> <sup>the</sup>  
 τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.<sup>n</sup>  
 third [day] with [our] own hands the equipment of the ship we cast away.  
 20 μῆτε δὲ ἡλίον μῆτε ἄστρον ἐπιφανόντων ἐπὶ πλείονας  
 And neither sun nor stars appearing for many  
 ἡμέρας, χειμῶνός τε οὐκ ὀλίγον ἐπικειμένον, λοιπὸν περιη-  
 days, and <sup>tempest</sup> <sup>no</sup> <sup>small</sup> <sup>lying</sup> <sup>on</sup> <sup>[us]</sup>, henceforth was taken  
 ρεῖτο ὅπασα ἐλπίς<sup>o</sup> τοῦ σωζέσθαι ἡμᾶς. 21 πολλῆς ῥδὲ<sup>p</sup> ἀσιτίας  
 away <sup>all</sup> <sup>hope</sup> <sup>of</sup> <sup>our</sup> <sup>being</sup> <sup>saved</sup>. <sup>And</sup> <sup>a</sup> <sup>long</sup> <sup>abstinence</sup>  
 ὑπαρχούσης, τότε σταθείς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,  
<sup>there</sup> <sup>being</sup>, <sup>then</sup> <sup>standing</sup> <sup>up</sup> <sup>Paul</sup> <sup>in</sup> <sup>their</sup> <sup>midst</sup> <sup>said</sup>,  
 Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνά-  
 It behoved [you] indeed, O men, having been obedient to me not to have  
 γεσθαι ἀπὸ τῆς Κρήτης κερδισαί τε τὴν ὑβρίον ταύτην καὶ  
 set sail from Crete and to have gained this disaster and

the lading and ship, but also of our lives, 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. 14 But not long after there arose against it a tempestuous wind, called Euroclydon. 15 And when the ship was caught, and could not bear up into the wind, we let her drive. 16 And running under a certain island which is called Claua, we had much work to come by the boat: 17 which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. 18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 and the third day we cast out with our own hands the tackling of the ship. 20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. 21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosened from Crete, and to have gained this harm and loss.

<sup>a</sup> ἑκατοντάρχης GLTTA.<sup>b</sup> μᾶλλον ἐπειθετο LTTA.<sup>c</sup> — τοῦ LTT[A]W.<sup>d</sup> πλείονεςLTTA. <sup>e</sup> ἡκάκειθεν thence LTTA.<sup>f</sup> εἰ πῶς LTA.<sup>g</sup> εὐρακλῶν Euracylon LTTAW; εὐρυ-

κλύδων Euroclydon G.

<sup>h</sup> Καῦδα Cauda LT.<sup>i</sup> Κλαῦδα T.<sup>j</sup> Κ[λ]αῦδα A<sup>k</sup> ἰσχύσαμεν μόλιςLTTAW. <sup>l</sup> ἐρρίψαμεν they cast away GLTAW; ἐρίψαν T.<sup>m</sup> ἐλπίς πάσα LTTA.<sup>n</sup> τε LTTAW.



22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28 and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, 31 Paul said to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take some meat: for this is *your*

τὴν *ζημίαν*. 22 καὶ ἄντων<sup>1</sup> παρανῶ ὑμᾶς εὐθυμεῖν<sup>2</sup>  
 loss: and now I exhort you to be of good cheer,  
 ἀποβολῇ-γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ  
 for<sup>3</sup> loss<sup>4</sup> of<sup>5</sup> life<sup>6</sup> not<sup>7</sup> any shall be from among you, only of the  
 πλοίου. 23 παρέστη-γὰρ μοι τῇ-νυκτὶ-ταύτῃ<sup>8</sup> ἄγγελος<sup>9</sup> τοῦ  
 ship. For stood by me this night by<sup>10</sup> an angel  
 θεοῦ, οὗ εἰμι<sup>11</sup> ὧς-καὶ λατρεύω,<sup>12</sup> 24 λέγων, Μὴ-φοβοῦ Παῦλε,  
 of God, whose I am and whom I serve, saying, Fear not, Paul;  
 Καίσαρι σε δεῖ παραστήναι<sup>13</sup>· καὶ ἰδοὺ κεχάρισται σοὶ ὁ θεός·  
 Caesar thou must stand before; and lo<sup>14</sup> has<sup>15</sup> granted<sup>16</sup> to<sup>17</sup> thee<sup>18</sup> God  
 πάντας τοὺς πλέοντας μετὰ σοῦ. 25 Διὸ εὐθυμεῖτε ἄνδρες<sup>19</sup>  
 all those sailing with thee. Wherefore be of good cheer, men,  
 πιστεῦν-γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν-τρόπον  
 for I believe God that thus it shall be according to the way  
 λελάληται μοι. 26 εἰς-νῆσον-δὲ τινα δεῖ-ἡμᾶς ἐκπεσεῖν.  
 it has been said to me. But on<sup>20</sup> island<sup>21</sup> a<sup>22</sup> certain we must fall.  
 27 Ὡς-δὲ τεσσαρεσκαδεκάτῃ νύξ ἐγένετο διαφερομένων  
 And when the fourteenth night was come being<sup>23</sup> driven<sup>24</sup> about  
 ἡμῶν ἐν τῇ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν<sup>25</sup>  
 we in the Adriatic, towards [the] middle of the night supposed  
 οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν<sup>26</sup> 28 καὶ βολίσαντες  
 the sailors neared some them country, and having sounded  
 ἔδρον ὀργυιάς εἰκοσι βραχὺ-δὲ διαστήσαντες καὶ πάλιν  
 they found fathoms twenty, and a little having gone farther and again  
 βολίσαντες ἔδρον ὀργυιάς δεκαπέντε<sup>27</sup> 29 φοβοῦμενοι-τε  
 having sounded they found fathoms fifteen; and fearing  
 ἵμῃ-πως<sup>28</sup> εἰς<sup>29</sup> τραχεῖς τόπους ἵκπεσωσιν,<sup>30</sup> ἐκ πρύμνης  
 lest on rocky places they should fall, out of [the] stern  
 ῥίψαντες ἀγκύρας τέσσαρας ἡψυχοντο<sup>31</sup> ἡμέραν γενέσθαι.  
 having cast anchors four they wished day to come.  
 30 τῶν-δὲ ναυτῶν ζητοῦντων φυγεῖν ἐκ τοῦ πλοίου, καὶ  
 But the sailors seeking to flee out of the ship, and  
 χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ  
 having let down the boat into the sea, with pretext as from  
 πύργου<sup>32</sup> ἀμελλόντων ἀγκύρας<sup>33</sup> ἐκτείνεω, 31 εἶπεν ὁ Παῦ-  
 [the] prow being about anchors to cast out, said Paul  
 λος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν-μὴ οὗτοι  
 to the centurion and to the soldiers, Unless these  
 μείνουν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ-δύνασθε. 32 Τότε οἱ  
 abide in the ship ye be saved cannot. Then the  
 στρατιῶται ἀπέκοψαν<sup>34</sup> τὰ σχοινία τῆς σκάφης καὶ εἰσαν  
 soldiers cut away the ropes of the boat and let  
 αὐτὴν ἐκπεσεῖν. 33 ἄχρι-δὲ-οὗ ἔμελλεν ἡμέρα<sup>35</sup> γίνεσθαι,  
 her fall. And until was about day to come,  
 παρεκάλει ὁ Παῦλος ἕπαντας μεταλαβεῖν τροφῆς, λέγων,  
 exhorted Paul all to partake of food, saying,  
 Τεσσαρεσκαδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσι-  
 The fourteenth to-day [is] day watching, without  
 τοι διατελεῖτε, ἀμὴν<sup>36</sup> ἔμελλεν<sup>37</sup> προσλαβόμενοι<sup>38</sup> 34 διὸ παρα-  
 taking food ye continue, nothing having taken. Wherefore I ex-  
 καλῶ ὑμᾶς προσλαβεῖν<sup>39</sup> τροφῆς<sup>40</sup> τοῦτο-γὰρ πρὸς τῆς  
 hort you to take food, for this for

<sup>1</sup> τὰ νῦν LTTra.

<sup>2</sup> ταύτῃ τῇ νυκτὶ GLTTraW.

<sup>3</sup> ἄγγελος placed after λατρεύω LTTraW.

<sup>4</sup> + ἐγὼ L[A].

<sup>5</sup> μήπω L; μήπου TTr; μή ποῦ A.

<sup>6</sup> κατὰ placed after LTTraW.

<sup>7</sup> πέσμεν we should fall GLTTraW. <sup>8</sup> εὐχοντο TTrA.

<sup>9</sup> πύργου LT. <sup>10</sup> ἀγκύρας μελλόντων

LTTra. <sup>11</sup> ἀπέκοψαν οἱ στρατιῶται LTTra. <sup>12</sup> ἡμέρα ἡμελλεν (ἡμελλεν T) LTTra. <sup>13</sup> μὴνεν

LTTra. <sup>14</sup> προσλαμβανόμενοι taking L.

<sup>15</sup> μεταλαβεῖν to partake of GLTTraW.

ὑμετέρας σωτηρίας ὑπάρχει· οὐδενός· γὰρ ὑμῶν θριξὶ ἕκῃ  
your safety is; for of no one of you a hair of

τῆς κεφαλῆς ἵπσειται. 35 Ἐπὶ τῶν δὲ ταῦτα καὶ λαβὼν  
the head shall fall. And having said these things and having taken

ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας  
a loaf he gave thanks to God before all, and having broken [it]

ἤρξατο ἐσθίειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ ἀν-  
began to eat. And of good cheer having become all also them-

τοὶ προσελάβοντο τροφῆς· 37 ἡμεῖς δὲ ἦν ἐν τῷ πλοίῳ αἱ  
selves took food. And we were in the ship the

πᾶσαι ψυχαὶ διακόσιαι ἑβδομηκοντάξί· 38 κορεσθέντες δὲ  
all souls two hundred [and] seventy six. And being satisfied

τροφῆς ἐκούφισον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν  
with food they lightened the ship, casting out the wheat into the

θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ἐπεγίνωσκον·  
sea. And when day it was the land they did not recognize;

κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν οἴβου-  
but a bay certain they perceived having a shore, on which they

λεύσαντο· εἰ δύναιτο ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς  
purposed if they should be able to drive the ship; and the

ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα  
anchors having cut away they left in the sea, at the same time

ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν  
having loosened the bands of the rudders, and having hoisted the

ῥάπτειμον· τῇ πνεύσῃ κατέχον εἰς τὸν αἰγιαλόν. 41 περι-  
fore-sail to the wind they made for the shore. Having

πεσόντες δὲ εἰς τόπον διθάλασσον ἑπώκειλαν τὴν ναῦν·  
fallen and into a place where two seas met they ran aground the vessel;

καὶ ἡ μὲν πρῶτα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ  
and the prow having stuck fast remained immovable, but the

πρῦμα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 τῶν δὲ  
stern was broken by the violence of the waves. And of the

στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν,  
soldiers [the] counsel was that the prisoners they should kill,

μήτις ἐκκολυμβήσας ἀδιαφύγοι· 43 ὁ δὲ ἑκατοντάρχος  
lest anyone having swum out should escape. But the centurion

βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ  
desiring to save Paul hindered them of [their]

βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-  
purpose, and commanded those being able to swim, having

ρίψαντας ἄπ' αὐτοὺς, ἐπὶ τὴν γῆν ἐξίναι, 44 καὶ τοὺς  
cast [themselves] off first, on the land to go out; and the

λοιποὺς, οὓς μὲν ἐπὶ σανίον οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ  
rest, some indeed on boards and others on some things from the

πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.  
ship; and thus it came to pass all were brought safely to the land.

28 Καὶ διασωθέντες τότε ἠέπγνωσαν ὅτι Μελίτη ἢ  
And having been saved then they knew that Melita the

νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι ἵπαρειχον ὃ τὴν  
island is called. And the barbarians shewed no

τυχοῦσαν φιланθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσ-  
common philanthropy to us; for having kindled a fire they

health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land.

44 And the rest, some on boards, and some on broken pieces of the ship, and so it came to pass, that they escaped all safe to land.

XXVIII. And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire,

because it was winter, and because of the rain, they kindled a fire for us.

3 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

4 And all of them became merry, and they also took meat.

5 And we were in the ship two hundred and sixteen souls.

6 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

7 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

8 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

9 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

10 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

11 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land.

12 And the rest, some on boards, and some on broken pieces of the ship, and so it came to pass, that they escaped all safe to land.

13 And when they were escaped, then they knew that the island was called Melita.

14 And the barbarous people shewed us no little kindness: for they kindled a fire, because it was winter, and because of the rain, they kindled a fire for us.

8 οὐθενός L. ἡ ἀπὸ LTTAW. ἡ ἀπολείται shall perish GLTTAW. ἡ εἴπας LTTAW.

ἡ μεβα LTTAW. αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ LTTAW. ἡ ἐδδομήκοντα ἑξ GLTTAW.

οἱ ἐβουλόμενοι LTTAW. ῥάπτειμον LTTAW. ἡ ἐπέκειλαν LTTAW. ἡ τῶν κυμάτων

LT[T-A]. ἡ διαφύγη LTTAW. ἡ ἐκατοντάρχης LTTAW. ἡ ἀπορίψαντας T. ἡ ἐπέγνωμεν

WE knew LTTAW. τε LTTAW. ἡ παρειχον LTTAW. ἡ ἄπαντες LTTAW.

and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium: and

ἐλάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἱεστώτα καὶ received all of us, because of the rain that was present and διὰ τὸ ψύχος. 3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων<sup>a</sup> because of the cold. And <sup>2</sup>having <sup>2</sup>gathered <sup>1</sup>Paul <sup>1</sup>of <sup>1</sup>sticks πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἔχιδνα<sup>b</sup> ἐκ<sup>c</sup> τῆς <sup>a</sup>quantity, and having laid [them] on the fire a viper out of the θερμῆς <sup>c</sup>ἐξεληούσα<sup>c</sup> καθήψεν τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ εἶδον<sup>d</sup> heat having come wound about his hand. And when <sup>2</sup>saw οἱ <sup>2</sup>βάρβαροι κρεμᾶμενον τὸ θῆριον ἐκ τῆς χειρὸς αὐτοῦ <sup>1</sup>the <sup>2</sup>barbarians <sup>6</sup>hanging <sup>4</sup>the <sup>2</sup>beast from <sup>1</sup>his hand εἶλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἔστιν ὁ ἄνθρωπος they said to one another, By all means a murderer is <sup>2</sup>man οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ <sup>1</sup>this, whom having been saved from the sea justice <sup>2</sup>to <sup>2</sup>live <sup>2</sup>not εἶασεν. 5 Ὁ μὲν οὖν ἀποτινάξας<sup>e</sup> τὸ θῆριον εἰς τὸ πῦρ <sup>1</sup>permitted. He, indeed, then having shaken off the beast into the fire ἔπαθεν οὐδὲν κακόν. 6 οἱ δὲ προσεδόκων αὐτὸν μέλλεν <sup>1</sup>suffered no <sup>2</sup>injury. But they were expecting <sup>2</sup>him <sup>2</sup>to be about ἐπιπράσθαι<sup>f</sup> ἢ καταπίπτειν ἄφνω νεκρόν<sup>g</sup> ἐπὶ πολὺν δὲ <sup>2</sup>to become inflamed or to fall down suddenly dead. But for a long time αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἀποπον εἰς αὐτὸν <sup>1</sup>expecting and seeing nothing amiss to him γινόμενον, <sup>2</sup>μεταβαλλόμενοι<sup>h</sup> ἔλεγον ἰθεὺν αὐτὸν εἶναι<sup>i</sup>. <sup>1</sup>happening, changing their opinion said a god he was. 7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν χωρία <sup>1</sup>Now in the [parts] about that place were lands τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα- <sup>1</sup>belonging to the chief of the island, by name Publius, who having δεξάμενος ἡμᾶς <sup>2</sup>ἡμέρας<sup>j</sup> φιλοφρόνως ἐξέτισεν. <sup>1</sup>received us three days in a friendly way lodged [us]. 8 ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ ἰδυσεν- <sup>1</sup>And it happened the father of Publius <sup>2</sup>fevers <sup>2</sup>and <sup>2</sup>dyscu- τερίᾳ<sup>k</sup> συνεχόμενον κατακεῖσθαι πρὸς ὃν ὁ Παῦλος εἰσελ- <sup>2</sup>terry <sup>2</sup>oppressed <sup>2</sup>with <sup>1</sup>lay, to whom Paul having en- θῶν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτοῦ ἰάσθη <sup>1</sup>tered and having prayed, having laid on [his] <sup>2</sup>hands <sup>1</sup>him cured αὐτόν. 9 τοῦτο οὖν γενομένου καὶ οἱ λοιποὶ οἱ ἔχον- <sup>1</sup>him. This therefore having taken place also the rest who had τες ἀσθενείας ἐν τῇ νήσῳ<sup>l</sup> προσήρχοντο καὶ ἰεραπεύοντο <sup>1</sup>infirmities in the island came and were healed: 10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένους <sup>1</sup>who also with many honours honoured us, and on setting sail ἐπέθεντο τὰ πρὸς τὴν χρεῖαν<sup>m</sup>. <sup>1</sup>they laid on [us] the things for [our] need.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- <sup>1</sup>And after three months we sailed in a ship which had μακότι ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκουρί<sup>n</sup>. <sup>1</sup>wintered in the island, an Alexandrian, with an ensign [the] Dioscuri. 12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας <sup>1</sup>And having been brought to at Syracuse we remained <sup>2</sup>days τρεῖς<sup>o</sup>. 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ <sup>1</sup>three. Whence having gone round we arrived at Rhegium; and

<sup>a</sup> + τι (read a certain quantity) LTTAW.

<sup>b</sup> ἀπὸ from LTTAW.

<sup>c</sup> διεξεληούσα AW.

<sup>d</sup> εἶδαν Tr.

<sup>e</sup> πρὸς ἀλλήλους ἔλεγον LTTAW.

<sup>f</sup> ἀποτινάξμενος W.

<sup>g</sup> ἐπιπράσθαι T.

<sup>h</sup> μεταβαλλόμενοι TRA.

<sup>i</sup> αὐτὸν εἶναι θεόν LTTAW.

<sup>j</sup> ἡμέρας τρεῖς A.

<sup>k</sup> ἰδυσεντερῶ LTTAW.

<sup>l</sup> με <sup>2</sup>δε and (this) LTTAW.

<sup>m</sup> ἐν τῇ νήσῳ ἔχοντες ἀσθενείας LTTA.

<sup>n</sup> τὰς

χρείας needs LTTAW.

<sup>o</sup> ἡμέρας τρεῖς L.



μετὰ μίαν ἡμέραν ἱπιγενομένου νότου δευτεραῖοι  
 after one day, <sup>a</sup>having <sup>come</sup> on <sup>a</sup>south <sup>wind</sup>. on the second day  
 ἦλθομεν εἰς Ποιτόλους· 14 οὐ. εὐρόντες ἀδελφούς παρε-  
 we came to Puteoli; where having found brethren we were  
 κλήθημεν <sup>ἐπ'</sup> αὐτοῖς ἱπιμείναν ἡμέρας ἑπτά· καὶ οὕτως <sup>ἔει</sup>  
 entreated <sup>with</sup> them, <sup>to</sup> remain <sup>seven</sup> days. And thus to  
 τὴν Ῥώμην ἦλθομεν. 15 κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες  
 Rome we came. And thence the brethren having heard  
 τὰ περὶ ἡμῶν <sup>ἐξήλθον</sup> εἰς ἀπάντησιν ἡμῖν <sup>ἄχρις</sup>  
 the things concerning us came out to meet us as far as  
 Ἀππίου Φόρου καὶ Τριῶν Ταβερῶν· οὓς ἰδὼν ὁ Παῦ-  
 [the] market-place of Appius and Three Taverns; whom <sup>seeing</sup> Paul,  
 λος, εὐχαριστήσας. τῷ θεῷ ἔλαβεν θάρσος.  
 having given thanks to God he took courage.

16 Ὅτε δὲ ἦλθομεν εἰς Ῥώμην ὁ ἐκατόνταρχος παρέ-  
 And when we came to Rome the centurion de-  
 δωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ· 17 τῷ δὲ Παύλῳ  
 livered the prisoners to the commander of the camp, but Paul  
 ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν  
 was allowed to remain by himself, with the <sup>who</sup> kept <sup>him</sup>  
 στρατιῶτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς <sup>συγκαλέσας</sup>  
 soldier. And it came to pass after <sup>days</sup> three <sup>called</sup> to-  
 θαι <sup>τὸν Παῦλον</sup> τοὺς ὄντας τῶν Ἰουδαίων <sup>πρώτους</sup>  
 gether <sup>Paul</sup> those who were <sup>of</sup> the <sup>Jews</sup> chief <sup>ones</sup>.  
 συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς, <sup>ἄνδρες</sup>  
 And <sup>having</sup> come <sup>together</sup> they he said to them, Men  
 ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς  
 brethren, I <sup>nothing</sup> <sup>against</sup> <sup>having</sup> done the people or the  
 ἔξοισιν τοῖς πατρίσις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην  
 customs <sup>ancestral</sup> a prisoner from Jerusalem was delivered  
 εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με  
 into the hands of the Romans, who having examined me  
 ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου  
 wished to let [me] go, because not one cause of death  
 ὑπάρχειν ἐν ἐμοί. 19 Ἀντιλεγόντων δὲ τῶν Ἰουδαίων  
 was there in me. But <sup>speaking</sup> <sup>against</sup> [it] the <sup>Jews</sup>  
 ἡναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου  
 I was compelled to appeal to Caesar, not as <sup>my</sup> nation  
 ἔχων τι <sup>κατηγορεῖσθαι</sup>. 20 διὰ ταύτην οὖν τὴν αἰτίαν  
 having <sup>anything</sup> <sup>to</sup> lay <sup>against</sup>. For this <sup>therefore</sup> <sup>cause</sup>  
 παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· <sup>ἔνεκεν</sup> γὰρ  
 I called for you to see and to speak to [you]; for on account of  
 τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περιέκειμαι.  
 the hope of Israel this chain I have around [me].  
 21 Οἱ δὲ πρὸς αὐτὸν ἔειπον, Ἡμεῖς οὐτε γράμματα <sup>περὶ</sup>  
 And they to him said, We neither letters concerning  
 σοῦ ἰδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις  
 thee received from Judaea, nor having arrived any one  
 τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ  
 of the brethren reported or said anything concerning thee  
 πονηρόν. 22 ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς·  
 evil. But we think well from thee to hear what thou thinkest;

after one day the south wind blow, and we came the next day to Puteoli: 14 where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum: and the three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest:

<sup>a</sup> παρ' LTTA. <sup>b</sup> ἦλθαμεν εἰς Ῥώμην L; εἰς τὴν Ῥώμην ἦλθαμεν TTA. <sup>c</sup> ἦλθαν came TTA; ἦλθον L. <sup>d</sup> ἄχρι TTA. <sup>e</sup> εἰσῆλθομεν we came in LTA; εἰσῆλθαμεν Tr. <sup>f</sup> + τὴν T.  
<sup>g</sup> — ὁ ἐκατόνταρχος ... στρατοπεδάρχῃ LTTA. <sup>h</sup> ἐπετράπη τῷ Παύλῳ (omit but) LTTA.  
<sup>i</sup> συν. T. <sup>j</sup> αὐτὸν he GLTTAW. <sup>k</sup> Ἐγώ, ἄνδρες ἀδελφοί, LTTA. <sup>l</sup> κατηγορεῖν LTTA.  
<sup>m</sup> εἰνεκεν T. <sup>n</sup> εἶπαν LTTA. <sup>o</sup> ἰδεξάμεθα περὶ σοῦ L.

for as concerning this sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

περί·μὲν·γὰρ τῆς·αἰρέσεως·ταύτης γνωστὸν ἦν·μιν<sup>h</sup>  
for indeed as concerning this sect known it is to us  
ὅτι πανταχοῦ ἀντιλέγεται. 23 Ταξάμενοι·δὲ αὐτῷ ἡμέραν  
that everywhere it is spoken against. And having appointed him a day  
ἤκον<sup>h</sup> πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο  
came to him to the lodging many, to whom he expounded,  
διαμαρτυρούμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων·τε αὐτοὺς  
fully testifying the kingdom of God, and persuading them  
ἵνα<sup>h</sup> περὶ τοῦ Ἰησοῦ, ἀπὸ τοῦ νόμου<sup>h</sup> Μωϋσέως<sup>h</sup>  
the things concerning Jesus, both from the law of Moses  
καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ  
and the prophets, from morning to evening. And some  
μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίσταντο.  
indeed were persuaded of the things spoken, but some disbelieved.  
25 ἀσυμφωνοῦντες<sup>h</sup> ὄντες πρὸς ἀλλήλους ἀπελύνοντο, εἰπόν-  
And disagreeing with one another they departed; having  
τος τοῦ Παύλου ῥῆμα ἕν, "Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον  
spoken Paul's word one, Well the Spirit the Holy  
ἐλάλησεν διὰ Ἠσαίου τοῦ προφήτου πρὸς τοὺς πατέρας  
spoke by Esaias the prophet to the fathers  
ἡμῶν," 26 "λέγον," Πορεύθητι πρὸς τὸν λαόν·τούτον καὶ  
our, saying, Go to this people, and  
εἰπέ,<sup>h</sup> "Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες  
say, In hearing ye shall hear, and in no wise understand, and seeing  
βλέψετε, καὶ οὐ μὴ ἴδητε." 27 ἐπαχύνθη·γὰρ ἡ καρδία  
ye shall see, and in no wise perceive. For has grown fat the heart  
τοῦ λαοῦ·τούτον, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ  
of this people, and with the ears heavily they have heard, and  
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν μήποτε ἴδωσιν τοῖς  
their eyes they have closed, lest they should see with the  
ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ  
eyes, and with the ears they should hear, and with the heart  
συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι αὐτούς.  
they should understand, and should be converted, and I should heal them.  
28 Γνωστὸν οὖν ἔστω ὑμῖν,<sup>h</sup> ὅτι τοῖς ἔθνεσιν ἀπεστάλη·  
Known therefore be it to you, that to the nations is sent  
τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ καὶ ἀκούσονται. 29 Καὶ ταῦτα  
the salvation of God; and they will hear. And these things  
αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν  
he having said went away the Jews, much having among  
ἐαυτοῖς συζήτησιν.<sup>h</sup>  
themselves discussion.

30 Ἐμμένειν δὲ ὅ οὐ Παῦλος<sup>h</sup> διετίαν ὅλην ἐν ἰδίῳ μισ-  
And abode Paul two years whole in his own hired  
θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς  
house, and welcomed all who came in to  
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων  
him, proclaiming the kingdom of God, and teaching  
τὰ περὶ τοῦ κυρίου Ἰησοῦ<sup>h</sup> "Χριστοῦ," μετὰ πάσης  
the things concerning the Lord Jesus Christ, with all  
παρρησίας ἀκωλύτως.<sup>h</sup>  
freedom unhindered.

<sup>h</sup> ἦν ἔστιν LITTA.

<sup>h</sup> ἡμῶν YOUR LITTA.

<sup>h</sup> ὡς ἔστω A.

<sup>h</sup> Ἐμμένειν TTA.

<sup>h</sup> + Ἠράδεις Ἀποστόλων TTA.

<sup>h</sup> ἦλθον LITTA.

<sup>h</sup> λέγον TTA.

<sup>h</sup> + τούτο (read this salvation) LITTA.

<sup>h</sup> — ὁ Παῦλος (read he abode) GLTTAW.

<sup>h</sup> — ἐν ἰδίῳ T.

<sup>h</sup> — τὰ LITTA.

<sup>h</sup> οἰπὸν GLTTAW.

<sup>h</sup> ἰάσωμαι I shall heal TTA.

<sup>h</sup> — verse 29 LITTA.

<sup>h</sup> — Χριστοῦ T.

<sup>h</sup> Μωϋσέως GLTTAW.

<sup>h</sup> 1 τε T.

<sup>h</sup> 1 ἰάσωμαι I shall heal TTA.

<sup>h</sup> — verse 29 LITTA.

<sup>h</sup> — Χριστοῦ T.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Ἡ ΠΡΟΣ ΡΩΜΑΙΟΥΣ  
 'OF 'PAUL 'THE 'APOSTLE 'THE 'TO [THE] 'ROMANS

ΕΠΙΣΤΟΛΗ.<sup>||</sup>  
 'EPISTLE.

ΠΑΥΛΟΣ δούλος <sup>b</sup>Ἰησοῦ χριστοῦ,<sup>||</sup> κλητὸς ἀπόστολος, ἀφω-  
 Paul, bondman of Jesus Christ, a called apostle, sepa-  
 ρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγείλατο διὰ  
 rated to glad tidings of God, which he before promised through  
 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, 3 περὶ τοῦ υἱοῦ  
 his prophets in 'writings 'holy, concerning 'Son  
 αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος <sup>c</sup>Δαβὶδ<sup>||</sup> κατὰ  
 'his, who came of [the] seed of David according to  
 σάρκα, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ  
 flesh, who was marked out Son of God in power, according to [the]  
 πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ  
 Spirit of holiness, by resurrection of [the] dead— Jesus Christ  
 τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν  
 our Lord; by whom we received grace and apostleship  
 εἰς ὑπακοὴν πίστει ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ  
 unto obedience of faith among all the nations, in behalf of  
 ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ  
 his name, among whom are also ye, called of Jesus  
 χριστοῦ· 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς, θεοῦ,  
 Christ: to all those who are in Rome 'beloved of God,  
 κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν  
 called saints: grace to you and peace from God our Father  
 καὶ κυρίου Ἰησοῦ χριστοῦ.  
 and, Lord Jesus Christ.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which he had promised afore by his prophets in the holy scriptures,) 3 concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 among whom are ye also called of Jesus Christ: 7 to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ  
 First, I thank my God through Jesus Christ  
 ὑπὲρ<sup>a</sup> πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν  
 for 'all you, that your faith is announced in  
 ὅλῳ τῷ κόσμῳ· 9 μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω  
 'whole 'the world; 9 for 'witness 'my 'is 'God, whom I serve  
 ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς  
 in my spirit in the glad tidings of his Son, how  
 ἀδιαλείπτως μνησθὲν ὑμῶν ποιοῦμαι, 10 πάντοτε ἐπὶ τῶν  
 unceasingly mention of you I make, always at  
 προσευχῶν μου δεόμενος, <sup>c</sup>εἴπως<sup>||</sup> ἥδη ποτὲ εὐδωθήσομαι  
 my prayers beseeching, if by any means now at length I shall be prospered  
 ἐν τῷ θελήματι τοῦ θεοῦ ἰλθεῖν πρὸς ὑμᾶς· 11 ἐπιποθῶ γὰρ  
 by the will of God to come to you. For I long  
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν,  
 to see you, that some 'I may impart 'gift 'to 'you 'spiritual,  
 εἰς τὸ στήριχθῆναι ὑμᾶς, 12 τοῦτο δὲ ἐστίν, <sup>c</sup>συμπαρά-  
 to the [end] 'be 'established 'ye, that is, to be comforted

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I may be comforted together with

\* Παύλου Ἐπιστολὴ πρὸς Ῥωμαίους G; Πρὸς Ῥω. TAW; Ἐπιστολαὶ Παύλου. Πρὸς Ῥω. Epistles of Paul. To [the] Romans LTR. <sup>b</sup> χριστοῦ Ἰησοῦ TTR. <sup>c</sup> Δαυεὶδ LTRa; Δαυὶδ GW. <sup>d</sup> περὶ LTRAW. <sup>e</sup> εἴ πως LTRa. <sup>f</sup> συν- TA.



you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to

κληθῆναι<sup>1</sup> ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν. τε together among you, through the <sup>2</sup>in <sup>3</sup>one <sup>4</sup>another <sup>5</sup>faith, both yours και ἐμοῦ<sup>6</sup> 13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολὺ and mine. But I do not wish you to be ignorant, brethren, that many λάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, και ἐκωλύθη ἄχρι τοῦ times I proposed to come to you, and was hindered until the δεῦρο, ἵνα ἔκαρπὸν τινα<sup>7</sup> σχῶ και ἐν ὑμῖν, καθὼς present, that <sup>8</sup>fruit <sup>9</sup>some I might have also among you, according as και ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλλῆσιν τε και βαρβάρους, also among the other nations. Both to Greeks and barbarians, σοφοῖς τε και ἀνοήτοις, ὀφειλέτης εἰμί<sup>10</sup> 15 οὕτως τὸ κατ' ἐμὲ both to wise and unintelligent, a debtor I am: so as to me

πρόθυμον και ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- [there is] readiness <sup>2</sup>also <sup>3</sup>to <sup>4</sup>you <sup>5</sup>who [<sup>6</sup>are] <sup>7</sup>in <sup>8</sup>Rome <sup>9</sup>to <sup>10</sup>announce γελίσσασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον ἡτοῦ the glad tidings. For I am not ashamed of the glad tidings of the χριστοῦ<sup>11</sup> δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ Christ: for power of God it is unto salvation to every one that πιστεύοντι, Ἰουδαίῳ τε <sup>12</sup>πρῶτον<sup>13</sup> και Ἑλληνι. 17 δικαιοσύνη believes, both to Jew first and to Greek: <sup>14</sup>Righteousness γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, <sup>15</sup>for of God in it is revealed by faith to faith; καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. according as it has been written, But the just by faith shall live:

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν For there is revealed wrath of God from heaven upon all ἀσέβειαν και ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ungodliness and unrighteousness of men who the truth in ἀδικίᾳ κατεχόντων. 19 διότι τὸ γνωστὸν τοῦ θεοῦ unrighteousness hold. Because that which is known of God φανερόν ἐστιν ἐν αὐτοῖς, ὁ γὰρ θεός<sup>16</sup> αὐτοῖς ἐφάνηκεν<sup>17</sup>. <sup>18</sup>manifest <sup>19</sup>is among them, <sup>20</sup>for God <sup>21</sup>to them <sup>22</sup>manifested [it]; 20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς for the invisible things of him from creation of [the] world by the ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδιος αὐτοῦ δύνα- things made being understood are perceived, both <sup>23</sup>eternal <sup>24</sup>his power μίς και θεότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι and divinity; for <sup>25</sup>to <sup>26</sup>be <sup>27</sup>them without excuse. Because γνόντες τὸν θεόν, οὐχ ὥς θεὸν ἐδόξασαν ἢ εὐχαρίσ- having known God, not as God they glorified [him] or were thank- τησαν, <sup>28</sup>ἢ <sup>29</sup>ἀλλ' <sup>30</sup>ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, και ful; but became vain in their reasonings, and ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. 22 φάσκοντες was darkened the <sup>31</sup>without <sup>32</sup>understanding <sup>33</sup>of <sup>34</sup>them <sup>35</sup>heart: professing εἶναι σοφοὶ ἐμωράνθησαν, 23 και ἥλλαξαν τὴν δόξαν τοῦ to be wise they became fools, and changed the glory of the ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου incorruptible God into a likeness of an image of corruptible man και πετεινῶν και τετραπόδων και ἐρπετῶν. 24 διὸ <sup>36</sup>και<sup>37</sup> and of birds and quadrupeds and creeping things. Wherefore also παρέδωκεν αὐτοὺς ὁ θεός ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐ- <sup>38</sup>gave <sup>39</sup>up <sup>40</sup>them <sup>41</sup>God in the desires of their hearts τῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τα σώματα αὐτῶν ἐν to uncleanness, <sup>42</sup>to <sup>43</sup>be <sup>44</sup>dishonoured <sup>45</sup>their <sup>46</sup>bodies between

ε τινα καρπὸν GLTT:AW.  
ἡ χάρις ἡσυχία GLTT:Δ.

h — τοῦ χριστοῦ GLTT:AW.  
m ἄλλα Tr.

i [πρῶτον] L. k θεός γὰρ GLTT:AW  
n — και LTT[Δ].

οἱ αὐτοὶς· 25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν  
 themselves: who changed the truth of God into  
 τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει  
 falsehood, and revered and served the created thing

παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας.  
 beyond him who created [it], who is blessed to the ages.  
 ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη  
 Amen. For this reason gave up them God to passions

ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν  
 of dishonour, both for females their changed the natural  
 χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως. ὅτε καὶ οἱ ἄρρενες  
 use into that contrary to nature; and in like manner also the males

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ  
 having left the natural use of the female, were inflamed in  
 ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρρενες ἐν ἄρρεσιν τὴν  
 their lust towards one another, males with males

ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει  
 shame working out, and the recompense which was fit  
 τῆς πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. 28 καὶ  
 of their error in themselves receiving. And

καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,  
 according as they did not approve God to have in [their] knowledge,  
 παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ  
 gave up them God to an unapproving mind, to do things not

καθήκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ, ἰπικονείᾳ,  
 fitting; being filled with all unrighteousness, fornication,  
 πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόβου, ἐριδος,  
 wickedness, covetousness, malice; full of envy, murder, strife,

δόλου, κακοθηρίας· ψιθυριστάς, 30 καταλάλους, θεοσυγείας,  
 guile, evil dispositions; whisperers, slanderers, hateful to God,  
 ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφρευετὰς κακῶν,  
 insolent, proud, vaunting, inventors of evil things,

γονεῦσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθέτους, ἀ-  
 to parents disobedient, without understanding, perfidious, without  
 στόργους, ἀσπόνδους, ἀνελεήμονας· 32 οἵτινες τὸ  
 natural affection, implacable, unmerciful; who the

δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα  
 righteous judgment of God having known, that those such things  
 πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν,  
 doing worthy of death are, not only them practise,

ἀλλὰ καὶ συνενδοκοῦσιν τοῖς πράσσουσιν.  
 but also are consenting to those that do [them].

2 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων·  
 Wherefore inexcusable thou art, O man, every one who judgest,  
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις·  
 for in that in which thou judgest the other, thyself thou condemnest:

τὰ γὰρ αὐτὰ πράσσουσιν ὁ κρίνων. 2 οἶδμεν ὅτι τὸ  
 for the same things thou doest who judgest. We know that the  
 κρῖμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα  
 judgment of God is according to truth upon those that such things

πράσσοντας. 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων  
 do. And reckonest thou this, O man, who judgest  
 τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιοῦν αὐτὰ, ὅτι  
 those that such things do, and practisest them [thyself], that

dishonour their own  
 bodies between them-  
 selves: 25 who changed  
 the truth of God into a  
 lie, and worshipped  
 and served the creature  
 more than the  
 Creator, who is blessed  
 for ever. Amen. 26 For  
 this cause God gave  
 them up unto vile af-  
 fections: for even their  
 women did change the  
 natural use into that  
 which is against nature:  
 27 and likewise  
 also the men, leaving  
 the natural use of the  
 woman, burned in  
 their lust one toward  
 another; men with  
 men working that  
 which is unseemly, and  
 receiving in them-  
 selves that recompense  
 of their error which  
 was meet. 28 And even  
 as they did not like to  
 retain God in their  
 knowledge, God gave  
 them over to a repro-  
 bate mind, to do those  
 things which are not  
 convenient; 29 being  
 filled with all unright-  
 eousness, fornication,  
 wickedness, covetous-  
 ness, maliciousness;  
 full of envy, murder,  
 debate, deceit, ma-  
 lignity; whisperers,  
 30 backbiters, haters  
 of God, despiteful,  
 proud, boasters, in-  
 ventors of evil things,  
 disobedient to parents,  
 31 without under-  
 standing, covenant-  
 breakers, without nat-  
 ural affection, im-  
 placable, unmerciful:  
 32 who knowing the  
 judgment of God, that  
 they which commit  
 such things are worthy  
 of death, not only do  
 the same, but have  
 pleasure in them that  
 do them.

II. Therefore thou  
 art inexcusable, O  
 man, whosoever thou  
 art that judgest: for  
 wherein thou judgest  
 another, thou con-  
 demnest thyself: for  
 thou that judgest doest  
 the same things. 2 But  
 we are sure that the  
 judgment of God is ac-  
 cording to truth a-  
 gainst them which  
 commit such things.  
 3 And thinkest thou  
 this, O man, that  
 judgest them which do  
 such things, and doest  
 the same, that thou

ο αὐτοῖς LITRA.

P δὲ L.

ἄρρενες ELTRA W.

ἄρρενες T.

ἄρρεσιν T.

ἰ — πορνεία GLTTRA W.

κακία πονηρία πλεονεξία, L; πονηρία κακία πλε. T.

— ἀ-

σπόνδους LITRA W.

2 γὰρ for T.

shalt escape the judgment of God? 4 or desiest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 for there is no respect of persons with God, 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (for not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and

σὺ ἐκέειξ τὸ κρίμα τοῦ θεοῦ; 4 ἢ τοῦ πλοῦτος τῆς χρη-  
 thou shalt escape the judgment of God? or the riches of the kind-  
 στότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας κατα-  
 ness of him and the forbearance and the long-suffering despist  
 φρονεῖς, ἀγνοῶν ὅτι τὸ χρηστόν τοῦ θεοῦ εἰς μετάνοιαν σε.  
 thou, not knowing that the kindness of God to repentance thee  
 ἄγει; 5 κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον  
 leads? but according to thy hardness and impenitent  
 καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀπο-  
 heart treasurest up to thyself wrath in a day of wrath and re-  
 καλύψεως δικαιοκρισίας τοῦ θεοῦ. 6 ὃς ἀποδώσει ἐκάστω  
 revelation of righteous judgment of God, who will render to each  
 κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου  
 according to his works: to those that with endurance in work  
 ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν  
 good, glory and honour and incorruptibility are seeking— life  
 αἰώνιον. 8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν ὤμειν τῇ  
 eternal. But to those of contention, and who disobey the  
 ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή,<sup>1</sup>  
 truth, but obey unrighteousness— indignation and wrath,  
 9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ  
 tribulation and strait, on every soul of man that  
 κατεργαζομένου· τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος;  
 works out evil, both of Jew first and of Greek;  
 10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ  
 but glory and honour and peace to everyone that works  
 ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· 11 οὐ γὰρ ἐστιν  
 good, both to Jew first, and to Greek: for there is not  
 προσωποληψία<sup>2</sup> παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνόμως ἡμάρτον,  
 respect of persons with God. For as many as without law sinned,  
 ἀνόμως καὶ ἀπολοῦνται<sup>3</sup> καὶ ὅσοι ἐν νόμῳ ἡμάρτον, διὰ  
 without law also shall perish; and as many as in law sinned, by  
 νόμον κριθήσονται, 13 οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι  
 law shall be judged, (for not the hearers of the law [are] just  
 παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.  
 God, but the doers of the law shall be justified.  
 14 Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει τὰ  
 For when nations which not law have by nature the things  
 τοῦ νόμου ποιοῦσιν, οὗτοι νόμον μὴ ἔχοντες, ἐαυτοῖς εἰσιν  
 of the law practise, these, law not having, to themselves are  
 νόμος· 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν  
 a law; who shew the work of the law written  
 ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσιν αὐτῶν τῆς συνει-  
 in their hearts, bearing witness with their conscience,  
 δήσεως, καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων  
 and between one another the reasonings accusing  
 ἢ καὶ ἀπολογουμένων, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός  
 or also defending;) in a day when shall judge God  
 τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ  
 the secrets of men, according to my glad tidings, by  
 Ἰησοῦ χριστοῦ.<sup>4</sup>  
 Jesus Christ.

17 Behold, thou art called a Jew, and retest in the law, and

17 ἢ ἰδεῖς σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ  
 Lo, thou a Jew art named, and retest in the

γ — μὲν LTT. δ — ὀργή καὶ θυμὸς GLTTAW. ε — προσωποληψία LTTA. β — τοῦ τοῦ  
 LTTAW. ζ — τῷ LTT. η — ποιοῦσιν LTTA. θ — συν- τ. ι — ἣ in which LA.  
 κ χριστοῦ Ἰησοῦ τ. λ — εἰ δὲ but if GLTTAW. μ — τῷ τοῦ LTTAW.



νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ  
law, and boastest in God, and knowest the will, and  
δοκιμάζεις τὰ διαφέροντα, κατηχοῦμενος ἐκ τοῦ  
approve the things that are more excellent, being instructed out of the  
νόμου· 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,  
law; and art persuaded [that] thyself a guide art of [the] blind,

φῶς τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον  
a light of those in darkness, an instructor of [the] foolish, a teacher  
νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας  
of infants, having the form of knowledge and of the truth

ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι-  
in the law; thou then that teachest another, thyself not dost  
δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτει; 22 ὁ  
thou teach? thou that proclaimest not to steal, dost thou steal? thou that

λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ  
sayest not to commit adultery, dost thou commit adultery? thou that  
βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; 23 ὃς ἐν  
abhorrest idols, dost thou commit sacrilege? thou who in

νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν  
law boastest, through the transgression of the law God  
ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-

ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-  
dishonourest thou? For the name of God through you is blas-

φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. 25 Περι-  
phemed among the nations, according as it has been written. Circum-

τομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ  
cision indeed for profits if [the] law thou doest; but if

παραβάτης νόμου ᾖ, ἡ περιτομῇ σου ἀκροβυστία γέγονεν.  
a transgressor of law thou art, thy circumcision uncircumcision has become.

26 ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσ-  
If therefore the uncircumcision the requirements of the law keep,

σῃ, οὐχ<sup>1</sup> ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;  
not his<sup>2</sup> uncircumcision for<sup>3</sup> circumcision shall be reckoned?

27 καὶ κρίνει ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα,  
and shall judge the by nature uncircumcision, the law fulfilling,

οἱ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμον;  
thou who with letter and circumcision [art] a transgressor of law?

28 οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖός ἐστιν, οὐδὲ  
For not he that [is one] outwardly a Jew, is, neither

ἡ ἐν τῷ φανερωῖ ἐν σαρκὶ περιτομή· 29 ἄλλ' ὁ  
that outwardly in flesh [is] circumcision; but he that [is]

ἐν τῷ κρυπτῷ Ἰουδαῖός, καὶ περιτομὴ καρδίας ἐν πνεύ-  
hiddenly a Jew [is one]; and circumcision [is] of heart, in spi-

ματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων,  
rit, not in letter; of whom the praise [is] not of men,

ἢ ἀλλ' ἐκ τοῦ θεοῦ.  
but of God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια  
What then [is] the superiority of the Jew? or what the profit

τῆς περιτομῆς; 2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν  
of the circumcision? Much in every way; first

ἡ γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γὰρ, εἰ  
for that they were entrusted with the oracles of God. For what, if

ἡπίστησάν τινες; μὴ ἡ ἀπίστία αὐτῶν τὴν πίστιν τοῦ θεοῦ  
not believed some? their unbelief the faith of God

makest thy boast of God, and knowest his will, and approv-  
est the things that are more excellent, being instructed out of the  
law; and art confident that thou thyself art a guide of the  
blind, a light of them which are in darkness, 20 an instructor of the  
foolish, a teacher of babes, which hast the form of knowledge  
and of the truth in the law. 21 Thou therefore which teachest  
another, teachest thou not thyself? thou that preachest a man should  
not steal, dost thou steal? 22 thou that sayest a man should  
not commit adultery, dost thou commit adultery? thou that  
abhorrest idols, dost thou commit sacrilege? 23 thou that makest  
thy boast of the law, through breaking the law dishonourest thou  
God? 24 For the name of God is blasphemed among the Gentiles  
through you, as it is written, 25 For circumcision verily profiteth,  
if thou keep the law; but if thou be a breaker of the law, thy  
circumcision is made uncircumcision. 26 Therefore if the uncircum-  
cision keep the righteousness of the law, shall not his uncircum-  
cision be counted for circumcision? 27 And shall not un-

circumcision which is by nature, if it fulfil the law, judge thee,  
who by the letter and circumcision dost transgress the law? 28 For he is not a Jew,  
which is one outwardly; neither is that circumcision, which is  
outward in the flesh: 29 but he is a Jew, which is one inwardly;  
and circumcision is that of the heart, and not in the letter; whose  
praise is not of men, but of God.

III. What advantage then hath the Jew? or what profit is there of circumci-

sion? 2 Much every way: chiefly, because that unto them were committed the oracles

of God. For what, if they believed not? their unbelief shall not make void the faith of God: for we are

the Jews, who are under the law, as we are under the promise: that we might have the promise

fulfilled in us, we have believed. But that which was the end of the law, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

fulfilled in us, that we might have the promise fulfilled in us, that we might have the promise

<sup>1</sup> οὐχ LTr.<sup>2</sup> ἀλλὰ LTr.<sup>3</sup> ἀλλὰ Tr.<sup>4</sup> — γὰρ LTr. [A].

of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar: as it is written, That thou might'st be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 as it is written, There is none righteous, no, not one: 11 there is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 whose mouth is full of cursing and bitterness: 15 their feet are swift to shed blood: 16 destruction and misery are in their ways: 17 and the way of peace have they not known: 18 there is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

καταργήσει; 4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, \*shall 'make of 'no 'effect? may it not be! but let 'be 'God true, πᾶς δὲ ἄνθρωπος ψεύστης, \*καθὼς ἔγγραπται, "Ὅπως and every man false, according as it has been written, That ἀνδικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικῆσθης ἐν τῷ thou shouldst be justified in thy words, and overcome in τῷ κρίνεσθαί σε. 5 Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστην, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρει τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μὴ γένοιτο· ἐπεὶ πῶς wrath? According to man I speak. May it not be! since how κρίνει ὁ θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ shall 'judge 'God the world? 'If for the truth of God ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι in my lie abounded to his glory, why yet κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασφασίζω ἑαυτὸν ὡς ἁμαρτωλὸς, ὡς κρίνομαι; 9 καὶ μὴ καθὼς λέγειν, "Ὅτι injuriously charged and according as 'affirm 'some [that] we say, ποιῶμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα Let us practise evil things that 'may 'come 'good 'things? whose judgment ἐνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προηρτισάμεθα γὰρ What then? are we better? not at all: for we before charged Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, both Jews and Greeks all 'sin ['with] 'being: 10 καθὼς ἔγγραπται, "Ὅτι οὐκ ἔστιν δίκαιος οὐδὲ according as it has been written, There is not a righteous one, not even εἰς 11 οὐκ ἔστιν ὁ συνιὼν, οὐκ ἔστιν ὁ ἐκζητῶν one; there is not [one] that understands, there is not [one] that seeks after τὸν θεόν. 12 πάντες ἐξέκλιναν, ἅμα ἠχρειώθη God. All did go out of the way, together they became unprofitable: οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ὥς able; there is not [one] practising kindness, there is not so much as ἐνός. 13 τάφος ἀνεωγμένος ὁ λάρυγγς αὐτῶν, ταῖς γλώσσαις one; 'sepulchre 'an 'opened [is] their throat, with 'tongues αὐτῶν ἐδολιοῦσαν ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν 'their they used deceit: poison of asps [is] under their lips: 14 ὣν τὸ στόμα ἁρᾶς καὶ πικρίας γέμει· 15 ὄξεῖς οἱ of whom the mouth of cursing and of bitterness is full; swift πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα καὶ ταλαιπωρία their feet to shed blood; ruin and misery [are] ἐν ταῖς ὁδοῖς αὐτῶν 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. in their ways; and a way of peace they did not know: 18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. there is no fear of God before their eyes. 19 Οἵδμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ Now we know that whatsoever the law says, to those in the law λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται it speaks, that every mouth may be stopped, and under judgment be πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐξ ἔργων νόμου οὐ δικαιο- all the world to God. Wherefore by works of law 'not 'shall be

\* καθάπερ ΤΤ.

† ἠχρεώθησαν ΤΤ.

P νικῆσεις shalt overcome T.

V + ὁ (read that practises) T.

q δὲ but T.

r — ὁ I [Tr].

\* [δ] L.

w + [αὐτῶν] (read their mouth) L.

θῆσεται <sup>any</sup> πᾶσα σὰρξ <sup>all</sup> ἐνώπιον αὐτοῦ· διὰ γὰρ νόμον <sup>[is]</sup> ἐπί-  
justified <sup>(lit. all)</sup> flesh before him; for through law [is] know-  
γνώσεις ἁμαρτίας.  
ledge of sin.

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται,  
But now apart from law righteousness of God has been manifested,  
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· 22 δι-  
being borne witness to by the law and the prophets: "right-  
καί οὖν θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ, εἰς πάντας  
eousness even of God through faith of Jesus Christ, towards all  
καὶ ἐπὶ πάντας<sup>1</sup> τοὺς πιστεύοντας· οὐ γὰρ ἔστιν διαστολή·  
and upon all those that believe: for there is no difference:  
23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,  
for all sinned and come short of the glory of God;  
24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυ-  
being justified gratuitously by his grace, through the re-  
τρώσεως τῆς ἐν χριστῷ Ἰησοῦ, 25 ὃν προέθετο ὁ θεὸς  
demption which [is] in Christ Jesus; whom set forth God  
ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐν-  
a mercy seat through faith in his blood, for a shew-  
δειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν  
ing forth of his righteousness, in respect of the passing by the

προγεγονότων ἁμαρτημάτων 26 ἐν τῇ ἀνοχῇ τοῦ  
that had before taken place sins in the forbearance  
θεοῦ, πρὸς<sup>2</sup> ἐνδείκναι τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν  
of God; for [the] shewing forth of his righteousness in the present  
καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ  
time, for his being just and justifying him that [is] of [the]  
πίστεως Ἰησοῦ. 27 Ποῦ οὖν ἡ καύχησις; ἔξεκλείσθη.  
faith of Jesus. Where then [is] the boasting? It was excluded.

διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου  
Through what law? of works? No, but through a law  
πίστεως. 28 λογιζόμεθα<sup>3</sup> οὖν<sup>4</sup> ὅτι πίστεϊ δικαιοῦσθαί<sup>5</sup> ἄνθρω-  
of faith. We reckon therefore by faith to be justified a man  
πον, χωρὶς ἔργων νόμον. 29 ἡ Ἰουδαίων ὁ θεὸς μόνον;  
apart from works of law. Of Jews [is] he the God only?

οὐχί·<sup>6</sup> καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· 30 εἰπέπερ<sup>7</sup> εἰς  
and not also of Gentiles? Yea, also of Gentiles: since indeed one  
ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ  
God [it is] who will justify [the] circumcision by faith, and  
ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὖν καταργου-  
uncircumcision through faith. Law then do we make of no  
μεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἐπιστῶμεν.<sup>8</sup>  
effect through faith? May it not be! but Law we establish.

4 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι<sup>9</sup>  
What then shall we say Abraham our father has found  
κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει  
according to flesh? For if Abraham by works was justified, he has  
καύχημα, ἀλλ' οὐ πρὸς τὸν θεόν. 3 τί γὰρ ἡ γραφή  
ground of boasting, but not towards God. For what the scripture  
λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ  
says? And believed Abraham God, and it was reckoned to him

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 for all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 seeing it is one God, which shall justify the circumcised by faith, and uncircumcised through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

IV. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the

<sup>1</sup> — καὶ ἐπὶ πάντας LITTA. <sup>2</sup> — τῆς LITTA. <sup>3</sup> + τὴν the LITTA. <sup>4</sup> γὰρ<sup>1</sup> for GLTTAW.  
<sup>5</sup> δικαιόσθαι πίστεϊ GLTTA. <sup>6</sup> — δὲ and GLTTA. <sup>7</sup> εἰ περ LITTA. <sup>8</sup> ἰστανόμεν  
LITTA. <sup>9</sup> εὐρηκέναι ([εὐρηκέναι] A) Ἀβραὰμ τὸν προπάτορα (Iorefather) ἡμῶν LITTA.  
B — τὸν LITTAW.



reward not reckoned of grave, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the

εἰς δικαιοσύνην. 4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογιζεται for righteousness. Now to him that works the reward is not reckoned κατὰ χάριν, ἀλλὰ κατὰ τὸν ὀφείλημα· 5 τῷ δὲ according to grace, but according to debt: but to him that μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἁ- does not work, but believes on him that justifies the un- σεβῆ, ὡς λογιζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ godly, as is reckoned his faith for righteousness. Even as καὶ Ἰσαακ<sup>δ</sup> λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς also David declares the blessedness of the man to whom God λογιζεται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριοι ὧν reckons righteousness apart from works: Blessed [they] of whom ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. are forgiven the lawlessnesses, and of whom are covered, the sins:

8 μακάριος ἀνὴρ ὁ μὴ λογιζεται κύριος ἁμαρτίαν. blessed [the] man to whom in no wise will reckon [the] Lord sin. 9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ [Is] this blessedness then on the circumcision, or also ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἡ λογισθῇ τῷ Ἀβραάμ the uncircumcision? For we say that was reckoned to Abraham ἡ πίστις εἰς δικαιοσύνην. 10 πῶς οὖν ἐλογίσθη; ἐν περι- faith for righteousness. How then was it reckoned? in circum- τομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- being, or in uncircumcision? Not in circumcision, but in uncir- βυστίᾳ· 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίς α cumeision. And [the] sign he received of circumcision, [as] seal τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, of the righteousness of the faith which [he had] in the uncircumcision, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ὁδὶ for him to be father of all those that believe in ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιο- uncircumcision, for to be reckoned also to them the righteous- σύνην· 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς nes; and father of circumcision to those not of circumcision μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν only, but also to those that walk in the steps of the during τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. uncircumcision faith of our father Abraham.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ For not by law the promise [was] to Abraham or σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, to his seed, that his heir he should be of the world, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου but by righteousness of faith. For if those of law be κληρονόμοι, κεκένωται ἡ πίστις, καὶ καθήρηται ἡ ἐ- heirs, has been made void faith, and made of no effect the pro- παγγελία· 15 οὐ γὰρ νόμος ὁρῆν κατεργάζεται· οὐ γὰρ οὐκ mise. For the law wrath works out; where for not ἔστιν νόμος, οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, is law, neither [is] transgression. Wherefore of faith ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν [it is], that according to grace [it might be], for to be sure the ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, promise to all the seed, not to that of the law only,

<sup>i</sup> — τὸ GLTTRAW.

<sup>k</sup> ἀσεβῆν T.

<sup>l</sup> Δαυεὶδ LTTA; Δαυὶδ GW.

<sup>m</sup> οὗ whose (sin) TTR.

<sup>n</sup> — ὅτι [L] TTR.

<sup>o</sup> διὰ L.

<sup>p</sup> — καὶ TTR[A].

<sup>q</sup> — τὴν T.

<sup>r</sup> — τῇ GLTTRAW.

<sup>s</sup> — τοῦ (read [the]) GLTTRAW.

<sup>t</sup> δὲ but LTTRAW.

ἀλλὰ καὶ τῷ ἔκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ  
 but also to that of [the] faith of Abraham, who is father  
 πάντων ἡμῶν, 17 καθὼς γέγραπται. Ὅτι πατέρα πολ-  
 of us all, (according as it has been written, A father of  
 λῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ,  
 many nations I have made thee,) before whom he believed God,  
 τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ  
 who quickens the dead, and calls the things not  
 ὄντα ὡς ὄντα. 18 Ὁς παρ' ἐλπίδα ἔπ' ἐλπίδι ἐπίστευσεν,  
 being as being; who against hope in hope believed,  
 εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ  
 for to become him father of many nations, according to that which  
 εἰρημένον. Οὕτως ἐσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας  
 had been said, So shall be thy seed: and not being weak  
 τῇ πίστει, ὡς οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα ὅτι ἡδὴ νεκρῶ-  
 in the faith, not he considered his own body already become  
 μένον, ἑκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν  
 dead, a hundred years old about being, and the deadening  
 τῆς μήτρας Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ  
 of the womb of Sarah, and at the promise of God not  
 διεκρίθη τῇ ἀπιστίᾳ, γὰρ ἡ ἐνεδυναμώθη τῇ πίστει,  
 doubted through unbelief; but was strengthened in faith,  
 δοῦς δόξαν τῷ θεῷ, 21 καὶ πληροφορηθεὶς ὅτι ὃ ἐπ' ἡ-  
 giving glory to God, and being fully assured that what he has  
 γελταί, δυνατός ἐστιν καὶ ποιῆσαι. 22 διὸ καὶ ἐλογίσθη  
 promised, able he is also to do; wherefore also it was reckoned  
 αὐτῷ εἰς δικαιοσύνην. 23 Οὐκ ἐγράφη δὲ δι' αὐτὸν  
 to him for righteousness. It was not written but on account of him  
 μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλλὰ καὶ δι' ἡμᾶς,  
 only, that it was reckoned to him, but also on account of us,  
 οἷς μέλλει λογιέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν  
 to whom it is about to be reckoned, to those that believe on him who  
 ἐγείραντα Ἰησοῦν τὸν κυρίον ἡμῶν ἐκ νεκρῶν, 25 ὃς  
 raised Jesus our Lord from among [the] dead, who  
 παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν  
 was delivered for our offences, and was raised for  
 δικαίωσιν ἡμῶν.  
 our justification.

5 Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν  
 Having been justified therefore by faith, peace we have  
 πρὸς τὸν θεόν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 2 δι'  
 toward God through our Lord Jesus Christ, through  
 οὗ καὶ τὴν προσαγωγὴν ἐσχέκαμεν ἡδὴ πίστει εἰς τὴν χάριν  
 whom also, access we have by faith into grace  
 ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης  
 this in which we stand, and we boast in hope of the glory  
 τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς  
 of God. And not only so, but also we boast in  
 θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,  
 tribulations, knowing that the tribulation endures works out;  
 4 ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς  
 and the endurance proof; and the proof hope; and the hope  
 οὐ κατασχύνει ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν  
 does not make ashamed, because the love of God has been poured out in

law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 and being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 who was delivered for our offences, and was raised again for our justification.

V. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 and patience, experience; and experience, hope: 5 and hope maketh not ashamed; because the love of God is shed abroad in

ν ἐφ' L. — οὐ (read εἰς δὲ, verse 20, but at) LTT[A].  
 = [καὶ] LTT[A]. ἔχομεν We should have TTTA.  
 boasting TTA.

— ἡδὴ [L]T[A]. γ ἀλλὰ Tt.  
 ο καυχώμενοι.

our hearts by the Holy Ghost which is given unto us, 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned : 13 (for until the law sin was in the world : but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift : for the judgment was

ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. our hearts by the Spirit Holy which was given to us : 6 Ἐτι-γάρ<sup>1</sup> χριστὸς ὄντων ἡμῶν ἀσθενῶν<sup>2</sup> κατὰ καιρὸν<sup>3</sup> for still Christ being we without strength in due time ὑπὲρ ἀσεβῶν ἀπέθανεν. 7 μόλις-γάρ ὑπὲρ δικαίου<sup>4</sup> for [the] ungodly died. For hardly for a just [man] τις ἀποθνήσκει<sup>5</sup> ὑπὲρ-γὰρ τοῦ ἀγαθοῦ<sup>6</sup> τάχα τις<sup>7</sup> any one will die ; for on behalf of the good [man] perhaps some one καὶ τολμᾷ ἀποθανεῖν<sup>8</sup> 8 συνίστηται<sup>9</sup> δὲ τὴν ἑαυτοῦ ἀγάπην<sup>10</sup> even might dare to die ; but commends his own love εἰς ἡμᾶς ὁ θεός<sup>11</sup>, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν χριστὸς<sup>12</sup> to us God, that still sinners being we Christ ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον, δικαιοθύντες<sup>13</sup> for us died. Much therefore more, having been justified νῦν ἐν τῷ αἵματι αὐτοῦ, σωθήσομεθα δι' αὐτοῦ ἀπὸ τῆς<sup>14</sup> now by his blood, we shall be saved by him from τῆς ὀργῆς. 10 εἰ-γάρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ<sup>15</sup> wrath. For if, enemies being we were reconciled to God through τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλάγντες<sup>16</sup> the death of his Son, much more, having been reconciled σωθήσομεθα ἐν τῷ ζῳῷ αὐτοῦ<sup>17</sup> 11 οὐ μόνον δέ, ἀλλὰ καὶ<sup>18</sup> we shall be saved by his life. And not only [so], but also κανχόμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, boasting in God through our Lord Jesus Christ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. through whom now the reconciliation we received.

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν<sup>19</sup> On this account, as by one man sin into the κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως<sup>20</sup> world entered, and by sin death, and thus εἰς πάντας ἀνθρώπους ἔο θάνατος<sup>21</sup> διήλθεν, ἐφ' ᾧ πάντες<sup>22</sup> to all men death passed, for that all ἥμαρτον. 13 ἄχρι-γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ<sup>23</sup> sinned : (for until law sin was in the world ; ἀμαρτία δὲ οὐκ ἐλλογείται, μὴ ὄντος νόμου<sup>24</sup> 14 ἀλλ'<sup>25</sup> but sin is not put to account, there not being law ; but ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως<sup>26</sup> καὶ ἐπὶ<sup>27</sup> reigned death from Adam until Moses even upon τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως<sup>28</sup> those who had not sinned in the likeness of the transgression Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. 15 Ἄλλ' οὐχ<sup>29</sup> of Adam, who is a figure of the coming [one]. But [shall] not ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα.<sup>30</sup> εἰ-γὰρ τῷ<sup>31</sup> as the offence, so also [be] the free gift? For if by the τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον<sup>32</sup> of the one offence the many died, much more ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῷ τοῦ ἐνὸς<sup>33</sup> the grace of God, and the gift in grace, which [is] of the one ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσειεν. man Jesus Christ, to the many did abound. 16 καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δώρημα<sup>34</sup> And [shall] not as by one having sinned [be] the gift?

<sup>1</sup> εἰ γε if indeed A. <sup>2</sup> + ἔτι still<sup>3</sup> GLTTRAW.

<sup>4</sup> εἰς [ὁ θάνατος] A. <sup>5</sup> ἀλλὰ TTRAW.

<sup>6</sup> — ὁ θεός (read συνίστηται he commends) A. <sup>7</sup> Μωσέως GLTTRAW. <sup>8</sup> The various Editors do not mark this as a question : to read it as pointed in the Greek omit [shall] and substitute [is] for [be].



τὸ μὲν γὰρ κρῖμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα  
 For the <sup>2</sup>indeed <sup>1</sup>judgment [was] of one <sup>2</sup>to condemnation, but the free gift  
 ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ τῷ  
 [is] of many offences to justification. For if by the  
 τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός,  
<sup>2</sup>of <sup>1</sup>the <sup>2</sup>one <sup>1</sup>offence <sup>2</sup>death <sup>2</sup>reigned by the one,  
 πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς  
 much more those the abundance of grace, and of the  
 δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν  
 gift of righteousness receiving, in life shall reign  
 διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ. 18 Ἄρα οὖν ὡς δι' ἐνός παρα-  
 by the one Jesus Christ-) so then as by one of-  
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,  
 fence [it was] towards all men to condemnation,  
 οὕτως καὶ δι' ἐνός δικαιώματος εἰς πάντας ἀνθρώ-  
 ,so also by one accomplished righteousness towards all men  
 πους εἰς δικαίωσιν ζωῆς. 19 ὥστε γὰρ διὰ τῆς παρακοῆς  
 to justification of life. For as by the disobedience  
 τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,  
 of the one man <sup>2</sup>sinners <sup>2</sup>were <sup>2</sup>constituted <sup>1</sup>the <sup>2</sup>many,  
 οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δικαιοὶ κατασταθήσονται  
 so also by the obedience of the one <sup>2</sup>righteous <sup>2</sup>shall <sup>2</sup>be <sup>2</sup>constituted  
 οἱ πολλοί. 20 Νόμος δὲ παρεῖληθεν, ἵνα πλεονάσῃ τὸ  
<sup>1</sup>the <sup>2</sup>many. But law came in by the bye, that might abound the  
 παράπτωμα. οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσειεν  
 offence; but where abounded sin, overabounded  
 ἡ χάρις. 21 ἵνα ὥστε ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,  
 grace, that as <sup>2</sup>reigned <sup>1</sup>sin <sup>2</sup>in death,  
 οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν  
 so also grace might reign through righteousness to life  
 αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.  
 eternal, through Jesus Christ our Lord.  
 6 Τί οὖν ἐροῦμεν; <sup>2</sup>ἐπιμενοῦμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις  
 What then shall we say? Shall we continue in sin that grace  
 πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,  
 may abound? May it not be! We who died to sin,  
 πῶς ἔτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι  
 how still shall we live in it? Or are ye ignorant that <sup>2</sup>as <sup>2</sup>many <sup>2</sup>as  
 ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ  
<sup>2</sup>we were baptized unto Christ Jesus, unto his death  
 ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπ-  
 we were baptized? We were buried therefore with him by bap-  
 τίσματος εἰς τὸν θάνατον ἵνα ὥστε ἡ γένηται χριστός  
 tism unto death, that as <sup>2</sup>was <sup>2</sup>raised <sup>2</sup>up <sup>2</sup>Christ  
 ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ  
 from among [the] dead by the glory of the Father, so also  
 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι  
 we in newness of life should walk. For if conjoined  
 γεγονάμεν τῷ ὁμοιωμάτι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ  
 we have become in the likeness of his death, so also  
 τῆς ἀναστάσεως ἐσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιοὺς  
 of [his] resurrection we shall be; this knowing, that <sup>2</sup>old  
 ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα  
<sup>1</sup>our man was crucified with [him], that might be annulled the body

by one to condemna-  
 tion, but the free gift  
 is of many offences  
 unto justification.  
 17 For if by one man's  
 offence death reigned  
 by one; much more  
 they which receive a-  
 bundance of grace and  
 of the gift of right-  
 eousness shall reign in  
 life by one, Jesus  
 Christ.) 18 Therefore  
 as by the offence of  
 one judgment came up-  
 on all men to con-  
 demnation; even so  
 by the righteousness  
 of one the free gift  
 came upon all men un-  
 to justification of life.  
 19 For as by one man's  
 disobedience many  
 were made sinners, so  
 by the obedience of one  
 shall many be made  
 righteous. 20 More-  
 over the law entered,  
 that the offence might  
 abound. But where sin  
 abounded, grace did  
 much more abound:  
 21 that as sin hath  
 reigned unto death,  
 even so might grace  
 reign through right-  
 eousness unto eternal  
 life by Jesus Christ  
 our Lord.

VI. What shall we  
 say then? Shall we  
 continue in sin, that  
 grace may abound?  
 2 God forbid. How  
 shall we, that are dead  
 to sin, live any longer  
 therein? 3 Know ye  
 not, that so many of  
 us as were baptized  
 into Jesus Christ were  
 baptized into his  
 death? 4 Therefore we  
 are buried with him by  
 baptism into death:  
 that like as Christ was  
 raised up from the  
 dead by the glory of  
 the Father, even so  
 we also should walk  
 in newness of life.  
 5 For if we have been  
 planted together in  
 the likeness of his  
 death, we shall be also  
 in the likeness of his  
 resurrection; 6 know-  
 ing this, that our old  
 man is crucified with  
 him, that the body of  
 sin might be destroyed,

that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 knowing that Christ from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For whom ye were

τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.  
of sin, that no longer we be subservient to sin.  
7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ δὲ  
For he that died has been justified from sin. Now if  
ἀπεθάνομεν ἅσιν χριστῷ, πιστεύομεν ὅτι καὶ ὁ σὺ ζήσομεν.  
we died with Christ, we believe that also we shall live with  
αὐτῷ, 9 εἰδότες ὅτι χριστὸς ἐγερθεὶς ἐκ  
him, knowing that Christ having been raised up from among [the]  
νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.  
dead, no more dies: death him no more rules over.  
10 Ὡς γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. 10<sup>ο</sup> δὲ  
For in that he died, to sin he died once for all; but in that  
ζῇ, ζῇ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς ὡς  
he lives, he lives to God. So also ye reckon yourselves  
νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ, ἐν χριστῷ  
dead indeed to be to sin, but alive to God, in Christ  
Ἰησοῦ τῷ κυρίῳ ἡμῶν. 12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία  
Jesus our Lord. Not therefore let reign  
ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς  
in your mortal body, for to obey it in  
ἐπιθυμίαις αὐτοῦ. 13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα  
its desires. Neither be yielding your members instruments  
ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ  
of unrighteousness to sin, but yield yourselves  
θεῷ ὡς ἔκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν  
to God as from among [the] dead alive, and your members  
ὅπλα δικαιοσύνης τῷ θεῷ. 14 ἁμαρτία γὰρ ὑμῶν οὐ  
instruments of righteousness to God. For sin you not  
κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.  
shall rule over, for not are ye under law, but under grace.  
15 Τί οὖν; ἁμαρτήσομεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον,  
What then? shall we sin because we are not under law  
ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ὃ  
but under grace? May it not be! Know ye not that whom  
παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἔστε  
ye yield yourselves bondmen for obedience, bondmen ye are  
ὃ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς  
to him whom ye obey, whether of sin to death, or of obedience  
εἰς δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ, ὅτι ἦτε δοῦλοι τῆς  
to righteousness? But thanks [be] to God, that ye were bondmen  
ἁμαρτίας, ὑπακούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε  
of sin, but ye obeyed from [the] heart to which ye were delivered  
τύπον διδασχῆς. 18 ἑλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας,  
a form of teaching. And having been set free from sin,  
ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ  
ye became bondmen to righteousness. Humanly I speak on account of  
τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥστε γὰρ παρεστήσατε  
the weakness of your flesh. For as ye yielded  
τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν  
your members in bondage to uncleanness and to lawlessness unto  
ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ  
lawlessness, so now yield your members in bondage  
δικαιοσύνῃ εἰς ἁγιασμόν. 20 ὅτε γὰρ δοῦλοι ἦτε τῆς  
to righteousness unto sanctification. For when bondmen ye were

ο συνζ. LITTA.  
κυρίῳ ἡμῶν GLTTAW.  
LITTA.

P O E.

4 + εἶναι to be T[IT].

1 — αὐτῇ ἐν GLTTAW.

2 ἀλλὰ LITTAW.

3 ἁμαρτήσομεν should we sin LITTAW.

7 — εἶναι GLTTAW.

8 — τῷ

9 — ταῖς ἐπιθυμίαις αὐτοῦ G.

10 — ὡσεὶ

ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 τίνα οὖν  
of sin, free ye were as to righteousness, What therefore  
καρπὸν εἶχετε τότε, ἡ δὲ οὐκ ἔστιν ἵνα πασιπύνησθε;  
fruit had ye then, in the [things] of which now ye are ashamed?  
τὸ γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ ἐλευθερω-  
for the end of those things [is] death. But now having been  
θέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε  
set free from sin, and having become bondmen to God, ye have  
τὸν καρπὸν τῶν ἁγιασμῶν, τὸ δὲ τέλος ζωὴν αἰώνιον.  
your fruit unto sanctification, and the end life eternal.  
23 τὰ γὰρ ὀφώνια τῆς ἀμαρτίας θάνατος· τὸ δὲ χάρισμα  
For the wages of sin [is] death; but the gift  
τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
of God life eternal in Christ Jesus our Lord.

7 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι  
Are ye ignorant, brethren, for to those knowing law I speak, that  
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;  
the law rules over the man for as long as time he may live?  
2 Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ.  
For the married woman to the living husband is bound by law;  
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ κατήρηται ἀπὸ τοῦ νόμου· τοῦ  
but if should die the husband, she is cleared from the law of the  
ἀνδρός. 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χορηγίται,  
husband: so then, living the husband, an adulteress she shall be called,  
ἐὰν γεννηταὶ ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθερά  
if she be to man another; but if should die the husband, free  
ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενο-  
she is from the law, so as for her not to be an adulteress, having  
μένην ἀνδρὶ ἑτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἑθανάτω  
become to man another. So that, my brethren, also ye were made  
θητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι  
dead to the law by the body of the Christ, for to be  
ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἱερόθεντι, ἵνα καρπο-  
you to another, who from among [the] dead was raised, that we should  
φορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθή-  
bring forth fruit to God. For when we were in the flesh, the pas-  
ματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνεργεῖτο ἐν  
sions of sins, which [were] through the law, wrought in  
τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· ὅντιν δὲ  
our members to the bringing forth fruit to death; but now  
κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατε-  
we were cleared from the law, having died [in that] in which we were  
χόμεθα, ὥστε, δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ  
held, so that should serve we in newness of spirit, and  
οὐ παλαιότητι γράμματος.  
not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο.  
What then shall we say? [Is] the law sin? May it not be!  
ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνω ἡμῶν διὰ νόμον τὴν τε γὰρ  
But sin I knew not unless by law; for also  
ἐπιθυμίαν οὐκ ᾔδειν ἐμὴν ὁ νόμος ἔλεγεν, Οὐκ  
lust I had not been conscious of unless the law said, Not  
ἐπιθυμήσεις· 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς  
thou shalt lust; but an occasion having taken sin by the

the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now having been made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

VII. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she were married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead where-in we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin,

\* ; the question ends at then LTA.

\* + μὲν indeed LA.

b — τοῦ νόμου B.

c ἀποθανόντος (read as A. V.) E.

d [ἡμᾶς] LTr.



taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 but I see another law in my

ἐντολῆς ἡ κατεργάσατο" ἐν ἐμοὶ πᾶσαν ἐπιθυρίαν. χωρὶς γὰρ commandment, worked out in me every lust; for apart from νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου law sin [was] dead. But I was alive apart from law ποτὲ ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ once; but having come the commandment, sin revived, but I ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολή ἡ died. And was found to me [that] the commandment which [was] εἰς ζωὴν, αὐτὴ" εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν to life, this [to be] to death: for sin an occasion λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ δι' αὐτῆς 'having taken by the commandment, deceived me, and by it ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή slew [me]. So that the law indeed [is] holy, and the commandment ἅγια καὶ δίκαια καὶ ἀγαθή. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ holy and just and good. That which then [is] good, to me ἐγένετο θάνατος; μὴ γένοιτο. ἅλλα" ἡ ἁμαρτία, ἵνα has it become death? May it not be! But sin, that φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη it might appear sin, by that which [is] good to me working out θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία death; that might become excessively sinful. in διὰ τῆς ἐντολῆς. 14 Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς by the commandment. For we know that the law spiritual ἐστίν· ἐγὼ δὲ σαρκικός" εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. is; but I fleshly I am, having been sold under sin. 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο For what I work out, I do not own: for not what I will, this πρᾶσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. 16 εἰ δὲ ὃ οὐ θέλω, I do; but what I hate, this I practise. But if what I do not will, τοῦτο ποιῶ, ἡ σύμφημι" τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ this I practise, I consent to the law that [it is] right. Now then οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα" ἐν ἐμοὶ no longer I am working out it; but the dwelling in me ἁμαρτία. 18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τοῦτέστιν" ἐν sin. For I know that there dwells not in me, that is in τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ my flesh, good: for to will is present with me, but κατεργάζεσθαι τὸ καλὸν οὐχ ἐνρίσκω." 19 οὐ γὰρ ὃ θέλω to work out the right I find not. For not what I will ποιῶ ἀγαθόν· ἅλλ' ὃ οὐ θέλω κακόν, τοῦτο πρᾶσ- do I practise good; but what I do not will evil, this I do. σω. 20 εἰ δὲ ὃ οὐ θέλω ἡ γίγω, τοῦτο ποιῶ, οὐκέτι But if what I do not will I, this I practise, [it is] no longer ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. I [who] work out it, but the dwelling in me sin. 21 Εὐρίσκω ἅρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, I find then the law who will to me to practise the right, ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 συνήδομαι γὰρ τῷ νόμῳ that me evil is present with. For I delight in the law τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· 23 βλέπω δὲ ἕτερον of God according to the inward man: but I see another

\* κατεργάσατο TTrA. f αὐτὴ GW. ε ἐγένετο did it become LITrAW. h ἅλλ' LA.  
 † σαρκίος fleshly CLITrAW. † σύν- T. † ἅλλα LITrA. m ἐνοικοῦσα T. n τοῦτ' ἔστιν GT. o οὐ [is] not LITrA. p ἅλλ' TTrA. q - ἐγὼ (read οὐ θέλω I do not will) LITrA.W.

νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ  
law in my members warring against the law  
νοός μου, καὶ αἰχμαλωτίζοντά με· τῷ νόμῳ τῆς ἁμαρτίας  
of my mind, and leading captive me to the law of sin

τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἄνθρωπος·  
which is in my members. O wretched I man!

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου· τοῦτον;  
who me shall deliver out of the body of this death?

25 εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν·  
I thank God through Jesus Christ our Lord.

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ·  
So then myself I with the indeed mind serve law God's;

τῷ δὲ σαρκὶ νόμῳ ἁμαρτίας.  
but with the flesh law sin's.

8 Οὐδὲν ἄρα νῦν κατακρίμα τοῖς ἐν χριστῷ Ἰησοῦ, μή  
[There is] then now no condemnation to those in Christ Jesus, not

κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 ὁ γὰρ  
according to flesh who walk, but according to Spirit. For the

νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἠλευθέρωσέν  
law of the Spirit of life in Christ Jesus set free

με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3 Τὸ γὰρ  
me from the law of sin and of death. For

ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,  
powerless [being] the law, in that it was weak through the flesh,

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας  
God, his own Son having sent, in likeness of flesh of sin,

καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, 4 ἵνα  
and for sin, condemned sin in the flesh, that

τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ  
the requirement of the law should be fulfilled in us, who not according to

σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ  
flesh walk, but according to Spirit. For they that

κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ  
according to flesh are, the things of the flesh mind; and they

κατὰ πνεῦμα, τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα  
according to Spirit, the things of the Spirit. For the mind

τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ  
of the flesh [is] death; but the mind of the Spirit, life

καὶ εἰρήνη· 7 Διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρα εἰς  
and peace. Because the mind of the flesh [is] enmity towards

θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύνα-  
God: for to the law of God it is not subject; for neither can

ται· 8 οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ἀρέσκει οὐ δύνανται.  
it [be]; and they that in flesh are, God please cannot.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ  
But ye not are in flesh, but in Spirit, if indeed [the]

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ  
Spirit of God dwells in you; but if anyone [the] Spirit of Christ

οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ  
has not, he is not of him: — but if Christ [be] in you, the

μὲν σῶμα νεκρὸν ἔδει ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ  
indeed body [is] dead on account of sin, but the Spirit life

διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος  
on account of righteousness. But if the Spirit of him who raised up

members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

VIII. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from

\* + ἐν in (the) TT[A].  
end of verse GLTTAW.

\* χάρις thanks (to God) LTTra.

\* σε thee T.

\* ἀλλὰ TTrA.

\* — μὲν T.

\* διὰ LTTra.

\* + τὸν TT[A].

the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a

Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἰγείρας τὸν<sup>α</sup> Jesus from among [the] dead dwells in you, he who raised up the<sup>α</sup> <sup>α</sup>χριστὸν ἐκ νεκρῶν<sup>β</sup> ζωοποιήσκει καὶ τὰ θνητὰ σώματα<sup>γ</sup> Christ from among [the] dead will quicken also<sup>γ</sup> mortal<sup>β</sup> bodies<sup>γ</sup> ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα<sup>δ</sup> ἐν ὑμῖν. 12 Ἄρα<sup>ε</sup> your on account of<sup>ε</sup> that<sup>ε</sup> dwells<sup>ε</sup> his<sup>ε</sup> Spirit<sup>ε</sup> in you. So<sup>ε</sup> οὖν, ἀδελφοί, ὀφείλεται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα<sup>ε</sup> then, brethren, debtors we are, not to the flesh, according to<sup>ε</sup> the flesh<sup>ε</sup> ζῆν. 13 εἰ-γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν<sup>ε</sup> to live; for if according to flesh ye live, ye are about to die; εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. but if by [the] Spirit the deeds of the body ye put to death, ye will live: 14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ. for as many as by [the] Spirit of God are led, these are sons of God, 15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας<sup>δ</sup> πάλιν εἰς φόβον, ἐλλ'<sup>δ</sup> For not ye received a spirit of bondage again unto fear, but ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρίζομεν, Ἀββᾶ, ὁ πατήρ. ye received a Spirit of adoption, whereby we cry, Abba, Father. 16 Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ<sup>ε</sup> τῷ πνεύματι ἡμῶν, ὅτι<sup>ε</sup> Itself the Spirit bears witness with our spirit, that ἐσμέν τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι we are children of God. And if children, also heirs: heirs 18 μὲν θεοῦ, συγκληρονόμοι<sup>δ</sup> δὲ χριστοῦ<sup>ε</sup> εἴπερ<sup>ε</sup> συμπίσχομεν, indeed of God, and joint-heirs of Christ; if indeed we suffer together, <sup>ε</sup>ἵνα καὶ συνδοξασθῶμεν. that also we may be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν<sup>α</sup> For I reckon that not worthy [are] the sufferings of the present<sup>α</sup> καιροῦ<sup>α</sup> πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι<sup>β</sup> time [to be compared] with the<sup>β</sup> about<sup>β</sup> glory<sup>β</sup> to be revealed<sup>β</sup> εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκατά-<sup>γ</sup> us. For the earnest expectation of the creation<sup>γ</sup> the<sup>γ</sup> τῆς-<sup>γ</sup> λυτὴν τῶν υἱῶν τοῦ θεοῦ ἀπεδέχεται. 20 τῇ γὰρ ματαιότητι<sup>δ</sup> lation<sup>δ</sup> of<sup>δ</sup> the<sup>δ</sup> sons<sup>δ</sup> of<sup>δ</sup> God<sup>δ</sup> awaits; for to vanity<sup>δ</sup> ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑπο-<sup>ε</sup> the creation was subjected, not willingly, but by reason of him who sub-<sup>ε</sup> τάξαντα, ἡ<sup>ε</sup> π<sup>ε</sup> ἐλπίδι 21 ὅτι<sup>ε</sup> καὶ αὐτὴ ἡ κτίσις ἐλευθερω-<sup>ε</sup> [it], in hope that also<sup>ε</sup> itself<sup>ε</sup> the<sup>ε</sup> creation<sup>ε</sup> shall be<sup>ε</sup> θήσεται ἀπὸ τῆς δουλείας<sup>δ</sup> τῆς φθορᾶς εἰς τὴν ἐλευθερίαν<sup>δ</sup> freed from the bondage of corruption into the freedom<sup>δ</sup> τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ<sup>ε</sup> of the glory of the children of God. For we know that all the<sup>ε</sup> κτίσις συστενάζει<sup>ε</sup> καὶ συνωδίνει ἄχρι τοῦ νῦν. 23 οὐ<sup>ε</sup> creation groans together and travails together until now. 23 Not<sup>ε</sup> μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος<sup>δ</sup> only<sup>δ</sup> and [so], but even ourselves the first-fruit of the Spirit<sup>δ</sup> ἔχοντες, καὶ ἡμεῖς<sup>ε</sup> αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν<sup>δ</sup> having, also we ourselves in<sup>δ</sup> ourselves<sup>δ</sup> groan, adoption<sup>δ</sup> ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ<sup>ε</sup> awaiting—the redemption of our body. γὰρ ἐλπίδι ἐσώθημεν<sup>ε</sup> ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς<sup>ε</sup> For in hope we were saved; but hope seen is not hope;

<sup>α</sup> — τὸν LTTA.

<sup>α</sup> χριστὸν [Ἰησοῦν] (Jesus) ἐκ νεκρῶν I; ἐκ νεκρῶν χριστὸν Ἰησοῦν T.  
<sup>β</sup> τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (read as A.V.) ET.  
<sup>γ</sup> υἱοὶ εἰσιν θεοῦ LTTAW.  
<sup>δ</sup> δου-  
<sup>ε</sup> λίας T.  
<sup>ε</sup> ἀλλὰ LTTA.  
<sup>ε</sup> συν- T.  
<sup>ε</sup> συν- TA.  
<sup>ε</sup> ἐφ' T.  
<sup>ε</sup> διότι T.  
<sup>ε</sup> δουλίας T.

<sup>κ</sup> ἡμεῖς καὶ TA; [ἡμεῖς] καὶ LTr.



ὁ γὰρ βλέπει τις τί <sup>καὶ</sup> ἐλπίζει; 25 εἰ δὲ ὁ οὐ  
for what <sup>scs</sup> anyone who also does he hope for? But if what <sup>not</sup>  
βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύτως  
<sup>we</sup> <sup>scs</sup> we hope for, in endurance we await. <sup>In</sup> <sup>like</sup> <sup>manner</sup>

δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν  
<sup>and</sup> <sup>also</sup> <sup>the</sup> <sup>Spirit</sup> <sup>jointly</sup> <sup>helps</sup> <sup>our</sup> <sup>weaknesses</sup>;

τὸ γὰρ τί προσευζόμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ὅλλ  
for that which we should pray for according as it behoves, we know not, but

αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς  
<sup>itself</sup> <sup>the</sup> <sup>Spirit</sup> <sup>makes</sup> <sup>intercession</sup> <sup>for</sup> <sup>us</sup> <sup>with</sup> <sup>groanings</sup>

ἀλαλήτοις. 27 ὁ δὲ ἑρουνῶν τὰς καρδίας οἶδεν τί τὸ  
inexpressible. But he who searches the hearts knows what [is] the

φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ  
mind of the Spirit, because according to God he intercedes for

ἀγίων. 28 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα  
saints. But we know that to those who love God all things

συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς  
work together for good, to those who according to purpose <sup>called</sup>

οὖσιν. 29 ὅτι οὓς πρόεγνω, καὶ προώρισεν συμμόρ-  
<sup>are</sup>. Because whom he foreknew, also he predestinated [to be] conformed

φους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρω-  
to the image of his Son, for <sup>to</sup> <sup>be</sup> <sup>him</sup> [the] first-

τότοκον ἐν πολλοῖς ἀδελφοῖς. 30 οὓς δὲ προώρισεν, τούτους  
born among many brethren. But whom he predestinated, these

καὶ ἐκάλεσεν καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν. οὓς  
also he called; and whom he called, these also he justified; <sup>whom</sup>

δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.  
<sup>but</sup> <sup>he</sup> <sup>justified</sup>, <sup>these</sup> <sup>also</sup> <sup>he</sup> <sup>glorified</sup>.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,  
What then shall we say to these things? If God [be] for us,

τίς καθ' ἡμῶν; 32 ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφέισατο, ὅλλ  
who against us? Who indeed his own Son spared not, but

ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ  
for us all gave up him, how <sup>not</sup> <sup>also</sup> <sup>with</sup>

τὰ πάντα ἡμῖν χαρίσεται; 33 τίς ἐγκαλέσει κατὰ  
<sup>all</sup> <sup>things</sup> <sup>us</sup> <sup>will</sup> <sup>he</sup> <sup>grant</sup>? Who shall bring an accusation against

ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. 34 τίς ὁ κατα-  
[the] elect of God? [It is] God who justifies: who he that con-

κρίνων; χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἔγερθείς;  
demns? [It is] Christ who died, but rather also is raised up;

ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ  
who also is at [the] right hand of God; who also intercedes for

ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ;  
us; who us shall separate from the love of Christ?

θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ  
tribulation, or strait, or persecution, or famine, or nakedness, or

κίνδυνος, ἢ μάχαιρα; 36 καθὼς γέγραπται, Ὅτι ἐνεκά σου  
danger, or sword? According as it has been written, For thy sake

θανατοῦμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα  
we are put to death <sup>whole</sup> <sup>the</sup> <sup>day</sup>; we were reckoned as sheep

σφαγῆς. 37 Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ  
of slaughter. But in <sup>these</sup> <sup>things</sup> <sup>all</sup> we more than overcome through

man's scath, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

<sup>m</sup> — καὶ LT[A].

<sup>n</sup> τῇ ἀσθενείᾳ (read our weakness) LTT-AW.

<sup>o</sup> ἀλλὰ TT-W.

P — ὑπὲρ ἡμῶν LTT-AW.

<sup>q</sup> ἐρανῶν TTr.

<sup>r</sup> συνεργεῖ ὁ θεὸς God works together L.

<sup>s</sup> ἀλλὰ LTT-A.

<sup>t</sup> — Ἰησοῦς Jesus [L]T.

<sup>v</sup> — καὶ LTT[A].

<sup>w</sup> — καὶ [L]T.

<sup>x</sup> ἐνεκεν

OLT-TT-AW.

accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 that I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that

τοῦ ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ ὅτι οὔτε ἡμῶν who loved us. For I am persuaded that neither θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστώτα, οὔτε μέλλοντα, 39 οὔτε ὕψωμα, οὔτε πρῶτες, οὔτε ἰσχύς, οὔτε ἰσχυροὶ, οὔτε ἰσχυροὶ, οὔτε βάθος, οὔτε τίς κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ, τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. of God, which [is] in Christ Jesus <sup>2</sup>Lord <sup>1</sup>our.

9 Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, <sup>2</sup>συμμαρτυρούσης<sup>1</sup> Truth I say in Christ, I lie not, bearing witness with μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι λύπη me my conscience in [the] <sup>2</sup>Spirit <sup>1</sup>Holy, that <sup>2</sup>grief μοι ἐστὶν μεγάλη, καὶ ἀδιάλειπτος ὁδὸν τῇ καρδίᾳ μου. <sup>3</sup>το <sup>2</sup>me <sup>1</sup>is <sup>2</sup>great, and unceasing sorrow in my heart, 3 ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ for I was wishing <sup>2</sup>myself <sup>1</sup>I a curse to be from the Christ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα. for my brethren, my kinsmen according to flesh; 4 οἵτινες εἰσιν <sup>b</sup>Ἰσραηλῖται, <sup>1</sup>ὧν ἡ υἱοθεσία καὶ ἡ δόξα, who are Israelites, whose [is] the adoption and the glory, καὶ αἱ διαθήκαι<sup>1</sup> καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ and the covenants and the lawgiving, and the service and the ἐπαγγελία, 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ promises; whose [are] the fathers; and of whom [is] the Christ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς according to flesh, who is over all God blessed to the αἰῶνας. ἀμήν. 6 Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ ages. Amen. Not however that has failed the word θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. of God; for not all <sup>2</sup>which <sup>1</sup>[are] <sup>2</sup>of <sup>1</sup>Israel <sup>2</sup>those <sup>1</sup>[are] <sup>2</sup>Israel; 7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' nor because they are seed of Abraham [are] all children: but, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 8 <sup>d</sup>Τουτέστιν, <sup>1</sup>οὐ τὰ In Isaac shall be called to thee a seed. That is, <sup>2</sup>not <sup>1</sup>the τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα <sup>2</sup>children <sup>2</sup>of <sup>1</sup>the <sup>2</sup>flesh <sup>1</sup>these <sup>1</sup>[are] children of God; but the children τῆς ἐπαγγελίας λογιζέται εἰς σπέρμα. 9 ἐπαγγελίας γὰρ of the promise are reckoned for seed. For of promise ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ this word [is], According to this time I will come, and ἔσται τῇ Σάρρᾳ υἱός. 10 Οὐ μόνον δέ, ἀλλὰ καὶ <sup>1</sup>Rebecca shall be to Sarah a son. And not only [that], but also Rebecca ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν <sup>1</sup>becca <sup>2</sup>by <sup>2</sup>one <sup>2</sup>conception <sup>1</sup>having, Isaac our father, 11 <sup>2</sup>μήπω<sup>1</sup> γὰρ γεννηθέντων, μηδὲ πραξάντων <sup>2</sup>not <sup>2</sup>yet <sup>1</sup>[the] <sup>2</sup>children <sup>1</sup>for being born, nor having done τι ἀγαθὸν ἢ κακόν, <sup>1</sup>ἵνα ἡ κατ' ἐκλογὴν <sup>2</sup>τοῦ θεοῦ anything good or evil, (that the <sup>2</sup>according <sup>1</sup>to <sup>2</sup>election <sup>2</sup>of <sup>1</sup>God πρόθεσις<sup>1</sup> μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλόντος, <sup>1</sup>purpose might abide, not of works, but of him who call),

<sup>1</sup> οὔτε δυνάμεις placed after μέλλοντα GLTtrAW. <sup>2</sup> συμμ- T.

LITtrAW. <sup>b</sup> Ἰσραηλῖται T.

πῶ LTr.

<sup>c</sup> ἡ διαθήκη the covenant L.

<sup>d</sup> τοῦτ' ἐστὶν GTTrA.

<sup>a</sup> ἀνάθεμα εἶναι αὐτὸς ἐγὼ

<sup>1</sup> τοῦτ' ἐστὶν GTTrA.

<sup>2</sup> μή

12 <sup>ἡ ἐρρήθη</sup> αὐτῇ, "Οτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι·  
it was said to her, The greater shall serve the lesser :

13 καθὼς γέγραπται. Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ  
according as it has been written, Jacob I loved, and Esau

ἐμίσησα.  
I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ;  
What then shall we say? Unrighteousness with God [is there]?

μὴ γένοιτο! 15 τῷ γὰρ Μωσῇ<sup>1</sup> λέγει, Ἐλεῖσω ὃν ἂν  
May it not be! For to Moses he says, I will shew mercy to whomsoever

ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτειρῶ.  
I shew mercy, and I will feel compassion on whomsoever I feel compassion.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,  
So then [it is] not of him that wills, nor of him that runs,

ἀλλὰ τοῦ <sup>ἡ ἐλεούντος</sup> θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ Φαραῷ,  
but <sup>who 'shews 'mercy' of 'God.</sup> For says the scripture to Pharaoh,

Ἵτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ  
For this same thing I raised out thee, so that I might shew in thee

τὴν δύναμίν μου, καὶ ὅπως διαγελῇ τὸ ὄνομά μου ἐν πάσῃ  
my power, and so that should be declared my name in all

τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει  
the earth. So then to whom he will he shews mercy, and whom he will

σκληρύνει.  
he hardens.

19 Ἐρεῖς ὁὖν μοι, Τί μ' ἐτι μέμψεται; τῷ γὰρ<sup>2</sup> βοῶ·  
Thou wilt say then to me, Why yet does he find fault? for the "pur-

λήματι αὐτοῦ τίς ἀνθέστηκεν; 20 Ὁ μενούγγε, ὦ ἄνθρωπε,"  
pose <sup>of him 'who 'has 'resisted?</sup> Yea, rather, O man,

οὐ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ  
thou 'who 'art that answerest against God? Shall 'say 'the

πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;  
"thing 'formed to him who formed [it], Why me madest thou thus?

21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ  
Or has not authority the potter over the clay, out of the

αὐτοῦφυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύος, ὃ δὲ  
same lump to make one <sup>to 'honour 'vessel, and another</sup>

εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν,  
to dishonour? And if 'willing 'God to shew wrath,

καὶ γνωρίζαι τὸ δυνάτατον αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακρο-  
and to make known his power, bore in much long-

θυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα  
suffering vessels of wrath fitted for destruction; and that

γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη  
he might make known the riches of his glory upon vessels

ἐλέους, ἃ προητοίμασεν εἰς δόξαν; 24 οὓς καὶ ἐκάλεσεν  
of mercy, which he before prepared for glory, <sup>whom 'also 'he 'called</sup>

ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ  
us not only from among [the] Jews, but also from among [the]

ἐθνῶν· 25 ὥς καὶ ἐν τῷ Ὠσηε λέγει, Καλέσω τὸν οὐ  
Gentiles? As also in Hosea he says, I will call that which [is] not

λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.  
my people, My People; and that not beloved, Beloved.

26 Καὶ ἔσται, ἐν τῷ τόπῳ οὗ <sup>ἡ ἐρρήθη</sup> παύτοῖς, Οὐ λαός  
And it shall be, in the place where it was said to them, Not 'people

calleth;) 12 it was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the lump, of the same clay, to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come

<sup>b</sup> ἐρρήθη LITTA.

<sup>x</sup> ἐλεούντος LITTA.

<sup>o</sup> ὦ ἄνθρωπε, μενούγγε (μενοῦν γε LITr) LITTA.

<sup>i</sup> γὰρ Μωσῇ G; Μωσῇ γὰρ LA; Μωσσεῖ γὰρ TTr; Μωσῇ γὰρ W.

<sup>1</sup> μοι οὖν LITTA.W.

<sup>m</sup> + οὖν then L[A]W.

<sup>p</sup> — αὐτοῖς [L]Tr.

<sup>n</sup> — γὰρ for &



to pass, *that* in the place where I was said unto them, *Ye are not my people*; there shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth, we had left us as Sodom, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because *they sought it not by faith*, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

X. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describ-

μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. 27 Ἡ-  
[my [are] ye, there they shall be called sons of God [the] living. 27 E-  
σαίας δὲ κράζει· ὑπὲρ τοῦ Ἰσραὴλ, Ἐάν-ᾧ ὁ ἀριθμὸς  
saia<sup>s</sup> 1<sup>st</sup> cries concerning Israel, If <sup>2<sup>nd</sup></sup> should <sup>3<sup>rd</sup></sup> be <sup>4<sup>th</sup></sup> the <sup>5<sup>th</sup></sup> number  
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμ-  
2<sup>of</sup> of <sup>3<sup>rd</sup></sup> the <sup>4<sup>th</sup></sup> sons <sup>5<sup>th</sup></sup> of <sup>6<sup>th</sup></sup> Israel as the sand of the sea, the remnant  
μα<sup>1<sup>st</sup></sup> shall be saved: 28 λόγον γὰρ συντελῶν καὶ συντέμνων  
shall be saved: 28 for [the] matter [he is] concluding and cutting short  
ἐν δικαιοσύνῃ· ὅτι λόγον συντεμνόμενον<sup>1<sup>st</sup></sup> ποιήσει  
in righteousness: because a matter cut short will <sup>2<sup>nd</sup></sup> do [the]  
κύριος ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προεῖρηκεν Ἡσαίας,  
Lord upon the earth. And according as said before Esaias,  
Εἰ μὴ κύριος Σαβαὼθ ἔγκατέλειπεν<sup>1<sup>st</sup></sup> ἡμῖν σπέρμα, ὡς Σόδομα  
Unless [the] Lord of Hosts had left us a seed, as Sodom  
ἀνέγειν ἠθμεν, καὶ ὡς Γόμορρα ἀνέμοιόθημεν.  
we should have become, and as Gomorrah we should have been made like.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιο-  
What then shall we say? That Gentiles that follow not after right-  
σύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως<sup>1<sup>st</sup></sup>  
eousness, attained righteousness, but righteousness that [is] by faith.

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον ὀδι-  
But Israel, following after a law of righteousness, to a law of  
καίσεως<sup>1<sup>st</sup></sup> οὐκ ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ πί-  
righteousness did not attain. Why? Because [it was] not by faith,  
στεως, ἀλλ' ὡς ἐξ ἔργων νόμον<sup>1<sup>st</sup></sup>. προσέκοιαν γὰρ τῷ λίθῳ  
but as by works of law. For they stumbled at the stone

τοῦ προσκόμματος; 33 καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν  
of stumbling, according as it has been written, Behold I place in  
Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς<sup>1<sup>st</sup></sup>  
Sion a stone of stumbling and rock of offence: and every one

ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.  
that believes on him shall not be ashamed.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ  
Brethren, the good pleasure of my own heart, and  
δέησις ἢ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν<sup>1<sup>st</sup></sup> εἰς  
supplication to God on behalf of Israel is for

σωτηρίαν. 2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν,  
salvation. For I bear witness to them that zeal for God they have,  
ἀλλ' οὐ κατ' ἐπίγνωσιν. 3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ  
but not according to knowledge. For being ignorant of the <sup>2<sup>nd</sup></sup> of God

δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην<sup>1<sup>st</sup></sup> ζητοῦντες στήσαι,  
righteousness, and their own righteousness seeking to establish,  
τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 4 τέλος γὰρ  
to the righteousness of God they submitted not. For [the] end

νόμον χριστοῦ εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.  
of law Christ [is] for righteousness to every one that believes.

5 Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τῆς  
5 Moses writes [of] the righteousness which [is] of the  
νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται  
law, That the having practised those things man shall live

ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει,  
by them. But the of faith righteousness thus speaks:

<sup>1</sup> ὑπόλειμμα LTTA.

<sup>2</sup> — δικαιοσύνης (read to [that] law) LTTAW.

<sup>3</sup> — γὰρ for LTTA.

[is] OLTTRAW.

<sup>4</sup> — τὸν TTA.

<sup>5</sup> — ἐν δικαιοσύνῃ ὅτι λόγον συντεμνόμενον LTT[A].

<sup>6</sup> διὰ τί LTTA.

<sup>7</sup> — νόμον LTT[A]W.

<sup>8</sup> — ἡ LTTAW.

<sup>9</sup> αὐτῶν them

<sup>10</sup> — ὅτι θαῶς T.

<sup>11</sup> αὐτῇ it LTTA.

Μη.εἴπῃς ἐν ἡτῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν  
 Thou mayest not say in thy heart, Who shall ascend to the  
 οὐρανόν; τοῦτ' ἔστιν χριστὸν καταγαγεῖν· 7 ἢ, Τίς κατα-  
 heaven? that is, Christ to bring down. Or, Who shall  
 βήσεται εἰς τὴν ἀβυσσον; τοῦτ' ἔστιν χριστὸν ἐκ  
 descend into the abyss? that is, Christ from among [the]  
 νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα  
 dead to bring up. But what says it? Near thee the word  
 ἔστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἔστιν τὸ  
 is, in thy mouth and in thy heart: that is the  
 ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς  
 word of faith which we proclaim, that if thou confess  
 ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ  
 with thy mouth [the] Lord Jesus, and believe in  
 καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,  
 thy heart that God him raised from among [the] dead,  
 σωθήσῃ· 10 καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην.  
 thou shalt be saved. For with [the] heart is belief to righteousness;  
 στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 Λέγει γὰρ ἡ  
 and with [the] mouth is confession to salvation. For says the  
 γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταίσχυνθήσεται.  
 scripture, Everyone that believes on him shall not be ashamed.  
 12 Οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ  
 For there is not a difference of Jew and Greek; for the  
 αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλου-  
 same Lord of all [is] rich toward all that call  
 μένους αὐτόν. 13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα  
 upon him. For everyone, whoever may call on the name  
 κυρίου, σωθήσεται. 14 Πῶς οὖν ἐπικαλέσονται<sup>κ</sup> εἰς  
 of [the] Lord, shall be saved. How then shall they call on [him]  
 ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν<sup>λ</sup> οὗ  
 whom they believed not? and how shall they believe on [him] of whom  
 οὐκ ἤκουσαν; πῶς δὲ ἰακούσουσιν<sup>μ</sup> χωρὶς κηρύσσοντος;  
 they heard not? and how shall they hear apart from [one] preaching?  
 15 πῶς δὲ κηρύξουσιν,<sup>ν</sup> ἐὰν μὴ ἀποσταλῶσιν; καθὼς  
 and how shall they preach, unless they be sent? according as  
 γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζο-  
 it has been written, How beautiful the feet of those announcing the glad  
 μένων εἰρήνην, τῶν<sup>ξ</sup> εὐαγγελιζομένων ὅτι ἀγαθά.  
 tidings of peace, of those announcing the glad tidings of good things!  
 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ  
 But not all obeyed the glad tidings. For Esaias  
 λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 Ἀρα ἡ πίστις  
 says, Lord, who believed our report? So faith [is]  
 ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος ἰεροῦ.<sup>π</sup> 18 ἀλλὰ λέγω,  
 by report, but the report by [the] word of God. But I say,  
 Μηδὲ οὐκ ἤκουσαν; <sup>ρ</sup>μενοῦν γε<sup>ρ</sup> εἰς πᾶσαν τὴν γῆν ἐξῆλθεν  
 Did they not hear? Yea, rather, Into all the earth went out  
 ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα  
 their voice, and to the ends of the habitable world. words  
 αὐτῶν. 19 Ἀλλὰ λέγω, Μηδὲ οὐκ ἔγνω Ἰσραὴλ<sup>σ</sup>; πρῶτος  
 their. But I say, Did not know Israel? First,

eth the righteousness which is of the law, That the man which doeth those things shall live by them. 6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.) 7 or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say,

<sup>κ</sup> — τῇ Ε. <sup>λ</sup> ἐπικαλέσονται should they call LITAW. <sup>μ</sup> πιστεύσουσιν should they believe LITAW. <sup>ν</sup> ἀκούσουσιν T; ἀκούσουσιν should they hear LITAW. <sup>π</sup> κηρύξουσιν should they preach LITAW. <sup>ρ</sup> — εὐαγγελιζομένων εἰρήνην τῶν LITAW. <sup>σ</sup> — τὰ LITAW, <sup>τ</sup> χριστοῦ of Christ LITAW. <sup>υ</sup> μενοῦν γε LITAW. <sup>ζ</sup> Ἰσραὴλ οὐκ ἔγνω GLITAW.

Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses saith: I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

XI. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (according as it is written, God hath given them the spirit

Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἔπιτι ἔθνει ἀσύνετῳ παροργίζω ὑμᾶς. 20 Ἐ- a nation, through a nation without understanding I will anger you. 21 Ε- saias δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζη- saias but is very bold and says, I was found by those me not seek- τοῦσιν, ἐμφάνης ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. 21 πρὸς ing; manifested I became to those me not enquiring after. 20 δὲ τὸν Ἰσραὴλ λέγει, Ὁλην τὴν ἡμέραν ἐξέπασα τὰς but Israel he says, Whole the day I stretched out χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα. my hands to a people disobeying and contradicting.

11 Λέγω οὖν, Μὴ ἀπόωσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; I say then, Did thrust away God his people? μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος May it not be! For also I an Israelite am, of the seed Ἀβραάμ, φυλῆς Βενιαμίν. 2 οὐκ ἀπόωσατο ὁ θεὸς of Abraham, of the tribe of Benjamin. 2 Did not thrust away God τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἶδατε ἐν his people, whom he foreknew. Know ye not in the history of? Ἡλιῶς τί λέγει ἡ γραφή; ὡς ἐντυχάνει τῷ θεῷ κατὰ Elias what says the scripture? how he pleads with God against τοῦ Ἰσραὴλ, λέγων, 3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, Israel, saying, Lord, thy prophets they killed, καὶ τὰ θυσιαστήρια σου κατέσκαψαν· καὶ ὑπέλειψθην μό- and thine altars they dug down; and I was left alone, and they seek my life. But what says to them the hornetism? Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἀνδρας divine answer? I left to myself seven thousand men οὕτως οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. 5 Οὕτως οὖν καὶ ἐν τῷ who bowed not a knee to Baal. Thus then also in the νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. present time a remnant according to election of grace there has been. 6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται But if by grace, no longer of works; else grace no longer becomes χάρις. εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις· ἐπεὶ τὸ ἔργον grace; but if of works, no longer is it grace; else work οὐκέτι ἐστὶν ἔργον. no longer is work. 7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, ἐτούτου οὐκ ἐπέτυχεν, What then? What seeks for Israel, this it did not obtain; ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, 8 καθὼς but the election obtained [it], and the rest were hardened, according as γέγραπται, Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, it has been written, Gave them God a spirit of slumber, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκοῦειν, ἕως eyes so as not to see, and ears so as not to hear, unto τῆς σήμερον ἡμέρας. 9 καὶ Δαβὶδ λέγει, Γενθήτω ἡ τράπεζα this day. And David says, Let be table αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς their for a snare, and for a trap, and for cause of offence, and for

<sup>a</sup> Μωσῆς GLTTRAW. <sup>v</sup> ἐπ' TTR. <sup>w</sup> + [ἐν] by (those) LTR. <sup>x</sup> + [ἐν] by (those) LTR. <sup>y</sup> + [ὃν προέγνω] whom he foreknew L. <sup>z</sup> Ἰσραηλίτης T. <sup>aa</sup> Βενιαμίν LITRA. <sup>b</sup> Ἡλιῶς T. <sup>c</sup> — λέγων GLTTRAW. <sup>d</sup> — καὶ LITTRAW. <sup>e</sup> — εἰ δὲ ἐξ τοῦ end of verse GLTTR[A]. <sup>f</sup> — ἐστὶν A. <sup>g</sup> τοῦτο GLTTRAW. <sup>h</sup> καθάπερ even as TTR. <sup>i</sup> Δαυεὶδ LITRA; Δαυὶδ GW.



ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν  
a recompense to them: let be darkened their eyes  
τοῦ·μή βλέπειν, καὶ τὸν·νῶτον αὐτῶν ἡ διαπαντός· ἰσχύ-  
so as not to see, and their back continually bow thou  
καμνον·<sup>11</sup>  
down.

11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν· μὴ γένοιτο·  
I say then, Did they stumble that they might fall? May it not be!  
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς  
but by their offence salvation [is] to the nations, for

τὸ παραζηλώσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν  
to provoke to jealousy them: But if their offence [be the]

πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων,  
wealth of [the] world, and their default [the] wealth of [the] nations,

πόσῳ μᾶλλον τὸ πληρῶμα αὐτῶν; 13 Ὑμῖν ἡ γὰρ λέγω  
how much more their fullness? ~<sup>2</sup>To you for I speak,

τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνων ἀπόστολος,  
the nations, inasmuch as I am I of [the] nations apostle,

τὴν διακονίαν μου δοξάζω, 14 εἰ πῶς παραζηλώσω  
my service I glorify, if by any means I shall provoke to jealousy

μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ  
my fle-h, and shall save some from among them. For if

ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ ὁπρὸς-  
their casting away [be the] reconciliation of [the] world, what the recep-

ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;  
tion, except life from among [the] dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα καὶ εἰ ἡ ρίζα  
Now if the first-fruit [be] holy, also the lump; and if the root

ἁγία, καὶ οἱ κλάδοι. 17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-  
[be] holy, also the branches. But if some of the branches were broken

σαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ  
off, and thou, a wild olive tree being, wast grafted in amongst them, and

ἡ συγκαινωνὸς τῆς ρίζης καὶ τῆς πύτητος τῆς ἐλαίας  
a fellow-partaker of the root and of the fatness of the olive tree

ἐγένου, 18 μὴ κατακαυχῶ τῶν κλάδων εἰ δὲ κατακαυχᾶσαι,  
became, boast not against the branches; but if thou boastest against

οὐ σὺ τὴν ρίζαν βαστάζεις, ἅλλ' ἡ ρίζα σέ. 19 Ἐ-  
[them], not thou the root bearest, but the root thee. Thou

ρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω.<sup>11</sup>  
wilt say then, Were broken out the branches, that I might be grafted in.

20 Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει  
Well: by unbelief they were broken out, and thou by faith

ἔστηκας. μὴ ὑψηλοφρόνεις, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεός  
standest. Be not high-minded, but fear: for if God

τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σου  
the according to nature branches spared not— lest neither thee

ᾠφείσεται. 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·  
he should spare. Behold then [the] kindness and severity of God:

ἐπὶ μὲν τοὺς πεσόντας, ἡ ἀποτομίαν· ἐπὶ δὲ σε, ἡ χρηστό-  
upon those that fell, severity; and upon thee, kind-

τητα, ἐάν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-  
ness, if thou continue in [his] kindness, else also thou wilt

of slumber, eyes that they should not see, and ears that they should not hear; unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: 10 let their eyes be darkened, that they may not see, and bow down their back always.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy, 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; 14 if by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy, and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 for if God spared not the natural

<sup>k</sup> διὰ παντός LTrA.

<sup>1</sup> συν- T.

<sup>m</sup> δὲ δὲ and LTrA.

<sup>n</sup> + οὖν then LTrJAW.

<sup>o</sup> πρόσληψις LTrA.

<sup>p</sup> — καὶ TTrJA.

<sup>q</sup> ἀλλὰ TrA.

<sup>r</sup> — οἱ GLTrAW.

<sup>s</sup> ἐν- T.

<sup>t</sup> ἐκλάσθησαν broken off LTr.

<sup>u</sup> ὑψηλὰ φρόνει TTr.

<sup>w</sup> — μήπως LTr[A]. <sup>x</sup> φείσεται

he will spare GLTrAW. <sup>y</sup> ἀποτομία LTrA. <sup>z</sup> χρηστότης θεοῦ kindness of God LTrA.

<sup>a</sup> ἐπιμείνῃς TTr.

branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 27 for this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. 34 For who hath known the mind of the Lord?

κοπήσῃ. 23 <sup>b</sup>καὶ ἐκείνοι" <sup>a</sup>δέ, ἐὰν μὴ. <sup>c</sup>ἐπιμένωσιν" τῇ ἀπιστίᾳ, be cut off. <sup>a</sup>Also <sup>a</sup>they <sup>a</sup>and, if they continue not in unbelief, <sup>d</sup>ἐγκεντρίσθουσινται" <sup>e</sup>δυνατός· γὰρ ἔστιν ὁ θεὸς πάλιν <sup>d</sup>ἐγκεν- shall be grafted in; for able is God again to graft τρίσαι" αὐτούς. 24 εἰ· γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξε- in them. For if thou out of the <sup>a</sup>according <sup>a</sup>to <sup>a</sup>nature <sup>a</sup>wast κόπῃς ἀγρίελαιον, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς <sup>e</sup>cut <sup>e</sup>off <sup>e</sup>wild <sup>e</sup>olive <sup>e</sup>tree, and, contrary to nature, wast grafted in to καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, a good olive tree, how much more these who according to nature [are], <sup>d</sup>ἐγκεντρίσθουσινται" τῇ ἰδίᾳ ἐλαίᾳ; 25 Οὐ· γὰρ θέλω ὑμᾶς shall be grafted into their own olive tree? For <sup>a</sup>not <sup>a</sup>do <sup>a</sup>I wish you ἄγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτῃ <sup>e</sup>παρ" to be ignorant, brethren, of this mystery, that ye may not be in ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέ- yourselves wise, that hardness in part to Israel has γογεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. 26 καὶ αὐτοῖς shall come out of Zion the deliverer, and he shall turn away ungodliness ἀπὸ Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, from Jacob. And this [is] <sup>a</sup>to <sup>a</sup>them <sup>a</sup>the <sup>a</sup>from <sup>a</sup>me <sup>a</sup>covenant, ὅταν ἀφέλῃμαι τὰς ἁμαρτίας αὐτῶν. 28 Κατὰ μὲν when I may have taken away their sins. As regards indeed τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν the glad tidings, [they are] enemies on your account; but as regards the ἐκλογὴν, ἀγαπῆτοί διὰ τοὺς πατέρας. 29 Ἀμεταμέλητα election, beloved on account of the fathers. <sup>a</sup>Not <sup>a</sup>to <sup>a</sup>be <sup>a</sup>repented <sup>a</sup>of γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. 30 Ὅσπερ· γὰρ <sup>e</sup>for [are] the gifts and the calling of God. For as <sup>e</sup>καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἡλεήθητε also ye once were disobedient to God, but now have been shewn mercy τῷ· τοῦτων ἀπειθεία. 31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν through their disobedience; so also these now were disobedient τῷ· ὑμετέρῳ" ἐλέει, ἵνα καὶ αὐτοὶ ἡλεθῶσιν. to your mercy, that also they may have mercy shewn [them]. 32 συνέκλεισεν· γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς For <sup>a</sup>shut <sup>a</sup>up <sup>a</sup>together <sup>a</sup>God all in disobedience, that πάντας ἡλεήσῃ. 33 Ὡς βάθος πλοῦτος καὶ σοφίας all he might shew mercy to. O depth of riches both of wisdom καὶ γνώσεως θεοῦ. ὥς <sup>a</sup>ἀνεξερεύνητα" τὰ κρίματα αὐτοῦ, καὶ and knowledge of God! How unsearchable his judgments, and ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 τίς· γὰρ ἔγνω νοῦν untraceable his ways? For who did know [the] mind κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς πρόε- of [the] Lord, or who his counsellor became? Or who first ὤκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ gave to him, and it shall be recompensed to him? For of him καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα and through him and unto him [are] all things: to him [be] the glory εἰς τοὺς αἰῶνας. ἀμήν. to the ages. Amen.

<sup>b</sup> καὶ ἐκείνοι GLTTfaw. <sup>c</sup> ἐπιμένωσιν TTr. <sup>d</sup> ἐν· T. <sup>e</sup> ἐν TTr. f — καὶ LITfaw  
 f — καὶ GLTTfaw. <sup>b</sup> ἡμετέρῳ (read to our mercy) E. <sup>i</sup> + νῦν now [L]T. <sup>k</sup> ἀνεξεραυνήτα TT.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ  
 I exhort therefore you, brethren, by the compassions  
 θεοῦ, παραστήσαι τὰ σώματα ὑμῶν ὑσσίαν ζῶσαν, ἁγίαν,  
 of God, to present your bodies a sacrifice living, holy,  
 ἑνάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. 2 καὶ μὴ  
 well-pleasing to God, intelligent service your. And not  
 ὡς σχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ  
 fashion yourselves to this age, but be transformed by the  
 ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί  
 renewing of your mind, for to prove by you what [is]  
 τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθόν καὶ ἑνάρεστον καὶ τέλειον.  
 will of God the good and well-pleasing and perfect.  
 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ  
 For I say through the grace which is given to me, to everyone  
 τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερβρονεῖν παρ' ὃ δεῖ  
 that is among you, not to be high-minded above what it behoves [you]  
 φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ  
 to be minded; but to be minded so as to be sober-minded to each as  
 θεὸς ἐμέρισεν μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἐνὶ σώματι  
 God divided a measure of faith. For even as in one body  
 ἡ μέλη πολλά ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν  
 members many we have, but the members all not the same  
 ἔχει πρᾶξιν· 5 οὕτως οἱ πολλοὶ ἐν σώμα ἔαμεν ἐν χριστῷ,  
 have function; thus the many one body we are in Christ,  
 ὅς ἐστι καθ' εἰς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα  
 and each one of each other members. But having gifts  
 κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε  
 according to the grace which is given to us different, whether  
 προφητείαν, κατὰ τὴν ἀνάλογίαν τῆς πίστεως· 7 εἴτε δια-  
 prophecy according to the proportion of faith; or ser-  
 κονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·  
 vice in service; or he that teaches in teaching;  
 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν  
 or that exhorts in exhortation; he that imparts in  
 ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν,  
 simplicity, he that takes the lead with diligence; he that shews mercy—  
 ἐν ἰλαρότητι. 9 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστρυγούντες τὸ  
 with cheerfulness. [Let] love [be] unfeigned; abhorring  
 πονηρόν, κολλώμενοι τῷ ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς ἀλ-  
 evil, cleaving to good; in brotherly love towards one  
 λήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγουμένοι·  
 another kindly affectioned; in [giving] honour one another going before;  
 11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ καιρῷ  
 in diligence, not slothful; in spirit, fervent; in season  
 δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένον-  
 serving, in hope, rejoicing; in tribulation, endure-  
 τες, τῇ προσευχῇ προσκαρτεροῦντες· 13 ταῖς χρείαις τῶν  
 ing; in prayer, steadfastly continuing; to the needs of the  
 ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· 14 εὐλογεῖτε  
 saints communicating; hospitality pursuing. Bless  
 τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 χαί-  
 those that persecute you; bless, and curse not.  
 ρεῖν μετὰ χαιρόντων, καὶ κλαῖν μετὰ κλαίοντων. 16 τὸ  
 rejoice with rejoicing ones, and weep with weeping ones; the

or who hath been his counsellor? 35 or who hath first given to him, and it shall be recom-pensed unto him again? 36 For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be yet transformed by the renewing of your mind, that ye may prove what is that good, and accept-able, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 not slothful in business; fervent in spirit; serving the Lord; 12 re-joicing in hope; pa-tient in tribulation; continuing instant in

1 τῷ θεῷ ἑνάρεστον T. m συν-συν- σχηματίζεσθαι to fashion yourselves LA; συνσχ-ματίζεσθε T. μεταμορφοῦσθαι to be transformed LA. ο — ὑμῶν (read the mind) LITTAW. 2 πολλά μέλη LITTAW. 3 τῷ κυρίῳ the Lord LITTAW. 4 — καὶ LITTAW.



prayer; 13 distribut-  
ing to the necessity of  
saints; given to hospi-  
tality. 14 Bless them  
which persecute you: <sup>15</sup> bless, and curse not.  
15 Rejoice with them  
that do rejoice, and  
weep with them that  
weep. 16 Be of the  
same mind one toward  
another. Mind not  
high things, but con-  
descend to men of low  
estate. Be not wise in  
your own conceits.  
17 Recompense to no  
man evil for evil. Pro-  
vide things honest in  
the sight of all men.  
18 If it be possible, as  
much as lieth in you,  
live peaceably with all  
men. 19 Dearly beloved,  
avenge not yourselves,  
but rather give place  
unto wrath: for it is  
written, Vengeance  
is mine; I will re-  
pay, saith the Lord.  
20 Therefore if thine  
enemy hunger, feed  
him; if he thirst, give  
him drink: for in so  
doing thou shalt heap  
coals of fire on his  
head. 21 Be not over-  
come of evil, but over-  
come evil with good.

XIII. Let every soul  
be subject unto the  
higher powers. For  
there is no power but  
of God: the powers  
that be are ordained  
of God. 2 Whosoever  
therefore resisteth the  
power, resisteth the  
ordinance of God: and  
they that resist shall  
receive to themselves  
damnation. 3 For ru-  
lers are not a terror to  
good works, but to the  
evil. Wilt thou then  
not be afraid of the  
power? do that which  
is good, and thou shalt  
have praise of the  
same: 4 for he is the  
minister of God to thee  
for good. But if thou  
do that which is evil,  
be afraid: for he bea-  
reth not the sword in  
vain: for he is the  
minister of God, a  
revenger to execute  
wrath upon him that  
doeth evil. 5 Where-  
fore ye must needs be  
subject, not only for  
wrath, but also for  
conscience sake. 6 For  
for this cause pay ye  
tribute also: for they  
are God's ministers,  
attending continually

αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρο-  
same thing toward one another minding, not high things mind-  
νοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ-γίνεσθε  
ing, but with the lowly going along, be not  
φρόνιμοι παρ' ἑαυτοῖς. 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδι-  
wise in yourselves: to no one evil for evil run-  
δόντες· προνοοῦμενοι καλὰ· ἐνώπιον πάντων ἀνθρώπων·  
dering: providing right [things] before all men:

18 εἰ δυνατόν, τὸ ἐξ ἑμῶν, μετὰ πάντων ἀνθρώπων εἰρη-  
if possible, as to yourselves, with all men being  
νεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δοτε  
at peace; not yourselves avenging, beloved, but give  
τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀντα-  
place to wrath: for it has been written, To me vengeance! I will  
ποδώσω, λέγει κύριος. 20 Ὡς οὖν πεινᾷ ὁ ἐχθρὸς  
recompense, says [the] Lord. If therefore should hunger enemy  
σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο  
thine, feed him; if he should thirst, give drink him; this  
γάρ ποιών, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν  
for doing, coals of fire thou wilt heap upon head  
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ  
his. Be not overcome by evil, but overcome with  
ἀγαθῷ τὸ κακόν.  
good evil.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.  
Every soul to authorities above [him] let be subject.  
οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ αἰ δὲ οὐσαι  
For there is no authority except from God; and those that are  
ἔξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσὶν. 2 ὥστε ὁ  
authorities, by God have been appointed. So that he that  
ἀντιπασσόμενος τῇ ἐξουσίᾳ, τῷ τοῦ θεοῦ διαταγῇ ἀνθεστήκεν·  
sets himself against the authority, the of God ordinance resists;  
οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα ἀλφίσονται. 3 οἱ  
and they that resist, to themselves judgment shall receive. 2 The  
γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ  
for rulers are not a terror to good works, but  
ἐτῶν κακῶν. ἑλέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ  
to evil [ones]. Dost thou desire not to be afraid of the authority? the  
ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. 4 θεοῦ γὰρ  
good practise, and thou shalt have praise from it; for of God  
διάκονός ἐστιν σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,  
a servant it is to thee for good. But if evil thou practisest,  
φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός  
fear; for not in vain the sword wears; for of God a servant  
ἐστίν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. 5 διό  
it is, an avenger for wrath to him that evil does. Wherefore  
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν,  
necessary [it is] to be subject, not only on account of wrath.  
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ  
but also on account of conscience. For on this account also  
φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
tribute pay ye; for ministers of God they are, on this same thing  
προσκαρτεροῦντες. 7 ἀπόδοτε οὖν πᾶσιν τὰς ὑφειλὰς  
attending continually. Render therefore to all their dues:

\* + [ἐνώπιον τοῦ θεοῦ καὶ] before God and L. \* τῶν L. \* ἀλλὰ ἐὰν But if LITTA.  
x ὑπὸ LITTA. y — ἐξουσίαι GLITTAW. \* — τοῦ GLITTAW. α λήψονται LITTA. b τῷ ἀγαθῷ  
ἐστω to a good work LITTAW. c τῷ κακῷ to an evil [one] LITTAW. d — οὖν LITTAW.

τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ  
to whom tribute, tribute; to whom custom, custom; to whom  
τὸν φόρον, τὸν φόρον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ  
fear, fear; to whom honour, honour. To no one  
μηδὲν ὀφείδετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ  
anything owe ye, unless to love one another: for he that  
(lit. nothing)  
ἀγαπᾶν τὸν ἑτερον, νόμον πεπλήρωκεν. 9 τὸ γάρ, Οὐ  
loves the other, law has fulfilled. For, "Not

μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις,  
"thou shalt commit adultery, Thou shalt not commit murder, Thou shalt not steal,  
"οὐ ψευδομαρτυρήσεις," οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα  
Thou shalt not bear false witness, Thou shalt not lust; and if any other com-  
ἐντολή. ἐν ἑστίῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἢ ἐν τῷ, Ἀγα-  
mandment, in this word it is summed up, in this, Thou  
πήσεις τὸν πλησίον σου ὡς ἑαυτόν. 10 Ἡ ἀγάπη τῷ πλη-  
shalt love thy neighbour as thyself. Love to the neigh-  
σίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.  
bour, evil does not work: "fulness therefore of [the] law 'love [is].

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς  
Also this, knowing the time, that [the] hour we [it is]  
ἦδη" ἐξ ὕπνου ἐγεροῦνται· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ  
"already out of sleep should be roused; for now nearer [is] of us the  
σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοψεν, ἡ δὲ  
salvation, than when we believed. The night is advanced, and the  
ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,  
day has drawn near; we should cast off therefore the works of darkness,  
καὶ ἐνδυσώμεθα" τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ,  
and should put on the armour of light. As in [the] day,  
ἐισχημόνως περιπατήσωμεν, μὴ κύμοις καὶ μέθαις, μὴ κοι-  
becomingly we should walk; not in revells and drinking, not in cham-  
ταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἄλλ' ἐνδύσασθε  
bering and wantonness, not in strife and emulation. But put on  
τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ  
the Lord Jesus Christ, and of the flesh "forethought "not  
ποιεῖσθε εἰς ἐπιθυμίας.  
do "take "for "desire.

14 Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς  
But him being weak in the faith receive not for  
διακρίσεις διαλογισμῶν. 2 Ὅς μὲν πιστεύει φαγεῖν πάντα,  
decisions, of reasonings. One believes to eat all things;  
ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ  
another being weak "herbs 'eats. He that eats, "him "that "not  
ἐσθιοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐ-  
"eats "let "him "not "despise; and he that eats not, "him "that  
σθιοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ  
"eats "let "him "not "judge: for God him received. "Thou  
τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει  
"who "art judging another's servant? to his own master he stands  
ἢ πίπτει. σταθήσεται δέ· ὁ δυνατός γὰρ ἐστὶν ὁ θεός.  
or falls. And he shall be made to stand; for able is God  
στήσαι αὐτόν. 5 Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν,  
to make "stand "him. One judges a day [to be] above a day;

upon this very thing.  
7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

XIV. Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. 5 One man es-

<sup>e</sup> ἀλλήλους ἀγαπᾶν GLTTRAW.

LIT. AW.

you TA.

<sup>h</sup> ἐν τῷ LIT. A.

<sup>i</sup> σεαυτὸν LIT. A.

<sup>k</sup> ἡδὴ ἡμᾶς LIT. W.

<sup>l</sup> ἡδὴ ἡμᾶς already

<sup>m</sup> ἐνδυσώμεθα δὲ LIT. W.

<sup>n</sup> ὁ δὲ LIT. A.

<sup>o</sup> δυνατεῖ γὰρ ὁ θεός W.

<sup>f</sup> — οὐ ψευδομαρτυρήσεις GLTTRAW.

<sup>g</sup> ἐν τῷ LIT. A.

<sup>h</sup> σεαυτὸν LIT. A.

<sup>i</sup> ἡδὴ ἡμᾶς LIT. W.

<sup>j</sup> ἡδὴ ἡμᾶς already

<sup>k</sup> ἐνδυσώμεθα δὲ LIT. W.

<sup>l</sup> ὁ δὲ LIT. A.

<sup>m</sup> δυνατεῖ γὰρ ὁ θεός W.

<sup>n</sup> ὁ δὲ LIT. A.

<sup>o</sup> δυνατεῖ γὰρ ὁ θεός W.

<sup>p</sup> + γὰρ for (one) [LIT.

<sup>q</sup> ὁ δὲ LIT. A.

<sup>r</sup> ἐν τῷ LIT. A.

<sup>s</sup> σεαυτὸν LIT. A.

<sup>t</sup> ἡδὴ ἡμᾶς LIT. W.

<sup>u</sup> ἡδὴ ἡμᾶς already

<sup>v</sup> ἐνδυσώμεθα δὲ LIT. W.

<sup>w</sup> ὁ δὲ LIT. A.

<sup>x</sup> δυνατεῖ γὰρ ὁ θεός W.

<sup>y</sup> ὁ δὲ LIT. A.

teemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not meat and drink; but righteousness, and

ὁς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ ἑαυτοῦ κρίνει ἕκαστος ἐν τῷ ἰδίῳ νοῦ ἑαυτοῦ κρίνει πᾶσαν ἡμέραν. ὁ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ· ὁ δὲ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. ὁ ἐσθίων, κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8 ἔαν. τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἔαν. τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκωμεν. ἔαν. τε οὖν ζῶμεν, ἔαν. τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ χριστὸς καὶ ἀπέθανεν καὶ ἠᾶνθη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ χριστοῦ. 11 γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψῃ πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. 12 Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει· τῷ θεῷ. 13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖν πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. ἡ γὰρ βρώματι σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ χριστὸς ἀπέθανεν. 16 Μὴ βλασφημῆσθω οὖν ὑμῶν τὸ ἀγαθόν· 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. 18 ὁ

9 — καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ LIT[Α].

11 — ἀποθνήσκωμεν we die L.

11 — καὶ LIT[Α].

11 — τοῦ θεοῦ

of God LIT[Α].

12 — ἐξομολογήσεται πᾶσα γλῶσσα LIT[Α].

12 — ἀποδώσει LIT[Α].

12 — ἀποδώσει A.

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12 — [ἀπο]δώσει A.

12 — ἐξομολογήσεται πᾶσα γλῶσσα LIT[Α].

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γάρ ἐν ταύταις δουλεύει ὁ Χριστὸς εὐάρεστος τῷ θεῷ,  
for in these things serves the Christ [is] well-pleasing to God,  
καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης  
and approved by men. So then the things of peace

διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς-εἰς-ἀλλήλους.  
we should pursue, and the things for building up one another.

20 Μὴ ἕνεκεν βρώματος καταλύει τὸ ἔργον τοῦ θεοῦ.  
Not for the sake of meat destroy the work of God.

πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τὴν  
All things indeed [are] pure; but [it is] evil to the man who  
διὰ προσκόμματος ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα,  
through stumbling eats. [It is] right not to eat flesh,

μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός-σου προσκόπτει ἐν  
nor drink wine, nor in what thy brother stumbles, or  
σκανδαλίζεται ἢ ἁσθενεῖ. 22 Σὺ πίστιν ἔχεις; κατὰ ἑαυτὸν  
is offended, or is weak. Thou faith hast? To thyself

ἔχει ἐνώπιον τοῦ θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν  
has [it] before God. Blessed [is] he that judges not himself

ἐν ᾧ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-  
in what he approves. But he that doubts, if he eat, has been

κέκριται, ὅτι οὐκ ἐκ πίστεως. 24 πᾶν δὲ ὁ οὐκ ἐκ  
condemned, because [it is] not of faith; and everything which [is] not of

πίστεως, ἁμαρτία ἐστίν. <sup>k</sup>  
faith, <sup>sin</sup> is.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἁσθενήματα τῶν  
But we ought, we who [are] strong, the infirmities of the  
ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 ἕκαστος ἑαυτὸν  
weak to bear, and not ourselves to please. For each

ἡμῶν τῇ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.  
of us the neighbour let please unto good for building up.

3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἡρέσεν, ἀλλὰ, καθὼς γέ-  
For also the Christ not himself pleased; but, according as it has

γραπταί, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε μέτεπεσον  
been written, The reproaches of those reproaching thee fell

ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν  
on me. For as many things as were written before for our

διδασκαλίαν ἡ προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς  
instruction were written before, that through endurance and

παράκλησεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ  
encouragement of the scriptures hope we might have. Now the

θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶν ὑμῖν τὸ αὐτὸ  
God of endurance and encouragement give you the same thing

φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. 6 ἵνα  
to mind with one another according to Christ Jesus; that

ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὴν θεὸν καὶ πατέρα  
with one accord with one mouth ye may glorify the God and Father

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 Διὸ προσλαμβάνεσθε  
of our Lord Jesus Christ. Wherefore receive ye

ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς  
one another, according as also the Christ received us to

δόξαν τοῦ θεοῦ.  
[the] glory of God.

peace and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For we should not destroy the work of God, even the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

XV. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward Christ Jesus.

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

<sup>d</sup> τούτω this GLT<sup>TR</sup>AW. <sup>e</sup> — τῷ L[Tr]. <sup>f</sup> διώκομεν we pursue T. <sup>g</sup> — ἡ σκανδαλίζεται ἢ ἁσθενεῖ T. <sup>h</sup> ἢ (ἢν) A ἔχεις κατὰ (read faith which thou hast, to &c.) LIT<sup>A</sup>. <sup>i</sup> ἑαυτὸν GLT<sup>TR</sup>AW. <sup>k</sup> Place here verses 25—27 of chapter xvi. G. <sup>l</sup> — γὰρ for GLT<sup>TR</sup>AW. <sup>m</sup> ἐπέπεσαν LIT<sup>TR</sup>A. <sup>n</sup> ἐγράφη were written LIT<sup>TR</sup>AW. <sup>o</sup> + διὰ through LIT<sup>TR</sup>AW. <sup>p</sup> Ἰησοῦν Χριστὸν Tr. <sup>q</sup> ὑμᾶς you GLT<sup>TR</sup>AW. <sup>r</sup> + τοῦ LIT<sup>TR</sup>A.



ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρω-  
 from Jerusalem, and in a circuit unto Illyricum, to have fully  
 κται τοῦ εὐαγγελίου τοῦ χριστοῦ· 20 οὕτως δὲ φιλοτιμού-  
 preached the glad tidings of the Christ; and so being am-  
 μενον<sup>1</sup> εὐαγγελιζέσθαι, οὐχ ὅπου ὠνομάσθη χριστός,  
 bitious to announce the glad tidings, not where <sup>2</sup>was named Christ,  
 ἵνα μὴ ἐπ' ἄλλοτρίῳ θεμέλιον οἰκοδομῶ· 21 ἀλλὰ καθὼς  
 that not upon another's foundation I might build; but according as  
 γέγραπται, Οἷς οὐκ ἀνγγελῇ περὶ αὐτοῦ, ὅφον-  
 it has been written, To whom it was not announced concerning him, they shall  
 ται· καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. 22 Διὸ καὶ ἐνε-  
 see; and those that have not heard, shall understand. Wherefore also I was  
 κοπτόμην <sup>3</sup>τά·πολλά<sup>4</sup> τοῦ ἔλθειν πρὸς ὑμᾶς. 23 νυνὶ δὲ  
 hindered many times from coming to you. But now,  
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν·τούτοις, ἐπιποθίαν·δὲ  
 no longer <sup>5</sup>place<sup>6</sup> having in these regions, and <sup>7</sup>a longing  
 ἔχων <sup>8</sup>τοῦ<sup>9</sup> ἔλθειν πρὸς ὑμᾶς ἀπὸ <sup>10</sup>πολλῶν<sup>11</sup> ἐτῶν, 24 ὥς·<sup>12</sup>ἐάν<sup>13</sup>  
<sup>14</sup>having to come to you for many years, whenever  
 πορεύωμαι εἰς τὴν Σπανίαν, <sup>15</sup>ἐλεύσομαι πρὸς ὑμᾶς<sup>16</sup>· ἐλπίζω  
 I may go to Spain, I will come to you; <sup>17</sup>I hope  
 γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ῥῆφ'<sup>18</sup> ὑμῶν προπεμ-  
 for going through to see you, and by you to be set  
 φθῆναι ἐκεῖ, ἐάν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.  
 forward thither, if of you first in part I should be filled.  
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.  
 But now I go to Jerusalem, doing service to the saints;  
 26 <sup>19</sup>εὐδόκησαν<sup>20</sup> γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ  
 for <sup>21</sup>were pleased <sup>22</sup>Macedonia <sup>23</sup>and <sup>24</sup>Achaia <sup>25</sup>a contribution <sup>26</sup>certain  
 ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα-  
 to make for the poor of the saints who [are] in Jerusa-  
 λήμ· 27 <sup>27</sup>εὐδόκησαν<sup>28</sup> γὰρ καὶ ὀφειλέται αὐτῶν εἶσιν·<sup>29</sup> εἰ γὰρ  
 lelu. For they were pleased and <sup>30</sup>debtors <sup>31</sup>their they are; for if  
 τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνησαν τὰ ἔθνη, ὀφείλουσιν  
 in their spiritual things <sup>32</sup>participated <sup>33</sup>the <sup>34</sup>nations, they ought  
 καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν  
 also in the fleshly things to minister to them. This therefore  
 ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν·τούτον,  
 having finished, and having sealed to them this fruit,  
 ἀπελεύσομαι δι' ὑμῶν εἰς <sup>35</sup>τὴν<sup>36</sup> Σπανίαν. 29 οἶδα δὲ ὅτι  
 I will set off by you into Spain. And I know that  
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας <sup>37</sup>τοῦ εὐαγγελίου  
 coming to you, in fulness of blessing of the glad tidings  
 τοῦ<sup>38</sup> χριστοῦ ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, <sup>39</sup>ἀδελφοί,<sup>40</sup> διὰ  
 of Christ I shall come. But I exhort you, brethren, by  
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ  
 our Lord Jesus Christ, and by the love of the  
 πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ  
 Spirit, to strive together with me in prayers for  
 ἐμοῦ πρὸς τὸν θεόν· 31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπει-  
 me to God, that I may be delivered from those<sup>41</sup> being  
 θούντων ἐν τῇ Ἰουδαίᾳ, καὶ <sup>42</sup>ἵνα<sup>43</sup> ἡ <sup>44</sup>διακονία<sup>45</sup> μου ἡ  
 disobedient in Judæa; and that <sup>46</sup>service <sup>47</sup>my which [is]

from Jerusalem, and round about unto Il-  
 lyricum, I have fully  
 preached the gospel of  
 Christ. 20 Yes, so have  
 I strived to have  
 the gospel, not where  
 Christ was named, lest  
 I should build upon  
 another man's founda-  
 tion: 21 but as it is  
 written, To whom he  
 was not spoken of, they  
 shall see; and they that  
 have not heard shall  
 understand. 22 For  
 which cause also I have  
 been much hindered  
 from coming to you.  
 23 But now having no  
 more place in these  
 parts, and having a  
 great desire these many  
 years to come unto  
 you; 24 whensoever I  
 take my journey into  
 Spain, I will come to  
 you: for I trust to see  
 you in my journey,  
 and to be brought on  
 my way thitherward  
 by you, if first I be  
 somewhat filled with  
 your company. 25 But  
 now I go unto Jerusa-  
 lem to minister unto  
 the saints. 26 For it  
 hath pleased them of  
 Macedonia and Achaia  
 to make a certain con-  
 tribution for the poor  
 saints which are at  
 Jerusalem. 27 It hath  
 pleased them verily;  
 and their debtors they  
 are. For if the Gen-  
 tiles have been made  
 partakers of their spi-  
 ritual things, their  
 duty is also to mini-  
 ster unto them in car-  
 nal things. 28 When  
 therefore I have per-  
 formed this, and have  
 sealed to them this  
 fruit, I will come by  
 you unto Spain. 29 And  
 I am sure that, when  
 I come unto you, I  
 shall come in the ful-  
 ness of the blessing of  
 the gospel of Christ.  
 30 Now I beseech you,  
 brethren, for the Lord  
 Jesus Christ's sake, and  
 for the love of the  
 Spirit, that ye strive  
 together with me in  
 your prayers to God  
 for me; 31 that I may  
 be delivered from them  
 that do not be-  
 lieve in Judæa; and  
 that my service which

<sup>1</sup> φιλοτιμούμαι I am ambitibus Ltr.

<sup>2</sup> πολλάκις L.

<sup>3</sup> [τοῦ] L.

<sup>4</sup> ἱκανῶν TrA.

<sup>5</sup> ἂν LTrAW. <sup>6</sup> — ἐλεύσομαι πρὸς ὑμᾶς GLTTAW.

<sup>7</sup> ἀφ' L.A.

<sup>8</sup> ἠνδόκησαν TrT.

<sup>9</sup> εἰσὶν αὐτῶν LTTA. <sup>10</sup> — τὴν LTTA.

<sup>11</sup> — τοῦ εὐαγγελίου τοῦ GLTTAW.

<sup>12</sup> [ἀδελφοί] L.

<sup>13</sup> — ἵνα LTTA. <sup>14</sup> δωροφορία offering of gifts L.



I have for Jerusalem may be accepted of the saints; 32 that I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

7 εἰς<sup>1</sup> Ἱερουσαλὴμ εὐπρόσδεκτος<sup>2</sup> γένηται τοῖς ἁγίοις<sup>3</sup> 32 ἵνα<sup>4</sup> for Jerusalem acceptable may be to the saints; that  
ἐν<sup>5</sup> χαρᾷ<sup>6</sup> ἔλθω<sup>7</sup> πρὸς ὑμᾶς<sup>8</sup> διὰ<sup>9</sup> θελήματος<sup>10</sup> θεοῦ<sup>11</sup>, καὶ<sup>12</sup> in joy I may come to you by [the] will of God, and  
συναναπαύσωμαι<sup>13</sup> ὑμῖν<sup>14</sup>. 33 ὁ δὲ<sup>15</sup> θεὸς<sup>16</sup> τῆς<sup>17</sup> εἰρήνης<sup>18</sup> μετὰ<sup>19</sup> I may be refreshed with you. And the God of peace [be] with  
πάντων<sup>20</sup> ὑμῶν<sup>21</sup>. ἀμήν<sup>22</sup>.  
<sup>23</sup>all<sup>24</sup> you. Amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν  
But I commend to you Phoebe, our sister, being

διάκονον τῆς ἐκκλησίας τῆς ἐν Ἑγκερεαῖς<sup>1</sup> 2 ἵνα<sup>2</sup> αὐτὴν προσ-  
servant of the assembly in Cenchrea; that her ye may  
δέξῃσθε<sup>3</sup> ἐν<sup>4</sup> κυρίῳ<sup>5</sup> ἀξίως<sup>6</sup> τῶν ἁγίων, καὶ<sup>7</sup> παραστήτε<sup>8</sup> αὐτῇ<sup>9</sup>  
receive in [the] Lord worthily of saints, and ye may assist her  
ἐν<sup>10</sup> ᾧ<sup>11</sup> ἂν<sup>12</sup> ὑμῶν<sup>13</sup> χρῆζῃ<sup>14</sup> πράγματι<sup>15</sup>· καὶ<sup>16</sup> γὰρ<sup>17</sup> αὐτῇ<sup>18</sup> προ-  
in whatever<sup>19</sup> of<sup>20</sup> you<sup>21</sup> she<sup>22</sup> may<sup>23</sup> need<sup>24</sup> matter; for also she a suc-  
στάτις<sup>25</sup> πολλῶν<sup>26</sup> ἐγενήθη, καὶ<sup>27</sup> αὐτοῦ<sup>28</sup> ἑμοῦ<sup>29</sup>. 3 Ἀσπάσαθε<sup>30</sup>  
cours<sup>31</sup> of many has been, and<sup>32</sup> myself<sup>33</sup> of<sup>34</sup> me. Salute

Ἰπρίσκιλλαν<sup>1</sup> καὶ<sup>2</sup> Ἀκύλαν τοὺς συνεργοὺς μου ἐν χριστῷ<sup>3</sup> Ἰη-  
Priscilla and Aquila my fellow-workers in Christ Je-  
σοῦ<sup>4</sup> 4 οἵτινες ὑπὲρ<sup>5</sup> τῆς ψυχῆς μου τὸν ἑαυτῶν<sup>6</sup> τράχηλον<sup>7</sup>  
sus, (who for my life their own neck  
ὑπέθηκαν, οἷς οὐκ ἐγὼ<sup>8</sup> μόνος<sup>9</sup> εὐχαριστῶ, ἀλλὰ<sup>10</sup> καὶ<sup>11</sup> πᾶσαι αἱ<sup>12</sup>  
laid down: whom not I<sup>13</sup> only thank, but also all the  
ἐκκλησίαι τῶν ἐθνῶν<sup>14</sup> 5 καὶ<sup>15</sup> τὴν κατ' οἶκον<sup>16</sup> αὐτῶν<sup>17</sup> ἐκκλησίαν.  
assemblies of the nations,) and the<sup>18</sup> at<sup>19</sup> house<sup>20</sup> their<sup>21</sup> assembly.

ἀσπάσαθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ<sup>1</sup>  
Salute Epænetus my beloved, who is a first-fruit  
τῆς<sup>2</sup> Ἀχαΐας<sup>3</sup> εἰς<sup>4</sup> χριστόν<sup>5</sup>. 6 ἀσπάσαθε<sup>6</sup> Μαριάμ<sup>7</sup>, ἥτις<sup>8</sup> πολλὰ<sup>9</sup>  
of Achaia for Christ. Salute Mary, who<sup>10</sup> much

ἐκοπίασεν εἰς<sup>1</sup> ἡμᾶς<sup>2</sup>. 7 ἀσπάσαθε Ἀνδρόνικον καὶ<sup>3</sup> Ἰουλίαν<sup>4</sup>  
laboured for us. Salute Andronicus and Julia  
τοὺς συγγενεῖς μου καὶ<sup>5</sup> συναρχαλῶτους μου<sup>6</sup> οἵτινες εἰσιν<sup>7</sup>  
my kinsmen and<sup>8</sup> fellow-prisoners my, who are

ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ<sup>1</sup> πρὸ<sup>2</sup> ἑμοῦ<sup>3</sup> γεγόνασιν<sup>4</sup>  
of note among the apostles; who also before me were  
ἐν χριστῷ<sup>5</sup>. 8 ἀσπάσαθε Ἀμπλίαν<sup>6</sup> τὸν ἀγαπητόν μου ἐν<sup>7</sup>  
in Christ. Salute Amplias my beloved in [the]

κυρίῳ<sup>1</sup>. 9 ἀσπάσαθε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν<sup>2</sup> χριστῷ<sup>3</sup>,  
Lord. Salute Urbanus our fellow-worker in Christ,  
καὶ<sup>4</sup> Στάχυν τὸν ἀγαπητόν μου. 10 ἀσπάσαθε Ἀπελλὴν τὸν<sup>5</sup>  
and Stachys my beloved. Salute Apelles the

δόκιμον ἐν χριστῷ<sup>1</sup>. ἀσπάσαθε τοὺς ἐκ τῶν<sup>2</sup> Ἀρι-  
approved in Christ. Salute those of the [household] of Ari-  
στοβούλου. 11 ἀσπάσαθε Ἡροδίωνα<sup>3</sup> τὸν συγγενὴ μου.  
stobulus. Salute Herodion my kinsman.

ἀσπάσαθε τοὺς ἐκ τῶν<sup>1</sup> Ναρκίσσου, τοὺς ὄντας ἐν<sup>2</sup>  
Salute those of the [household] of Narcissus, who are in [the]  
κυρίῳ<sup>3</sup>. 12 ἀσπάσαθε Τρύφαιναν καὶ<sup>4</sup> Τρυφῶσαν τὰς κοπιώσας<sup>5</sup>  
Lord. Salute Tryphæna and Tryphosa, who labour

ἐν<sup>1</sup> κυρίῳ<sup>2</sup>. ἀσπάσαθε Περσίδα τὴν ἀγαπῆτην, ἥτις<sup>3</sup> πολλὰ<sup>4</sup>  
in [the] Lord. Salute Persis the beloved, who much

ἐν<sup>1</sup> at L. <sup>2</sup> τοῖς ἁγίοις γένηται LTTA. <sup>3</sup> ἐλθὼν (having come) ἐν χαρᾷ T. <sup>4</sup> κυρίου Ἰησοῦ of [the] Lord Jesus L. <sup>5</sup> — καὶ T; — καὶ συναναπαύσωμαι ὑμῖν L[A]. <sup>6</sup> ἀμήν LTr. <sup>7</sup> Κεν- T <sup>8</sup> προσδέξῃσθε αὐτὴν LTTA. <sup>9</sup> ἐμοῦ αὐτοῦ LTTA. <sup>10</sup> Πρίσκαν Prisca GLTTAW. <sup>11</sup> Ἀσίας Asia GLTTAW. <sup>12</sup> Μαρίαν LTTA. <sup>13</sup> ὑμᾶς you LTTA. <sup>14</sup> γεγόνασιν LTTA. <sup>15</sup> Ἀμπλῖαντον Ampliatum TTTA. <sup>16</sup> κυρίῳ [the] Lord L. <sup>17</sup> Ἡρωδίωνα GLTTAW. <sup>18</sup> συγγενὴ Tt. <sup>19</sup> [ἀσπάσαθε .... κυρίῳ] L.

ἰκοιῶσεν ἐν κυρίῳ.<sup>13</sup> ἀσπάσασθε Ῥουφὸν τὸν ἐκλεκτὸν  
laboured in [the] Lord, Salute Rufus the chosen  
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.<sup>14</sup> ἀσπάσασθε  
in [the] Lord, and his mother and mine, Salute  
Ἀσύγκριτον,<sup>15</sup> Φλέγοντα, Ἐρμᾶν, Πατρόβαν, Ἐρμῆν, καὶ  
Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and  
τοὺς σὺν αὐτοῖς ἀδελφούς.<sup>16</sup> ἀσπάσασθε Φιλόλογον καὶ  
the with them brethren, Salute Philologus and  
Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ  
Julias, Nereus and his sister, and Olympas, and  
τοὺς σὺν αὐτοῖς πάντας ἁγίους.<sup>17</sup> ἀσπάσασθε ἀλλήλους  
the with them all saints, Salute one another  
ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ  
with a kiss holy. Salute you the assemblies  
χριστοῦ.  
of Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχο-  
But I exhort you, brethren, to consider those who  
στασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδασχὴν ἣν ὑμεῖς  
sions and causes of offence contrary to the teaching which ye  
ἐμάθετε, ποιοῦντας καὶ ἑκκλινάτε ἀπ' αὐτῶν.<sup>18</sup> οἱ γὰρ  
learnt, make, and turn away from them. For  
τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ οὐ δουλεύουσιν, ἀλλὰ  
such our Lord Jesus Christ serve not, but  
τῇ ἐαυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας  
their own belly, and by kind speaking and praise  
ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.<sup>19</sup> ἡ γὰρ ὑμῶν ὑπακοή  
deceive the hearts of the innocent. For the of you obedience  
εἰς πάντας ἀφίκετο· ἡχαίρω οὖν τὸ ἐφ' ὑμῖν.<sup>20</sup> θέλω δὲ  
to all reached. I rejoice therefore concerning you; but I wish  
ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ  
you wise to be [as] to good, and simple to  
κακόν.<sup>21</sup> ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ  
evil. But the God of peace will bruise Satan under  
τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ  
your feet shortly. The grace of our Lord Jesus  
χριστοῦ μεθ' ὑμῶν.<sup>22</sup>  
Christ [be] with you.

21 Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος  
Salute you Timotheus my fellow-worker and Lucius  
καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.<sup>22</sup> ἀσπάζομαι  
and Jason and Sosipater my kinsmen. Salute  
ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.  
I Tertius who wrote the epistle in [the] Lord.  
23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας  
Salutes you Gaius, the host of me and of the assembly  
ὅλης.<sup>24</sup> ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως,  
whole. Salutes you Erastus the steward of the city,  
καὶ Κουάρτος ὁ ἀδελφός.<sup>25</sup> ἡ χάρις τοῦ κυρίου ἡμῶν  
and Quartus the brother. The grace of our Lord  
Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.  
Jesus Christ [be] with all you. Amen.

much in the Lord.  
13 Salute Rufus chosen  
in the Lord, and his  
mother and mine.  
14 Salute Asyncritus,  
Phlegon, Hermas, Pa-  
trobas, Hermes, and  
the brethren which are  
with them.  
15 Salute  
Philologus, and Julia,  
Nereus, and his sister,  
and Olympas, and  
all the saints which are  
with them.  
16 Salute  
one another with an  
holy kiss. The churches  
of Christ salute you.

17 Now I beseech  
you, brethren, mark  
them which cause di-  
visions and offences  
contrary to the doc-  
trine which ye have  
learned; and avoid  
them. 18 For they that  
are such serve not our  
Lord Jesus Christ, but  
their own belly; and  
by good words and  
fair speeches deceive  
the hearts of the sim-  
ple. 19 For your obe-  
dience is come abroad  
unto all men. I am  
glad therefore on your  
behalf; but yet I would  
have you wise unto  
that which is good,  
and simple concerning  
evil. 20 And the God  
of peace shall bruise  
Satan under your feet  
shortly. The grace of  
our Lord Jesus Christ  
be with you. Amen.

21 Timotheus my  
workfellow, and Lu-  
cius, and Jason, and  
Sosipater, my kins-  
men, salute you. 22 I  
Tertius, who wrote  
this epistle, salute you  
in the Lord. 23 Gaius  
mine host, and of the  
whole church, saluteth  
you. Erastus the  
chamberlain of the  
city saluteth you, and  
Quartus a brother.  
24 The grace of our  
Lord Jesus Christ be  
with you all. Amen.

\* Ἀσύν-τ. Ὑ Ἐρμῆν LITtrAW. \* Ἐρμᾶν LITtrAW. \* + πᾶσαι all (the assemblies)  
GLTtrAW. \* ἑκκλινάτε TIT. \* — Ἰησοῦ GLTtrAW. \* ἐφ' ὑμῖν οὖν χαίρω LITtrAW.  
— μὲν LITtrAW. — χριστοῦ TITtrAW. d + ἀμήν Amen E. \* Ἀσπάζεται Salutes  
LITtrAW. ὅλης τῆς ἐκκλησίας LITtrAW. E — verse 24 LITtrAW.

25 Now to him that is of power to establish you according to his gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 to God only we, be glory through Jesus Christ for ever. Amen.

25 <sup>h</sup> Τῷ δὲ δυναμειῷ ὑμᾶς στήριζαι κατὰ τὸ εὐαγγέλιον μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιους σεσιγημένον, 26 φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 μόνῃ σοφῇ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

<sup>h</sup> Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.<sup>h</sup>  
servant of the <sup>2</sup>in <sup>2</sup>Cenchrea <sup>1</sup>assembly.

# Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.<sup>h</sup>

<sup>1</sup>THE <sup>2</sup>TO <sup>3</sup>THE <sup>4</sup>CORINTHIANS <sup>5</sup>EPISTLE <sup>6</sup>FIRST.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ <sup>b</sup>κλητὸς<sup>h</sup> ἀπόστολος <sup>c</sup>Ἰησοῦ χριστοῦ,<sup>h</sup> διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ <sup>d</sup>τῇ οὓσιν ἐν Κορίνθῳ,<sup>h</sup> ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, <sup>d</sup>κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί τόπῳ, αὐτῶν <sup>e</sup>τε<sup>h</sup> καὶ ἡμῶν· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενοι τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 that in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 who

awaiting the revelation of our Lord Jesus Christ;

<sup>h</sup> Verses 25-27 placed at end of chapter xiv. a. <sup>i</sup> + τῶν αἰώνων of ages LT. <sup>k</sup> — the subscription GLTW; Πρὸς Ῥωμαίους TR.

<sup>a</sup> + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς EG; Πρὸς Κορινθίους A LTRAW. <sup>b</sup> [κλητὸς] LA. <sup>c</sup> χριστοῦ Ἰησοῦ LTTAW. <sup>d</sup> τῇ οὓσιν ἐν Κορίνθῳ placed after Ἰησοῦ LTRA. <sup>e</sup> — τε both LTT[A].



8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ  
 who also will confirm you to [the] end, unimpeachable in the  
 ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 9 πιστὸς ὁ θεός, δι'  
 day of our Lord Jesus Christ. Faithful [is] God, by  
 οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ  
 whom ye were called into fellowship of his Son Jesus Christ  
 τοῦ κυρίου ἡμῶν.  
 our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ  
 Now I exhort you, brethren, by the name  
 κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,  
 of our Lord Jesus Christ, that the same thing ye say all,  
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ καθηρτισμένοι  
 and no there be among you divisions; but ye be knit together  
 ἐν τῷ αὐτῷ νοῷ καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ  
 in the same mind and in the same judgment. For it was shewn

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης,  
 to me concerning you, my brethren, by those of [the house of] Chloe,  
 ὅτι ἐριδὲς ἐν ὑμῖν εἰσιν. 12 Λέγω δὲ τοῦτο, ὅτι ἕκαστος  
 But I say this, that each  
 ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ  
 of you says, I am of Paul, and I of Apollos, and I

Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 Μεμέρισται ὁ χριστός; ἢ Παῦ-  
 of Cephas, and I of Christ Has been divided the Christ? or Paul  
 λος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπ-  
 was crucified for you? or to the name of Paul were ye

τίσθητε; 14 εὐχαριστῶ ἑστῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα,  
 baptized? I thank God that no one of you I baptized,  
 ἐμὴν Κρίσπον καὶ Γάϊον. 15 ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ  
 except Crispus and Gaius, that not anyone should say that unto

ἐμὸν ὄνομα ἐβάπτισα. 16 ἐβάπτισα δὲ καὶ τὸν Στεφάνῳ  
 my name I baptized. And I baptized also the of Stephanas  
 οἶκον. λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα. 17 Οὐ γάρ  
 house; as to the rest I know not if any other, I baptized. For not

ἀπέστειλὲν με ὁ χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι  
 sent me Christ to baptize, but to announce the glad tidings;  
 οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.

not in wisdom of word, that not be made void the cross of the Christ.

18 ὁ λόγος γάρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία  
 For the word of the cross to those perishing foolishness

ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέ-  
 is, but who are being saved to us power of God it is. 19 It has

γραπταί γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν  
 been written for, I will destroy the wisdom of the wise, and the

σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός;  
 understanding of the understanding ones I will set aside. Where [is the] wise?

ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου;  
 where [the] scribe? where [the] disputer of this age?

οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τοῦ τούτου;  
 did not make foolish God the wisdom of this world?

21 Ἐπειδὴ γάρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ  
 For since, in the wisdom of God, knew not the world by

τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ  
 wisdom God, was pleased God by the foolishness of the

shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

ἢ περὶ L. ε — τῷ θεῷ (read εὐχαριστῶ I give thanks) T. ἢ βαπτίσθητε ye were baptized LITRAW. ἢ + [ὁ] L. ἢ ἀλλὰ TITRA. ἢ συζητητὴς LITRA. ἢ — τούτου (read the world) LITRAW.

foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; 24 but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 that no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord.

II. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demon-

κρήγματος σώσαι τοὺς πιστεύοντας· 22 ἐπεὶ καὶ Ἰουδαῖοι ἠσμεῖον αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν. 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ὁ Ἕλλησιν δὲ μωρίαν· 24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν· καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν. 26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ ἐν δυνάμει, οὐ πολλοὶ εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς κατασχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά· 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· 29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον αὐτοῦ. 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία· ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις· 31 ἵνα, καθὼς γέγραπται, ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

2 Καγὼ ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ κατ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ. 2 οὐ γὰρ ἔκρινα τοῦ ᾧ γινώσκειν τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον. 3 καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμα μου οὐκ ἐν πειθοῖς, ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος

<sup>n</sup> σημεῖα signs GLTTaW.

<sup>9</sup> ἐθνέσιν to nations GLTTaW.

<sup>p</sup> — ἐστίν Ttr.

<sup>q</sup> ἵνα

κατασχύνει τοὺς σοφοὺς [L]TTa.

<sup>r</sup> [καὶ τὰ . . . ὁ θεός] L.

<sup>s</sup> — καὶ LTTa.

<sup>t</sup> καυχῆ-

σεται E. <sup>v</sup> τοῦ θεοῦ God GLTTaW.

<sup>w</sup> σοφία ἡμῖν LTTa.

<sup>x</sup> — τοῦ GLTTaW.

<sup>y</sup> τι

εἶδέναι GLTTaW. <sup>z</sup> καγὼ LTTa.

<sup>a</sup> — ἀνθρωπίνης GLTTaW.

<sup>b</sup> ἀλλὰ Tr.

καὶ δυνάμει· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ-  
and of power; that your faith might not be in wisdom of men,  
πων, ἁλλ' ἐν δυνάμει θεοῦ.  
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ  
But wisdom we speak among the perfect; but wisdom, not  
αἰῶνος· τοῦτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος· τοῦτου. τῶν  
of this age, nor of the rulers of this age, who

καταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ,  
are coming to nought. But we speak wisdom of God in a mystery,

τὴν ἀποκεκρυμμένην ἣν προώρισεν ὁ θεὸς πρὸ τῶν  
the hidden [wisdom] which predetermined God before the

αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ  
ages for our glory, which no one of the rulers

αἰῶνος· τοῦτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον  
of this age has known, (for if they had known, not the Lord

τῆς δόξης ἔσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπ-  
of the glory they would have crucified,) but according as it has been

ται, ἡ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ  
written, Things which eye saw not, and ear heard not, and

ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἣ ἡτοίμασεν ὁ θεός  
into heart of man came not, which prepared God

τοῖς ἀγαπῶσιν αὐτόν· 10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν  
for those that love him, but to us God revealed [them]

διὰ τοῦ πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἔρευνᾷ,  
by his Spirit; for the Spirit all things searches,

καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ  
even the depths of God. For who knows of men the things

τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν  
of man, except the spirit of man which [is] in

αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ  
him? so also the things of God no one knows, except the

πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-  
Spirit of God. But we not the spirit of the world re-

βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν  
ceived, but the Spirit which [is] from God, that we might know

τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 Ἀ καὶ λαλοῦμεν,  
the things by God granted to us: which also we speak,

οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν δι-  
not in taught of human wisdom words, but in [those]

δακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ  
taught of [the] Spirit Holy, by spiritual [means] spiritual things

συγκρίνοντες. 14 ψυχικὸς δὲ ἀνθρώπος οὐδέχεται τὰ  
communicating. But [the] natural man receives not the things

τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ  
of the Spirit of God, for foolishness to him they are; and

οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.  
he cannot know [them], because spiritually they are discerned;

15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ'  
but the spiritual discerns all things, but he by

οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν κυρίου,  
no one is discerned. For who did know [the] mind of the Lord?

ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν χριστοῦ ἔχομεν.  
who shall instruct him? But we [the] mind of Christ have.

stration of the Spirit  
and of power; 5 that  
your faith should not  
stand in the wisdom  
of men, but in the  
power of God.

6 Howbeit we speak  
wisdom among them  
that are perfect: yet  
not the wisdom of this  
world, nor of the  
princes of this world,  
that come to nought:  
7 but we speak the  
wisdom of God in a  
mystery, even the hid-  
den wisdom, which  
God ordained before  
the world unto our  
glory: 8 which none  
of the princes of this  
world knew: for had  
they known it, they  
would not have cruci-  
fied the Lord of glory.  
9 But as it is written,  
Eye hath not seen,  
nor ear heard, neither  
have entered into the  
heart of man, the  
things which God hath  
prepared for them that  
love him. 10 But God  
hath revealed them  
unto us by his Spirit:  
for the Spirit search-  
eth all things, yea, the  
deep things of God.  
11 For what man know-  
eth the things of a  
man, save the spirit of a  
man which is in him?  
even so the things of  
God knoweth no man,  
but the Spirit of God.  
12 Now we have re-  
ceived, not the spirit of  
the world, but the  
spirit which is of God;  
that we might know  
the things that are  
freely given to us of  
God. 13 Which things  
also we speak, not in  
the words which man's  
wisdom teacheth, but  
which the Holy Ghost  
teacheth; comparing  
spiritual things with  
spiritual. 14 But the  
natural man receiveth  
not the things of the  
Spirit of God: for  
they are foolishness  
unto him: neither can  
he know them, because  
they are spiritually  
discerned. 15 But he  
that is spiritual judg-  
eth all things, yet he  
himself is judged of  
no man. 16 For who  
hath known the mind  
of the Lord, that he  
may instruct him?  
But we have the mind  
of Christ.

ἡ ἀλλὰ τ. ὁ θεοῦ σοφίαν GLTTAW. ὅσα whatsoever LTRA. ὁ ἀπεκάλυψεν ὁ θεός  
LTTAW. 1 — αὐτοῦ (read the Spirit) LTT[A]. ἔραυνᾷ TTA. ἡ ἔγνωκεν LTTAW.  
1 — Ἀνίου GLTTAW. 1 συν. T. 1 [τά] L; — μὲν T[TA]. 1 κυρίου of [the] Lord L.



III. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 13 every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's

3 "Καὶ ἐγώ," ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς  
And I, brethren, was not able to speak to you as  
πνευματικοῖς, ἀλλ' ὡς ὁσάρκικοις, ὡς νηπίοις ἐν χριστῷ.  
to spiritual, but as to fleshly; as to babes in Christ.  
2 γάλα ὑμᾶς ἐπότισα, ἡ καὶ οὐ βρωμα· οὐπω γὰρ ἠδύνασθε,  
Milk you I gave to drink; and not meat, for not yet were ye able,  
ἀλλ' οὕτε· ἔτι νῦν δύνασθε· 3 ἐτι γὰρ σαρκικοὶ ἐστε.  
but neither yet now are ye able; for yet fleshly ye are.  
ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἐρις καὶ διχοστασίαι,  
For where among you emulation and strife and divisions [there are],  
οὐχὶ σαρκικοὶ ἐστε· καὶ κατὰ ἄνθρωπον περιπατεῖτε;  
not fleshly are ye, and according to man walk?  
4 ὅταν γὰρ λέγῃ τις, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ  
For when may say one, I am of Paul, and another, I  
Ἀπολλῶ, οὐχὶ σαρκικοὶ ἐστε; 5 Τίς οὖν ἐστὶν Παῦλος,  
of Apollos, not fleshly are ye? Whb then is Paul,  
τίς δέ; Ἀπολλῶς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύ-  
who and Apollos? but servants through whom ye be-  
σατε, καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν; 6 ἐγὼ ἐφύτευσα,  
lieved, and to each as the Lord gave? I planted,  
Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ θεὸς ἡῤῥαυεν· 7 ὥστε οὕτε  
Apollos watered; but God gave growth. So that neither  
ὁ φυτεύων ἐστὶν τι, οὔτε ὁ ποτιζων, ἀλλ' ὁ αὐξάνων  
he that plants is anything, nor he that waters; but who gives  
ἡ ζωὴ τοῦ θεοῦ. 8 ὁ φυτεύων δὲ καὶ ὁ ποτιζων ἐν εἰσὶν ἕκαστος  
growth God. But he that plants and he that waters one are; each  
δὲ τὸν ἴδιον μισθὸν ἂλψεται κατὰ τὸν ἴδιον κόπον.  
but his own reward shall receive according to his own labour.  
9 θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή  
For God's we are fellow-workers; God's husbandry, God's building  
ἐστε. 10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς  
ye are. According to the grace of God which was given to me, as  
σοφὸς ἀρχιτέκτων θεμέλιον τίθεικα, ἄλλος δὲ ἐποικοδομεῖ·  
a wise architect [the] foundation I have laid, and another builds up.  
ἕκαστος δὲ βλέπεται πῶς ἐποικοδομεῖ· 11 θεμέλιον γὰρ ἄλλον  
But each let take heed how he builds up. For foundation other  
οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰη-  
no one is able to lay besides that which is laid, which is Je-  
σοῦς ὁ χριστός. 12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον  
sus the Christ. Now if anyone build up on foundation  
τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον,  
this gold, silver, stones precious, wood, grass,  
καλάμην, 13 ἐκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ  
straw, of each the work manifest will become; for the  
ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου  
day will declare [it], because in fire it is revealed; and of each  
τὸ ἔργον ὁποῖον ἐστὶν, τὸ πῦρ δοκιμάσει. 14 εἴ τις τινος τὸ  
the work what sort it is, the fire will prove. If of anyone the  
ἔργον μένει· ὁ ἐποικοδόμησεν, μισθὸν κληψεται· 15 εἴ  
work abides which he built up, a reward he shall receive. If

ν κἀγὼ GLIT:AW. ο σαρκίνους to fleshy GLIT:AW. π — καὶ GLIT:AW. ἡ δύνασθε GLIT:AW. οὐδὲ GLIT:AW. [ἐτι] L. — καὶ διχοστασίαι LIT:AW. οὐκ (οὐχὶ w) ἀνθρώποι not men LIT:AW. τί what LIT:AW. τίς a. Ἀπολλῶς and Παῦλος transposed LIT:AW. + ἐστὶν is LIT:AW. — ἀλλ' ἢ GLIT:AW. ἀλλὰ LIT:AW. ἡμψεται LIT:AW. ἐθήκα I laid LIT:AW. χριστὸς Ἰησοῦς L; — ὁ GLIT:AW. — τοῦτον (read the foundation) LIT:AW. χρυσόν, ἄργυρον, LIT:AW. — καὶ αὐτὸ itself LIT:AW. μένει shall abide GLIT:AW. ἐποικοδόμησεν LIT:AW. λήμψεται LIT:AW.

τινος τὸ ἔργον κατακαίσεται. ζημιωθήσεται αὐτὸς δὲ  
of anyone the work shall be consumed, he shall suffer loss, but himself  
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 16 Οὐκ οἴδατε ὅτι ναὸς  
shall be saved, but so as through fire. Know ye not that temple

θεοῦ ἐστέ, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἴ τις  
God's ye are, and the Spirit of God dwells in you? If anyone

τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ <sup>1</sup>τοῦτον<sup>2</sup> ὁ  
the temple of God corrupt, shall bring to corruption him  
θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἁγίος ἐστίν, ὅτινές ἐστε ὑμεῖς.  
God; for the temple of God holy is, which are ye.

18 μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφός  
No one himself let deceive: if anyone thinks himself wise

εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρός γενέσθω, ἵνα  
to be, among you in this age, foolish let him become, in a

γινῆται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία  
he may be wise. For the wisdom of this world foolishness

παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ. Ὁ δρασόμενος τοὺς  
with God is; for it has been written, He takes the

σοφούς ἐν τῇ πανουργίᾳ αὐτῶν. 20 καὶ πάλιν, Κύριος  
wise in their craftiness. And again, [The] Lord

γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.  
knows the reasonings of the wise, that they are vain.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν  
So that no one let boast in men; for all things yours

ἐστίν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε  
are, Whether Paul, or Apollos, or Cephas, or [the]

κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα·  
world, or life, or death, or present things, or coming things,

πάντα ὑμῶν ἐστίν· 23 ὑμεῖς δὲ χριστοῦ· χριστὸς δὲ θεοῦ.  
all yours are; and ye Christ's, and Christ God's.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπέρτατος χριστοῦ  
So of us let reckon a man as attendants of Christ

καὶ οἰκονόμους μυστηρίων θεοῦ. 2 ὃ δὲ λοιπόν, ζητεῖται  
and stewards mysteries of God's. But as to the rest, it is required

ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλά-  
in stewards that faithful one be found. But to me the small-

χιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης  
est matter it is that by you I be examined, or by man's

ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἐμαυτῷ  
day. But neither myself do I examine. For of nothing in myself

σύννοια· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνα-  
I am conscious; but not by this have I been justified: but he who ex-

κρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι  
amines me [the] Lord is. So that not before [the] time anything

κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ  
judge, until may have come the Lord, who both will bring to light the

κρυπτὰ τοῦ σκότους, καὶ φανερῶσει τὰς βουλάς τῶν  
hidden things of darkness, and will make manifest the counsels

καρδιῶν· καὶ τότε ὁ ἐπαινος γενήσεται ἐκάστω ἀπὸ τοῦ θεοῦ.  
of hearts; and then praise shall be to each from God.

6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀ-  
Now these things, brethren, I transferred to myself and A-

πολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ  
pollos on account of you, that in us ye may learn not above

work abide which he  
hath built thereupon,  
he shall receive a re-  
ward. 15 If any man's  
work shall be burned,  
he shall suffer loss:  
but he himself shall  
be saved; yet so as by  
fire. 16 Know ye not  
that ye are the temple  
of God, and that the  
Spirit of God dwelleth  
in you? 17 If any  
man defile the temple  
of God, him shall God  
destroy: for the tem-  
ple of God is holy,  
which temple ye are.

18 Let no man deceive  
himself. If any man  
among you seemeth to  
be wise in this world,  
let him become a fool,  
that he may be wise.  
19 For the wisdom of  
this world is foolish-  
ness with God. For it  
is written, He taketh  
the wise in their own  
craftiness. 20 And  
again, The Lord know-  
eth the thoughts of the  
wise, that they are  
vain. 21 Therefore let  
no man glory in men.  
For all things are  
yours; 22 whether  
Paul, or Apollos, or  
Cephas, or the world,  
or life, or death, or  
things present, or  
things to come; all  
are yours; 23 and ye  
are Christ's; and  
Christ is God's.

IV. Let a man so  
account of us, as of  
the ministers of Christ,  
and stewards of the  
mysteries of God.  
2 Moreover it is re-  
quired in stewards,  
that a man be found  
faithful. 3 But with  
me it is a very small  
thing that I should be  
judged of you, or of  
man's judgment; yea,  
I judge not mine own  
self. 4 For I know  
nothing by myself;  
yet am I not hereby  
justified; but he that  
judgeth me is the  
Lord. 5 Therefore  
judge nothing before  
the time, until the  
Lord come, who both  
will bring to light the  
hidden things of dark-  
ness, and will make  
manifest the counsels  
of the hearts: and  
then shall every man  
have praise of God.

6 And these things,  
brethren, I have in a  
figure transferred to  
myself and to Apollos  
for your sakes; that

<sup>1</sup> αὐτὸν L.  
P Ἀπολλῶν TTr.

<sup>m</sup> — τῷ [L].

<sup>n</sup> — ἐστίν (read [are]) LTTra.

<sup>o</sup> ὥδε here LTTra.

ye might learn in us  
not to think of men  
above that which is  
written, that no one  
of you be puffed up  
for one against an-  
other. 7 For who  
maketh thee to differ  
from another? and  
what hast thou that  
thou didst not receive?  
now if thou didst re-  
ceive it, why dost thou  
glory, as if thou hadst  
not received it? 8 Now  
ye are full, now ye  
are rich, ye have  
reigned as kings with-  
out us: and I would  
to God ye did reign,  
that we also might  
reign with you. 9 For  
I think that God hath  
set forth us the apos-  
tles last, as it were  
appointed to death:  
for we are made a  
spectacle unto the  
world, and to angels,  
and to men. 10 We  
are fools for Christ's  
sake, but ye are wise  
in Christ; we are  
weak, but ye are  
strong; ye are hon-  
ourable, but we are  
despised. 11 Even un-  
to this present hour  
we both hunger, and  
thirst, and are naked,  
and are buffeted, and  
have no certain dwell-  
ingplace; 12 and la-  
bour, working with  
our own hands: being  
reviled, we bless; being  
persecuted, we suffer  
it. 13 Being defamed,  
we intreat: we are made  
as the filth of the  
world, and are the off-  
scouring of all things  
unto this day. 14 I  
write not these things  
to shame you, but as  
my beloved sons I  
warn you. 15 For  
though ye have ten  
thousand instructors  
in Christ, yet have ye  
not many fathers; for  
in Christ Jesus I have  
begotten you through  
the gospel. 16 Where-  
fore I beseech you,  
be ye followers of me.

17 For this cause  
have I sent unto you  
Timotheus, who is my  
beloved son, and faith-  
ful in the Lord, who  
shall bring you into  
remembrance of my  
ways which be in  
Christ, as I teach  
everywhere in every  
church. 18 Now some  
are puffed up, as

9 ὁ<sup>1</sup> γέγραπται<sup>2</sup> ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς<sup>3</sup>  
what<sup>4</sup> has<sup>5</sup> been<sup>6</sup> written<sup>7</sup> to<sup>8</sup> think, that not one for one  
φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 τίς-γάρ σε διακρίνει;  
ye be puffed up against the other. For who thee makes to differ?

τί-δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ-δὲ καὶ ἔλαβες,  
and what hast thou which thou didst not receive? but if also thou didst receive,  
τί καυχᾶσαι ὡς μὴ λαβών; 8 ἡδὴ κεκορεσμένοι ἐστέ,  
why boastest thou as not having received? Already satiated ye are;  
ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ ὀφελὺν  
already ye were enriched; apart from us ye reigned; and I would  
γε ἐβασίλευσατε, ἵνα καὶ ἡμεῖς ὑμῖν<sup>9</sup> συμβασιλεύσωμεν.<sup>10</sup>  
surely ye did reign, that also we<sup>11</sup> you<sup>12</sup> might<sup>13</sup> reign<sup>14</sup> with.

9 δοκῶ-γάρ ὅτι<sup>1</sup> ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέ-  
For I think that God us the apostles last set  
δειξεν ὡς ἐπιθανάτους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ,  
forth as appointed to death. For a spectacle we became to the world,  
καὶ ἀγγέλους καὶ ἀνθρώπους. 10 ἡμεῖς μωροὶ διὰ  
both to angels and to men. We [are] fools on account of

χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ  
Christ, but ye prudent in Christ; we weak, but ye  
ἰσχυροὶ· ὑμεῖς ἐνδοξοὶ, ἡμεῖς δὲ ἄτιμοι. 11 ἄχι τῆς ἄρτι  
strong; ye glorious, but we without honour. To the present

ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ ἔγυμνητόμεν,<sup>2</sup> καὶ  
hour both we hunger and thirst and are naked, and  
κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἔργα-  
are buffeted, and wander without a home, and labour, work-  
ζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι, εὐλογοῦμεν· διω-  
with our own hands. Railed at, we bless; per-

κόμενοι, ἀνεχόμεθα· 13 ὠβλασφημούμενοι,<sup>4</sup> παρακαλοῦμεν<sup>5</sup>  
scuted, we bear; evilly spoken to, we beseech:

ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων  
as [the] refuse of the world we are become, of all [the]  
περίφημα ἕως ἄρτι. 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,  
off-scouring until now. Not shaming you do I write these things,

ἄλλ'<sup>1</sup> ὡς τέκνα μου ἀγαπητὰ ἵνουθεῖται.<sup>2</sup> 15 ἰάν-γάρ  
but as children my beloved I admonish [you]. For if

μυρίους παιδαγωγούς ἔχτε ἐν χριστῷ, ἀλλ' οὐ πολ-  
ten thousand tutors ye should have in Christ, yet not many

λοὺς πατέρας· ἐν-γάρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου  
fathers; for in Christ Jesus through the glad tidings

ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου  
I you did beget. I exhort therefore you, imitators of me

γίνεσθε.  
become.

17 Διὰ τοῦτο<sup>1</sup> ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστιν τέκνον  
On account of this I sent to you Timotheus, who is child

μου<sup>2</sup> ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει  
my beloved and faithful in [the] Lord, who you will remind of

τὰς ὁδοὺς μου τὰς ἐν χριστῷ,<sup>3</sup> καθὼς πανταχοῦ ἐν πάσῃ  
my ways that [are] in Christ, according as everywhere in every

ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς  
as-embly I teach. As to not coming now my to you

ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἰάν  
were puffed up some; but I shall come shortly to you, if

<sup>1</sup> ἢ LTT<sup>1</sup>AW.

<sup>2</sup> — φρονεῖν (read μὴ nothing) LTT<sup>1</sup>AW.

<sup>3</sup> συν- T.

<sup>4</sup> — ὅτι LTT<sup>1</sup>AW.

<sup>5</sup> γυμνιτούμεν LTT<sup>1</sup>AW.

<sup>6</sup> δυσφημούμενοι defamed TA.

<sup>7</sup> ἀλλὰ Tr.

<sup>8</sup> ἵνουθεῖν

admonishing T. <sup>9</sup> + αὐτὸ very [thing] T.

<sup>10</sup> μου τέκνον LTT<sup>1</sup>A.

<sup>11</sup> + Ἰησοῦ Jesus LT.



ὁ κύριος θελήσῃ, καὶ γνώσομαι, οὐ τὸν λόγον τῶν  
the Lord will, and I will know, not the word of those who  
πεφυσωμένων, ἀλλὰ τὴν δύναμιν. 20 οὐ γὰρ ἐν λόγῳ ἡ  
are puffed up, but the power. For not in the word the  
βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν  
kingdom of God [is], but in power. What will ye? with  
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνευματί. τε ἑρρό-  
a rod I should come to you, or in love and a spirit of meek-  
τητος<sup>?</sup> ;  
Less?

5 Ὅπως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία  
Commonly<sup>?</sup> is<sup>?</sup> reported<sup>?</sup> among<sup>?</sup> you<sup>?</sup> fornication, and such fornication  
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται,<sup>1</sup> ὥστε γυναικά  
which not even among the nations is named, so as<sup>?</sup> wife  
τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσωμένοι ἴστε,  
one [his] father's<sup>?</sup> to have. And ye puffed<sup>?</sup> up are,  
καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἑξαρθῇ<sup>2</sup> ἐκ μέσου ὑμῶν  
and not rather did mourn, that might be taken out of your midst

ὁ τὸ ἔργον τοῦτο ποιήσας;<sup>3</sup> 3 ἐγὼ μὲν γὰρ ἕως<sup>4</sup> ἀπών τῷ  
he who this deed did! I<sup>?</sup> for as being absent  
σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς παρών,  
in body, but being present in spirit, already have judged as being present,  
τὸν οὕτως τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ  
him who so<sup>?</sup> this worked<sup>?</sup> out, in the name  
κυρίου ἡμῶν<sup>5</sup> Ἰησοῦ χριστοῦ,<sup>6</sup> συναχθέντων ὑμῶν καὶ  
of our Lord Jesus Christ, being gathered together ye and

τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν<sup>7</sup> Ἰησοῦ  
my spirit, with the power of our Lord Jesus  
χριστοῦ.<sup>8</sup> 5 παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον  
Christ— to deliver such a one to Satan for destruction  
τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου  
of the flesh, that the spirit may be saved in the day of the Lord  
Ἰησοῦ.<sup>9</sup> 6 Οὐ καλὸν τὸ καύχημα ὑμῶν<sup>10</sup> οὐκ οἴδατε ὅτι μικρὰ  
Jesus. Not, good [is] your boasting. Know ye not that a little

ζύμη ὅλον τὸ φύραμα ζυμοῖ; 7 ἐκκαθάρατε<sup>11</sup> οὖν<sup>12</sup> τὴν πα-  
leaven whole<sup>?</sup> the lump<sup>?</sup> leavens? Purge out therefore the  
λαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι<sup>13</sup>  
old leaven, that ye may be a new lump, according as ye are unleavened.  
καὶ γὰρ τὸ πάσχα ἡμῶν<sup>14</sup> ὑπὲρ ἡμῶν<sup>15</sup> ὁ ἐτίθη<sup>16</sup> χριστός.  
For also our passover<sup>?</sup> for<sup>?</sup> us<sup>?</sup> was<sup>?</sup> sacrificed<sup>?</sup> Christ.

8 ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν  
So that we should celebrate the feast, not with<sup>?</sup> leaven<sup>?</sup> old, nor with<sup>?</sup>  
ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζύμοις<sup>17</sup> Πειλι-  
leaven of malice and wickedness, but with unleavened [bread] of  
κρινείας<sup>18</sup> καὶ ἀληθείας.  
sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι  
I wrote to you in the epistle, not to associate with  
πόρνοις<sup>19</sup> 10 καὶ<sup>20</sup> οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦ  
fornicators; and not altogether with the fornicators of this world,  
τοῦ, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις<sup>21</sup> ἐπεὶ  
or with the covetous, or rapacious, or idolaters, since

though. I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

V. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators: 10 yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or

<sup>c</sup> πρᾶυττος LITtrA. <sup>d</sup> — ὀνομάζεται (read [is]) GLITtrAW. <sup>e</sup> ἀρβή GLITtrAW. <sup>f</sup> παράξας; T.  
<sup>g</sup> — ὡς LITtrAW. <sup>h</sup> — ἡμῶν (read the Lord) [L]r. <sup>i</sup> — χριστοῦ LITtrA. <sup>k</sup> [ἡμῶν] L.  
<sup>l</sup> [ἡμῶν] Ἰησοῦ χριστοῦ (read our Lord Jesus Christ) L; — Ἰησοῦ A; ἡμῶν Ἰησοῦ W.  
<sup>m</sup> — οὖν GLITtrAW. <sup>n</sup> — ὑπὲρ ἡμῶν LITtrAW. <sup>o</sup> ἐθύθη E. <sup>p</sup> εἰλικρινίας T. <sup>q</sup> — καὶ  
LITtrAW. <sup>r</sup> καὶ and LITtrAW.



μήσουσιν. 11 καὶ ταῦτά τινες ἦτε· "ἀλλά" ἀπελού-  
inheri. And these things some of you were; but ye were  
σασθε, ἀλλὰ ἡγιασθητε, "ἀλλ'" ἐδικαιώθητε, ἐν τῷ ὀνόματι  
washed, but ye were sanctified, but ye were justified, in the name  
τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.  
of the Lord Jesus, and by the Spirit of our God:

12 Πάντα μοι ἔξεσιν, ἀλλ' οὐ πάντα συμφέρει· πάντα  
All things to me are lawful, but not all things do profit; all things  
μοι ἔξεσιν, ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσομαι ὑπὸ τινος.  
to me are lawful, but not I will be brought under the power of any.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν·  
Meats for the belly; and the belly for meats;

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα  
but God both this and these will bring to nought: but the body [is]  
οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·  
not for fornication, but for the Lord, and the Lord for the body.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν, καὶ ἡμεῖς ἐξεγερῶμεν διὰ  
And God both the Lord raised up, and us will raise out by

τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη  
his power, Know ye not that your bodies members

χριστοῦ ἐσιν; ἄρα οὖν τὰ μέλη τοῦ χριστοῦ, ποιήσω  
of Christ are? Having taken then the members of the Christ, shall I make

πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ οἶδατε ὅτι ὁ  
[them] of a harlot members? May it not be! Or know ye not that he that

κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν,  
is joined to the harlot, one body is? For shall be, he says,

οἱ δύο εἰς σάρκα μίαν· 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν  
the two for flesh one. But he that is joined to the Lord, one

πνεῦμά ἐστιν. 18 Φεύγετε τὴν πορνείαν. πᾶν ἀμάρτημα ὃ  
spirit is. Flee fornication. Every sin which

ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστιν· ὁ δὲ  
may practise a man, without the body is, but he that

πορνεύων, εἰς τὸ ἴδιον σῶμα ἀμαρτάνει. 19 ἢ οὐκ  
commits fornication, against his own body sins. Or not

οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος  
know ye that your body a temple of the in you Holy Spirit

ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; 20 ἢ ὁρᾶ-  
is, which ye have from God; and not are ye your own? ye were

σθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι  
bought for with a price; gloryfied indeed God in your body

ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ὅτι ἐστιν τοῦ θεοῦ.  
your, and in your spirit, which are God's.

7 Περί δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ  
But concerning what things ye wrote to me: [It is] good for a man

γυναικὸς μὴ ἀπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος  
a woman not touch; but on account of fornication each

τὴν ἑαυτοῦ γυναῖκα ἔχτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχτω.  
his own wife let have, and each her own husband let have.

3 τῇ γυναικὶ ὡς τῷ κυρίῳ, ὡς τῷ σώματι, ὃ ἐκ τῆς  
To the wife as the husband as the body, which is of the

ἐκκλησίας, ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ὡς ἑαυτῷ  
Church, as the Church herself to herself as to herself

σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἄνθρωπος ὡς ὁ κύριος  
body has not authority over, but the husband as the Lord

ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ὡς ἑαυτῷ, ὡς ἡ ἐκκλησία  
as the Church herself to herself as to herself, as the Church

ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ὡς ἑαυτῷ, ὡς ἡ ἐκκλησία  
as the Church herself to herself as to herself, as the Church

ate, nor abusers of themselves with mankind, 10 nor thieves, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sineth against his own body. 19 What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sineth against his own body. 19 What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

VII. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have

ἢ ἄλλ' L. ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ὡς ἑαυτῷ, ὡς ἡ ἐκκλησία  
as the Church herself to herself as to herself, as the Church  
ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ὡς ἑαυτῷ, ὡς ἡ ἐκκλησία  
as the Church herself to herself as to herself, as the Church  
ὡς ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ὡς ἑαυτῷ, ὡς ἡ ἐκκλησία  
as the Church herself to herself as to herself, as the Church



his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them, if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving de-

άνηρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἡ γυνή. 5 μὴ ἄποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα ἁσχολάγητε<sup>1</sup> τῇ νηστείᾳ καὶ<sup>2</sup> τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε,<sup>3</sup> ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς<sup>4</sup> into one place come together, that not may tempt you<sup>5</sup> Satan

διὰ τὴν ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ συνέ-  
because of your incontinence. But this I say by way of per-  
γνώμην, οὐ κατ' ἐπιταγὴν. 7 θέλω ἅπαρ πάντας ἀνθρώ-  
mission, not by way of command. I wish but all men  
πους εἶναι ὡς καὶ ἐμαυτὸν· ἅλλ' ἕκαστος ἴδιον χάρισμα  
to be even as myself: but each his own gift

ἔχει ἐκ θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως. 8 Λέγω δὲ  
has from God; one so, and another so. But I say  
τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔστιν ἔαν<sup>1</sup>  
to the unmarried and to the widows, good for them it is if

μείνωσιν ὡς καγώ, 9 εἰ δὲ οὐκ ἐγκρατεῖονται, γαμήσα-  
they should remain as even I. But if they have not self-control, let them  
τωσαν· κρεῖσσον γὰρ ἔστιν μαγῆσαι ἢ πυροῦσθαι.  
marry; for better it is to marry than to burn.

10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ, ἅλλ' ὁ  
But to the married I charge, not I, but the  
κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· 11 ἐὰν δὲ καὶ  
Lord, wife from husband not to be separated; (but if also

χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω·  
she be separated, let her remain unmarried, or to the husband be reconciled;)  
καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. 12 Τοῖς δὲ λοιποῖς ὁ γὰρ λέγω,  
and husband wife not to leave. But to the rest I say,

οὐχ ὁ κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ  
not the Lord, If any brother wife has an unbelieving, and  
αὐτὴν<sup>1</sup> συνενδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν·  
she consents to dwell with him, let him not leave her.

13 καὶ γυνὴ ἡ ἥτις<sup>2</sup> ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς<sup>3</sup>  
And a woman who has husband an unbelieving, and he  
συνενδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. 14 ἡ γὰρ  
consents to dwell with her, let her not leave him. Is sanctified

γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιασται ἡ γυνή  
for the husband unbelieving in the wife, and is sanctified the wife  
ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά  
unbelieving in the husband; else then your children unclean

ἐσιν, νῦν δὲ ἁγία ἐσιν. 15 εἰ δὲ ὁ ἄπιστος χωρίζεται,  
are, but now holy are. But if the unbeliever separates himself,  
χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν  
let him separate himself; is not under bondage the brother or the sister in

τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. 16 τί  
such [cases], but in peace has called us God. What  
γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας,  
for knowest thou, O wife, if the husband thou shalt save? or what knowest thou,

<sup>1</sup> ἅλλ' ἅλλ'α LITTA.<sup>2</sup> ἁσχολάγητε GLTTAW.<sup>3</sup> — τῇ νηστείᾳ καὶ GLTTAW.<sup>4</sup> ἐπὶ τὸ αὐτὸ<sup>5</sup> συνέρχησθε E; ἐπὶ τὸ αὐτὸ ἦτε together may be GLTTAW.<sup>6</sup> συν. T.<sup>7</sup> ἃ δὲ but LITAW.<sup>8</sup> ἔχει χάρισμα GLTTAW.<sup>9</sup> ὁ LITAW.<sup>10</sup> — ἐσιν (read [it is]) GLTTAW.<sup>11</sup> + [οὕτως] L.<sup>12</sup> κρεῖττον LTT.<sup>13</sup> — ἐστιν W.<sup>14</sup> γαμῶν T.<sup>15</sup> χωρίζεσθαι L.<sup>16</sup> λέγω ἐγὼ LITAW.<sup>17</sup> αὐτὴ LITAW.<sup>18</sup> εἰ τις if any T.<sup>19</sup> οὗτος LITAW.<sup>20</sup> τὸν ἄνδρα the husband LITAW.<sup>21</sup> ἀδελφῷ brother LITAW.<sup>22</sup> ὑμᾶς you T.

ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ ἐκάστω ὡς  
 O husband, if the wife thou shalt save? Only to each as  
 ἡμέρισε<sup>π</sup>· ὁ θεός, ἕκαστον ὡς κέκληκεν ὁ κύριος, οὕτως  
 divided God, each as has called the Lord, so

περιπατέτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-  
 let him walk; and thus in the assemblies all I order.

σομαι. 18 Περιτετημένους τις ἐκλήθη; μὴ ἐπι-  
 Having been circumcised any one was called? let him not be

σπασθῶ. ἐν ἀκροβυστίᾳ ὅτις ἐκλήθη; μὴ περι-  
 uncircumcised: in uncircumcision any one was called? let him not be

τεμνέσθω. 19 ἡ περιτομή οὐδὲν ἔστιν, καὶ ἡ ἀκροβυστία οὐδὲν  
 Circumcision nothing is, and uncircumcision nothing

ἔστιν, ἀλλὰ τήρησης ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει  
 is, but keeping commandments God's. Each in the calling

ᾧ ἐκλήθη, ἐν ταύτῃ μένω. 21 δοῦλος ἐκλή-  
 in which he was called, in this let him abide. Bondman [being] wast

θης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευθερος  
 thou called, not to thee let it be a care; but and if thou art able free

γινέσθαι, μάλλον χρῆσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς  
 to become, rather use [it]. For he in [the] Lord being called

δοῦλος, ἀπελεύθερος κυρίου ἔστιν· ὁμοίως καὶ ὁ  
 [being] a bondman, a freedman of [the] Lord is; likewise also he

ἐλεύθερος κληθεὶς, δοῦλος ἔστιν χριστοῦ. 23 τιμῆς ἡγορά-  
 free being called, a bondman is of Christ. With a price ye were

σθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἐκλή-  
 bought; become not bondmen of men. Each wherein he was

θη, ἀδελφοί, ἐν τούτῳ μένω παρὰ τῷ θεῷ.  
 called, brethren, in that let him abide with God.

25 Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω·  
 But concerning virgins, commandment of [the] Lord I have not;

γνώμην δὲ δίδωμι, ὡς ἡλεπήενος ὑπὸ κυρίου πιστός·  
 but judgment I give, as having received mercy from [the] Lord faithful

εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-  
 to be. I think then this good is because of the pre-

εστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.  
 sent necessity, that [it is] good for a man so to be.

27 δέδεσται γυναῖκί; μὴ ζήτηί λύσιν. λένουσι ἀπὸ  
 Hast thou been bound to a wife? seek not to be loosed. Hast thou been loosed from

γυναϊκός; μὴ ζήτηί γυναῖκα. 28 ἐὰν δὲ καὶ γήμης,  
 a wife? seek not a wife. But if also thou mayest have married,

οὐχ ἡμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ  
 thou didst not sin; and if may have married the virgin, not

ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ  
 she did sin: but tribulation in the flesh shall have such; but I

ὕμῶν φείδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-  
 you spare. But this I say, brethren, the season strait-

εσταλμένος· ἐτὸ λοιπὸν ἔστιν, ἵνα καὶ οἱ ἔχοντες γυναῖκας,  
 [is]. For the rest is, that even those having wives,

ὡς μὴ ἔχοντες ὦσιν· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ  
 as not having be; and those weeping, as not weeping; and

οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ  
 those rejoicing, as not rejoicing; and those buying, as not

part, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. 18 I am any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God. 25 Now concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say,

<sup>π</sup> μεμέρικεν has divided TTR.

<sup>2</sup> ὁ θεός and ὁ κύριος transposed GLTTRAW.

<sup>γ</sup> κέκληται

τις has any one been called LTTAW.

<sup>2</sup> — καὶ LTTAW. <sup>α</sup> — τῷ GLTTRAW.

<sup>β</sup> γαμήσης

LTTA. <sup>ο</sup> [η] LTTA. <sup>δ</sup> + ὅτι E.

<sup>ε</sup> ἔστιν τὸ λοιπόν, (τὸ λοιπὸν ἔστιν E) (read is for

the rest joined to straitened) ETAW; ἔστιν τὸ λοιπὸν LR.

<sup>ζ</sup> — οἱ E.

brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 and they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 but he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her

κατεχοντες 31 καὶ οἱ χρώμενοι τῷ κόσμῳ τοῦτῃ, ὡς μὴ possessing; and those using this world, as not  
καταχρώμενοι. παρὰ γὰρ τὸ σῆμα τοῦ κόσμου τοῦτου. using [it] as their own; for passes away the fashion of this world.  
32 θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἀγαμος μεριμνᾷ τὰ But I wish you without care to be. The unmarried cares for the things  
τοῦ κυρίου, πῶς ἡράσει τὴν κυρίῳ. 33 ὁ δὲ γαμήσας of the Lord, how he shall please the Lord; but he that is married  
μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἡράσει τὴν γυναίκα. cares for the things of the world, how he shall please the wife.  
34 ἡμερίσται ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἀγαμος μεριμνᾷ Divided are the wife and the virgin. The unmarried cares for  
τὰ τοῦ κυρίου, ἵνα ἡ ἀγία σώματι καὶ the things of the Lord, that she may be holy both in body and  
πνεύματι. ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, spirit; but she that is married cares for the things of the world,  
πῶς ἡράσει τὴν ἀνδρὶ. 35 τοῦτο δὲ πρὸς τοῦ ἑαυτῶν αὐτῶν how she shall please the husband. But this for your own  
συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλλω, ἀλλὰ profit I say; not that a noose ye I may cast before, but  
πρὸς τὸ εὐσχημονεῖν καὶ ἐν ἐπρόσδεξιν τὴν κυρίῳ ἀπερι- for what [is] seeably, and waiting on the Lord without  
στάστως. 36 εἰ δὲ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον distraction. But if anyone behaves uncomely to  
αὐτὸν νομίζει, ἐὰν ᾧ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνε- his thinks, if he be beyond [his] prime, and so it ought to  
σθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει γαμήτωσαν. 37 ὁ δὲ δε- be, what he wills let him do, he does not sin: let them marry. But he who  
ἔστηκεν ἐν ᾧ καρδίᾳ, μὴ ἔχων ἀνάγκη, ἐξουσίαν δὲ stands firm in heart, not having necessity, but authority  
ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέρικεν ἐν τῇ has over his own will, and this has judged in  
καρδίᾳ αὐτοῦ. 38 ὅτι τὸν τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς his heart to keep his own virginity, well  
ποιεῖ. 38 ὥστε καὶ ὁ ἐγκαμίζων καλῶς ποιεῖ. 39 ἡ γυνὴ δεδεται νόμον he does. So that also he that gives in marriage well does; and he that  
μὴ ἐγκαμίζων κρείσσον ποιεῖ. 39 ἡ γυνὴ δεδεται νόμον not gives in marriage better does. A wife is bound by law  
ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς. ἐὰν δὲ κοι- for as long as time may live her husband; but if may have fallen  
μηθὲν ὁ ἀνὴρ αὐτῆς, ἐλευθέρη ἐστὶν ᾧ θέλει γαμή- asleep the husband of her, free she is to whom she wills to be  
θῆναι, μόνον ἐν κυρίῳ. 40 μακαριώτερά δὲ ἐστὶν ἐὰν οὕτως married, only in [the] Lord. But happier she is if so  
μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὼ she should remain, according to my judgment; and I think I also  
πνεῦμα θεοῦ ἔχειν. Spirit God's have.

τὸν κόσμον the world LITTA. ἡ ἀρῆση be should please LITTA. ἡ ἀρῆση she should  
ρισται. καὶ and has become divided. Also LT; καὶ (καὶ W) μερίσται καὶ And  
divided are also TAW. ἡ γυνὴ ἡ ἀγαμος unmarried woman LT. ἡ ἀγαμος  
(read the virgin cares for) Tr. ἡ [καὶ] LTr. ἡ + τῷ the LITTA. ὁ ἀρῆση she should  
please LITTA. ὁ σύμφερον LITTA. ὁ εὐπάρεδρον GLTTAW. ὁ ἐν τῇ καρδίᾳ αὐτοῦ  
(in his heart) ἐδραῖος LITTA. ἡ + ἰδία (read his own) TTA. ἡ αὐτοῦ LITTA.  
τὸν LITTA. ὁ ποιήσει he shall do LITTA. ἡ γαμίζων τὴν παρθένον ἑαυτοῦ (ἑαυτοῦ  
παρθένον T) marries his own virginity LITTA; [ἐκ]γαμίζων [τὴν ἑαυτοῦ παρθένον] A. ὁ καὶ ὁ  
GLTTAW. ἡ γαμίζων marries GLTT; [ἐκ]γαμίζων A. ἡ νόμον GLTTAW. ἡ αὐτῆς  
LITTA.



8 **Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, ὅτι πάντες γινώσκοντες** But concerning things sacrificed to idols, we know, (for <sup>all</sup> <sup>knowledge</sup> <sup>we</sup> <sup>have</sup> <sup>knowledge</sup> <sup>puffs</sup> <sup>up</sup>, but <sup>love</sup> <sup>builds</sup> <sup>up</sup>. But if

<sup>τις</sup> <sup>δοκεῖ</sup> <sup>εἰδέναι</sup>, <sup>τι</sup>, <sup>οὐδὲ πω</sup> <sup>οὐδὲν</sup> <sup>ἐγνώκειν</sup> anyone thinks to have known anything, nothing yet he has known

<sup>καθὼς</sup> <sup>δεῖ</sup> <sup>γινώσκειν</sup>. <sup>3</sup> <sup>εἰ δὲ</sup> <sup>τις</sup> <sup>ἀγαπᾷ</sup> <sup>τὸν θεόν</sup>, according as it is necessary to know. But if anyone love God,

<sup>οὗτος</sup> <sup>ἐγνώσκει</sup> <sup>ὑπὲρ</sup> <sup>αὐτοῦ</sup>. <sup>4</sup> <sup>περὶ</sup> <sup>τῆς</sup> <sup>βρώσεως</sup> <sup>οὗν τῶν</sup> he is known by him:) concerning the eating then

<sup>εἰδωλοθύτων</sup>, <sup>οἶδαμεν</sup> <sup>ὅτι</sup> <sup>οὐδὲν</sup> <sup>εἰδὼλον</sup> <sup>ἐν</sup> <sup>κόσμῳ</sup>, of things sacrificed to idols, we know that nothing an idol [is] in [the] world,

<sup>καὶ</sup> <sup>ὅτι</sup> <sup>οὐδεὶς</sup> <sup>θεὸς</sup> <sup>ἑτέρος</sup> <sup>ἢ</sup> <sup>εἰ</sup> <sup>μὴ</sup> <sup>εἷς</sup>. <sup>5</sup> <sup>καὶ</sup> <sup>γὰρ</sup> <sup>εἴπερ</sup> and that [there is] no <sup>God</sup> <sup>other</sup> except one. For even if indeed

<sup>εἰσὶν</sup> <sup>λεγόμενοι</sup> <sup>θεοί</sup>, <sup>εἴτε</sup> <sup>ἐν</sup> <sup>οὐρανῷ</sup> <sup>εἴτε</sup> <sup>ἐπὶ</sup> <sup>τῆς</sup> <sup>γῆς</sup> there are [those] called gods, whether in heaven or on the

<sup>γῆς</sup> <sup>ὥσπερ</sup> <sup>εἰσὶν</sup> <sup>θεοὶ</sup> <sup>πολλοὶ</sup> <sup>καὶ</sup> <sup>κύριοι</sup> <sup>πολλοί</sup>. <sup>6</sup> <sup>ἄλλ'</sup> <sup>ὅτι</sup> earth, as there are gods many and lords many, but

<sup>ἡμῖν</sup> <sup>εἷς</sup> <sup>θεὸς</sup> <sup>ὁ</sup> <sup>πατήρ</sup>, <sup>ἐξ</sup> <sup>οὗ</sup> <sup>τὰ</sup> <sup>πάντα</sup>, <sup>καὶ</sup> <sup>ἡμεῖς</sup> to us [there is] one God the Father, of whom [are] all things, and we

<sup>εἰς</sup> <sup>αὐτόν</sup>, <sup>καὶ</sup> <sup>εἷς</sup> <sup>κύριος</sup> <sup>Ἰησοῦς</sup> <sup>χριστός</sup>, <sup>δι'</sup> <sup>οὗ</sup> <sup>τὰ</sup> <sup>πάντα</sup>, for him; and one Lord Jesus Christ, by whom [are] all things,

<sup>καὶ</sup> <sup>ἡμεῖς</sup> <sup>δι'</sup> <sup>αὐτοῦ</sup>. <sup>7</sup> <sup>ἄλλ'</sup> <sup>οὐκ</sup> <sup>ἐν</sup> <sup>πᾶσιν</sup> <sup>ἡ</sup> <sup>γνώσις</sup> <sup>τινὲς</sup> and we by him. But not in all [is] the knowledge: <sup>some</sup>

<sup>δὲ</sup> <sup>τῇ</sup> <sup>συνειδήσει</sup> <sup>ἡ</sup> <sup>τοῦ</sup> <sup>εἰδῶλου</sup> <sup>ἕως</sup> <sup>ἄρτι</sup> <sup>ὥς</sup> <sup>εἰδὼλο-</sup> <sup>but</sup> <sup>with</sup> <sup>conscience</sup> <sup>of</sup> <sup>the</sup> <sup>idol</sup>, <sup>until</sup> <sup>now</sup> <sup>as</sup> <sup>of</sup> <sup>a</sup> <sup>thing</sup> <sup>sacrificed</sup>

<sup>θυτον</sup> <sup>ἐσθίουσιν</sup>, <sup>καὶ</sup> <sup>ἡ</sup> <sup>συνειδήσις</sup> <sup>αὐτῶν</sup> <sup>ἀσθενής</sup> <sup>οὖσα</sup> <sup>το</sup> <sup>an</sup> <sup>idol</sup> <sup>eat</sup>, and their conscience, <sup>weak</sup> <sup>being</sup>,

<sup>μολύνεται</sup>. <sup>8</sup> <sup>βρῶμα</sup> <sup>δὲ</sup> <sup>ἡμᾶς</sup> <sup>οὐ</sup> <sup>παρίστησιν</sup> <sup>τῷ</sup> <sup>θεῷ</sup> <sup>οὔτε</sup> is defiled. But meat us does not commend to God; <sup>neither</sup>

<sup>ἡ</sup> <sup>γὰρ</sup> <sup>ἐὰν</sup> <sup>φάγωμεν</sup> <sup>περισσεύομεν</sup> <sup>οὔτε</sup> <sup>ἐὰν</sup> <sup>μὴ</sup> <sup>φάγωμεν</sup> for if we eat have we an advantage; neither if we eat not

<sup>ὕστερόν</sup> <sup>μεθα</sup>. <sup>9</sup> <sup>βλέπετε</sup> <sup>δὲ</sup> <sup>μήπως</sup> <sup>ἡ</sup> <sup>ἐξουσία</sup> <sup>ὑμῶν</sup> <sup>αὕτη</sup> do we come short. But take heed lest <sup>power</sup> <sup>your</sup> <sup>this</sup>

<sup>πρόσκομμα</sup> <sup>γένηται</sup> <sup>τοῖς</sup> <sup>ἀσθενούσιν</sup>. <sup>10</sup> <sup>ἐὰν</sup> <sup>γὰρ</sup> an occasion of stumbling become to those being weak. For if

<sup>τις</sup> <sup>ἴδῃ</sup> <sup>ῥε</sup>, <sup>τὸν</sup> <sup>ἐχοντα</sup> <sup>γινώσκῃ</sup>, <sup>ἐν</sup> <sup>εἰδωλείῳ</sup> <sup>κατακείμενον</sup>, anyone see thee, who hast knowledge, in an idol-temple reclining

<sup>οὐχὶ</sup> <sup>ἡ</sup> <sup>συνειδήσις</sup> <sup>αὐτοῦ</sup> <sup>ἀσθενοῦς</sup> <sup>ὄντος</sup> <sup>οἰκοδο-</sup> [at table], <sup>not</sup> <sup>the</sup> <sup>conscience</sup> <sup>of</sup> <sup>him</sup> <sup>weak</sup> <sup>being</sup> <sup>will</sup> be

<sup>μυηθήσεται</sup> <sup>εἰς</sup> <sup>τὸ</sup> <sup>τὰ</sup> <sup>εἰδωλόθυτα</sup> <sup>ἐσθίειν</sup>; <sup>11</sup> <sup>καὶ</sup> <sup>ἀπο-</sup> built up so as <sup>things</sup> <sup>sacrificed</sup> <sup>to</sup> <sup>idols</sup> <sup>to</sup> <sup>eat</sup>? and will

<sup>λείται</sup> <sup>ὁ</sup> <sup>ἀσθενὴς</sup> <sup>ἀδελφός</sup> <sup>ἐπὶ</sup> <sup>τῇ</sup> <sup>σῇ</sup> <sup>γνώσει</sup>, <sup>δι'</sup> <sup>ὃν</sup> <sup>χριστός</sup> perish the weak brother on thy knowledge, for whom Christ

<sup>ἀπέθανεν</sup>. <sup>12</sup> <sup>οὕτως</sup> <sup>δὲ</sup> <sup>ἀμαρτάνοντες</sup> <sup>εἰς</sup> <sup>τοὺς</sup> <sup>ἀδελφούς</sup>, died. Now thus sinning against the brethren,

<sup>καὶ</sup> <sup>ὑπνιόντες</sup> <sup>αὐτῶν</sup> <sup>τὴν</sup> <sup>συνειδήσιν</sup> <sup>ἀσθενούσαν</sup>, <sup>εἰς</sup> <sup>χριστόν</sup> and wounding their conscience <sup>weak</sup>, against Christ

<sup>ἀμαρτάνετε</sup>. <sup>13</sup> <sup>διότι</sup> <sup>περὶ</sup> <sup>εἰ</sup> <sup>βρῶμα</sup> <sup>σκανδαλίζει</sup> <sup>τὸν</sup> <sup>ἀδελφόν</sup> ye sin. Wherefore if meat cause <sup>to</sup> <sup>offend</sup> <sup>brother</sup>

<sup>c</sup> — δὲ but LTT<sup>RA</sup>W. <sup>d</sup> ἐγνώκεναι LTT<sup>RA</sup>W. <sup>e</sup> οὐπω ἐγνώ not yet did he know LTT<sup>RA</sup>. <sup>f</sup> — ἑτέρος LTT<sup>RA</sup>. <sup>g</sup> — τῆς GLT<sup>RA</sup>W. <sup>h</sup> [ἄλλ'] L. <sup>i</sup> συνήθεια from custom (with respect to the idol) LTT<sup>RA</sup>. <sup>k</sup> ἕως ἄρτι τοῦ εἰδῶλου LTT<sup>RA</sup>W. <sup>l</sup> παραστήσει shall not commend LTT<sup>RA</sup>. <sup>m</sup> — γὰρ for LTT<sup>RA</sup>. <sup>n</sup> μὴ φάγωμεν ὑστερούμεθα (περισσεύομεν) LTT<sup>RA</sup>. <sup>o</sup> τοῖς ἀσθενέουσιν to the weak LTT<sup>RA</sup>. <sup>p</sup> [σέ] L. <sup>q</sup> εἰδωλίῳ T. <sup>r</sup> ἀπόλλυται γὰρ for perishes LTT<sup>RA</sup>; καὶ ἀπόλλυται AW. <sup>s</sup> ἐν τῇ σῇ γνώσει, ὁ ἀδελφός LTT<sup>RA</sup>W. <sup>t</sup>; (read verse 11 as a question) A.

<sup>7</sup> διό περ LTT<sup>RA</sup>.

not in marriage doeth better. 39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

VIII. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hath knowledge sit at meat with



ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ ὁ προσεδ-  
things] of the temple eat; those <sup>at</sup> the <sup>altar</sup> <sup>attend-</sup>  
ρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτως καὶ ὁ  
ing, with the altar partake? So also the  
κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ  
Lord did order to those the glad tidings announcing, of the  
εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην<sup>1</sup> τούτων·  
glad tidings to live. But I <sup>none</sup> <sup>used</sup> of these things.

οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί·  
Now I did not write these things that thus it should be with me; [\*it <sup>were</sup>]  
καλὸν γὰρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα  
<sup>good</sup> <sup>for</sup> <sup>for</sup> <sup>me</sup> <sup>rather</sup> <sup>to</sup> <sup>die,</sup> <sup>than</sup> <sup>my</sup> <sup>boasting</sup> <sup>that</sup>

τις<sup>2</sup> κενώσῃ. 16 ἐάν γάρ εὐαγγελίζωμαι, οὐκ ἔστιν  
<sup>anyone</sup> <sup>should</sup> <sup>make</sup> <sup>void.</sup> For if I announce the glad tidings, there is not  
μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται οὐαί· δὲ μοι  
<sup>to</sup> <sup>me</sup> <sup>boasting;</sup> <sup>for</sup> <sup>necessity</sup> <sup>me</sup> <sup>is</sup> <sup>laid</sup> <sup>upon;</sup> <sup>woe</sup> <sup>but</sup> <sup>to</sup> <sup>me</sup>  
ἐστὶν ἵνα μὴ εὐαγγελίζωμαι. 17 εἰ γὰρ ἐκὼν τοῦτο  
it is if I should not announce the glad tidings. For if willingly this.

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων οἰκονομία πεπι-  
I do, a reward I have; but if unwillingly an administration I am en-  
στευμαι. 18 τίς οὖν μοι<sup>3</sup> ἐστὶν ὁ μισθός; ἵνα εὐαγ-  
trusted with. What then <sup>my</sup> <sup>is</sup> reward? That in announcing

γελοῖζόμενος ἀδάπανον<sup>4</sup> θήσω τὸ εὐαγγέλιον· τοῦ  
the glad tidings <sup>without</sup> <sup>expense</sup> <sup>I</sup> <sup>should</sup> <sup>make</sup> <sup>the</sup> <sup>glad</sup> <sup>tidings</sup> <sup>of</sup> <sup>the</sup>  
χριστοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ ἑξουσίᾳ μου ἐν τῷ  
<sup>Christ,</sup> <sup>so</sup> <sup>as</sup> <sup>not</sup> <sup>using</sup> <sup>as</sup> <sup>my</sup> <sup>own</sup> <sup>my</sup> <sup>authority</sup> <sup>in</sup> <sup>the</sup>

εὐαγγελίῳ. 19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν  
glad tidings. For free being from all, to all myself

ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην  
I became bondman, that the more I might gain. And I became

τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς  
to the Jews as a Jew, that Jews I might gain: to those  
ὑπὸ νόμον ὡς ὑπὸ νόμον,<sup>5</sup> ἵνα τοὺς ὑπὸ νόμον κερδήσω·  
under law as under law, that those under law I might gain:

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ,<sup>6</sup> ἀλλ'  
to those without law as without law, (not being without law to God, but  
ἐννομος χριστοῦ,<sup>7</sup> ἵνα κερδήσω<sup>8</sup> ἀνόμους. 22 ἐγενόμην  
within law to Christ,) that I might gain those without law. I became

τοῖς ἀσθενέσιν ὡς<sup>9</sup> ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω.  
to the weak as weak, that the weak I might gain.

τοῖς πᾶσιν γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.  
To all these I have become all things, that by all means some I might save.

23 τοῦτο<sup>10</sup> δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς<sup>11</sup>  
<sup>This</sup> <sup>and</sup> <sup>I</sup> <sup>do</sup> <sup>on</sup> <sup>account</sup> <sup>of</sup> <sup>the</sup> <sup>glad</sup> <sup>tidings,</sup> <sup>that</sup> <sup>a</sup> <sup>fellow-partaker</sup>

αὐτοῦ γένωμαι.  
with it I might be.

24 Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν  
Know ye not that those who in a race-course run all

ἁρξουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα  
run, but one receives the prize? Thus run, that

καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-  
ze may obtain. But everyone that strives, in all things controls

shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by

<sup>1</sup> παρεδρεύοντες LITTAW. <sup>2</sup> οὐ κέρχημαι οὐδενὶ have not used any GLTTAW. <sup>3</sup> οὐδὲς LITTAW. <sup>4</sup> κενώσι shall make vain LITTAW. <sup>5</sup> γὰρ for GLTTAW. <sup>6</sup> εὐαγγελίζωμαι LITTAW. <sup>7</sup> μου LITTAW. <sup>8</sup> — τοῦ χριστοῦ LITTAW. <sup>9</sup> + μὴ ὢν αὐτὸς ὑπὸ νόμον not being myself under law GLTTAW. <sup>10</sup> θεοῦ of God LITTAW. <sup>11</sup> χριστοῦ of Christ LITTAW. <sup>12</sup> κερδαίνω GLTTAW. <sup>13</sup> — ὡς [L]ITTAW. <sup>14</sup> — τὰ LITTAW. <sup>15</sup> πάντα all things LITTAW. <sup>16</sup> συν- τὰ



all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

X. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 3 and did all eat the same spiritual meat; 4 and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were

τεύεται· ἑκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, himself: they indeed then that a corruptible crown they may receive, ἡμεῖς δὲ ἀφθαρτον. 26 ἐγὼ τοῖνυν οὕτως τρέχω, ὥς οὐκ but we an incorruptible. I therefore so run, as not

ἀδόλως· οὕτως πυκτεύω, ὥς οὐκ ἄερα δέρων· 27 ἄλλ' uncertainly; so I combat, as not [the] air beating. But

ὑπωπιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ, μήπως ἄλλοις I buffet my body, and bring [it] into servitude, lest to others κηρύξας αὐτὸς ἀδόκιμος γίνωμαι.

having preached myself rejected I might be.

10 Οὐ θέλω ἡδὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες I wish not now you to be ignorant, brethren, that fathers

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς our all under the cloud were, and all through the

θαλάσσης διήλθον, 2 καὶ πάντες εἰς τὸν Ἰωσὴν ἐβαπτίσαντο sea, passed, and all to Moses were baptized

ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ βῶμα in the cloud and in the sea, and all the same meat

πνευματικὸν ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον, ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης spiritual ate, and all the same drink spiritual ritual drank; for they drank of a spiritual following

πέτρας· ἡ δὲ πέτρα ἦν ὁ χριστός. 5 ἀλλ' οὐκ ἐν τοῖς rock, and the rock was the Christ: yet not with the

πλείοσιν αὐτῶν οὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν most of them was well pleased God; for they were strewed in

τῇ ἐρήμῳ. 6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ the desert. But these things types for us became, for not

εἶναι ἡμᾶς ἐπιθυμητάς ἐκείνων, καθὼς ἀκείνοις ἐπεθύμητο be us desirers of evil things, according as they also desired,

σαν. 7 μὴδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ἦσαν. Neither idolaters be ye, according as some of them; as

γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀν- it has been written, Sat down the people to eat and to drink, and rose

ἔστησαν παίζειν. 8 μὴδὲ πορνεύωμεν, καθὼς τινες up to play. Neither should we commit fornication, according as some

αὐτῶν ἐπόρνυσαν, καὶ ἔπεσον ἐν ἡμέρᾳ εἰκοσιτρεῖς of them committed fornication, and fell in one day twenty-three

χιλιάδες. 9 μὴδὲ ἐκπειράζωμεν τὸν χριστόν, καθὼς καὶ τινες αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὄφειν ἀπώλοντο. Neither should we tempt the Christ, according as also some of them tempted, and by the serpents perished.

10 μὴδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, Neither murmur ye, according as also some of them murmured,

καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ πάντα καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. Now these things all [as]

τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν types happened to them, and were written for admonition

ἡμῶν εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. 12 ὥστε our on whom the ends of the ages are arrived. So that

ἡμῶν εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. 12 ὥστε our on whom the ends of the ages are arrived. So that

ε ἀλλὰ Tr. b γὰρ for GLTTrAW. i Μωϋσῆν GLTTrAW. k ἐβαπτίσθησαν LT. l πνευματικὸν ἔφαγον βρώμα (βῶμα ἔφαγον TTr) LTTr. m πνευματικὸν ἔπιον πόμα LTTrAW. n πέτρα δὲ LTTrA. o νηδόκησεν LTTrAW. p ὡς περ LTTrA. q πίνειν TA. r ἔπεσαν LTTrAW. s — ἐν LTTr[A]. t κύριον Lord LTTrAW. v — καὶ LTTrAW. w ἐξέπειράσαν T. x ἀπώλοντο Tr. y καθάπερ Tr. z — πάντα [L]Tr[A]. a τυπικῶς typically LTTrAW. b συνέβαινον Tr. c κατήντηκεν have come LTTrAW.

ὁ δοκῶν ἑστάναι, βλέπω μὴ πέσῃ. 13 Πειρασμός  
 he that thinks to stand, let him take heed lest he fall. Temptation  
 ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινας· πιστὸς δὲ ὁ θεός, ὃς  
 you has not taken except what belongs to man; and faithful [is] God, who  
 οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει  
 will not suffer you to be tempted above what ye are able, but will make  
 σὺν τῇ πειρασμῷ καὶ τὴν ἐκβασιν, τοῦ δύνασθαι ὑμᾶς<sup>1</sup>  
 with the temptation also the issue, for <sup>2</sup>to be able <sup>3</sup>you  
 ὑπένεγκέν.<sup>4</sup> 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς  
 to bear [it]. Wherefore, my beloved, flee from  
 εἰδωλολατρίας. 15 ὥς φρονίμοι λέγω· κρίνατε ὑμεῖς ὁ  
 idolatry. As to intelligent ones I speak: judge ye what  
 φημι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ  
 I say. The cup of blessing which we bless, <sup>1</sup>not  
 κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν;<sup>2</sup> τὸν ἄρτον δὲ  
 fellowship of the blood of the Christ is it? The bread which  
 κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;<sup>3</sup>  
 we break, <sup>4</sup>not fellowship of the body of the Christ is it?  
 17 ὅτι εἰς ἄρτον, ἐν σῶμα οἱ πολλοὶ ἴσμεν· οἱ γὰρ πάντες  
 Because one loaf, one body the many we are; for all  
 ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ  
 of the one loaf we partake. See Israel according to  
 σάρκα· σοὺχ<sup>1</sup> οἱ ἐσθιοντες τὰς θυσίας, κοινωνοὶ  
 flesh: <sup>2</sup>not these eating the sacrifices, fellow-partakers  
 τοῦ θυσιαστηρίου εἰσιν; 19 τί οὖν φημι; ὅτι ἡ ἐδωλον<sup>2</sup> τί  
 with the altar are? What then say I? that an idol anything  
 ἐστίν; ἢ ὅτι ἡ ἐδωλόθουν<sup>3</sup> τί ἐστίν; 20 ἀλλ' ὅτι  
 is, or that what is sacrificed to an idol anything is? but that  
 ἃ ἰθύν<sup>4</sup> ἐκ τῆς ἐθνῆς<sup>5</sup> δαιμονίοις ἰθύει<sup>6</sup> καὶ οὐ θεῶν<sup>7</sup>  
 what sacrifice the nations, to demons they sacrifice, and not to God.  
 οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.  
 But I do not wish you fellow-partakers with demons to be.  
 21 οὐ δύνασθε ποτήριον κυρίου πίνειν, καὶ ποτήριον  
 Ye cannot [the] cup of [the] Lord drink, and [the] cup  
 δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ  
 of demons: ye cannot of [the] table of [the] Lord partake and  
 τραπέζης δαιμονίων. 22 ἢ παραζηλοῦμεν τὸν κύριον;  
 of [the] table of demons. Or, do we provoke to jealousy the Lord?  
 μὴ ἰσχυρότεροι αὐτοῦ ἴσμεν;  
 stronger than he are we?  
 23 Πάντα μοι<sup>1</sup> ἔξεστιν, ἀλλ' οὐ πάντα συμφέρι.<sup>2</sup>  
 All things for me are lawful, but <sup>3</sup>not all things are profitable.  
 πάντα μοι<sup>1</sup> ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς  
 all things for me are lawful, but <sup>2</sup>not all do build up. <sup>3</sup>No one  
 τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ὁ ἕκαστος.<sup>4</sup>  
 that of himself let seek, but that of the other each one.  
 25 Πάν τὸ ἐν μακέλλῳ πωλοῦμενον ἐσθίετε, μηδὲν ἀνα-  
 Everything that in a market is sold eat, nothing in-  
 κρίνοντες διὰ τὴν συνείδησιν. 26 τοῦ γὰρ κυρίου<sup>1</sup>  
 quiring on account of conscience. For the Lord's [is]  
 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἰ δέ τις καλεῖ ὑμᾶς<sup>2</sup>  
 the earth and the fulness of it. But if anyone invite you

destroyed of the de-  
 stroyer. 11 Now all  
 these things happened  
 unto them for ex-  
 amples; and they are  
 written for our ad-  
 monition, upon whom  
 the ends of the world  
 are come. 12 Where-  
 fore let him that think-  
 eth he standeth take  
 heed lest he fall. 13  
 There hath no tem-  
 ptation taken you  
 but such as is com-  
 mon to man: but God  
 is faithful, who will  
 not suffer you to be  
 tempted above that ye  
 are able; but will with  
 the temptation also  
 make a way to escape,  
 that ye may be able to  
 bear it. 14 Wherefore,  
 my dearly beloved, flee  
 from idolatry. 15 I  
 speak as to wise men;  
 judge ye what I say.  
 16 The cup of blessing  
 which we bless, is it not  
 the communion of the  
 blood of Christ? The  
 bread which we break,  
 is it not the communion  
 of the body of Christ?  
 17 For we being many  
 are one bread, and one  
 body: for we are all  
 partakers of that one  
 bread. 18 Behold Israel  
 after the flesh: are  
 not they which eat of  
 the sacrifices partak-  
 ers of the altar?  
 19 What say I then?  
 that the idol is any-  
 thing, or that which is  
 offered in sacrifice to  
 idols is any thing?  
 20 But I say, that the  
 things which the Gen-  
 tiles sacrifice, they  
 sacrifice to devils, and  
 not to God: and I  
 would not that ye  
 should have fellow-  
 ship with devils. 21 Ye  
 cannot drink the cup  
 of the Lord, and the  
 cup of devils: ye can-  
 not be partakers of  
 the Lord's table, and  
 of the table of devils.  
 22 Do we provoke the  
 Lord to jealousy? are  
 we stronger than he?  
 23 All things are  
 lawful for me, but all  
 things are not expedi-  
 ent: all things are  
 lawful for me, but all  
 things edify not. 24 Let  
 no man seek his own,  
 but every man ano-  
 ther's wealth. 25 What-  
 soever is sold in the

• — ὑμᾶς (read [you]) GLTTAW. <sup>1</sup> ἐστίν τοῦ αἵματος τοῦ χριστοῦ LT. <sup>2</sup> εὐχ LTAW.  
 h εἰδωλον and εἰδωλόθουν transposed LTTAW. <sup>3</sup> ἰθύουσιν they sacrifice LTTAW. <sup>4</sup> — τὰ  
 ἐθνῆ LT. <sup>5</sup> — θύει LTTA. <sup>6</sup> + θύουσιν they sacrifice LTTA. <sup>7</sup> — μοι GLTTAW.  
 • — ἕκαστος GLTTAW. <sup>8</sup> κυρίου γὰρ LTTAW. <sup>9</sup> — δὲ but LTTAW.

shambles, that eat, asking no question for conscience sake: 26 for the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if I by grace be a partaker, why am I evil-spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. XI. Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἔσθιετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. you eat, nothing inquiring on account of conscience.

28 ἂν δὲ τις ὑμῖν εἴπῃ, Τοῦτο ἑιδωλόθυτόν ἐστιν, μὴ ἔσθιετε, δι' ἐκείνον τὸν μνηύσαντα καὶ τὴν συνείδησιν ὁδοῦ, on account of him that shewed [it], and the conscience;

τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 29 συνεί- for the Lord's [is] the earth and the fullness of it. 29 Con-

δῶν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. science I but, I say, not that of thyself, but that of the other;

ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; for why my freedom is judged by another's conscience?

30 εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ἐπὶ ᾧ οὐ But if I with thanks partake, why am I evil spoken of for what

ἐγὼ εὐχαριστῶ; 31 εἴτε οὖν ἔσθιετε, εἴτε πίνετε, εἴτε I give thanks? Whether therefore ye eat, or ye drink or

τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. 32 ἀπρόσκοποι anything ye do, all things to glory God's do. Without offence

γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ be ye both to Jews and Greeks and to the assembly

θεοῦ. 33 καθὼς καὶ ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν of God. According as I also all in all things please; not seeking

τὸ ἑμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶ- the of myself profit, but that of the many, that they may

σιν. 11 μιμηταὶ μου γίνεσθε, καθὼς καὶ ἐγὼ χριστοῦ. be saved. Imitators of me be, according as I also [am] of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέ- Now I praise you, brethren, that in all things me ye have

μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατ- remembered; and according as I delivered to you, the traditions ye

έχετε. 3 θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ keep. But I wish you to know, that of every man the head

ὁ χριστὸς ἐστίν· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· κεφαλὴ δὲ the Christ is, but head of [the] woman [is] the man, and head

χριστοῦ, ὁ θεός. 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, of Christ, God. Every man praying or prophesying,

κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ. [anything] on [his] head having, puts to shame his head.

5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακάλυπ- But every woman praying or prophesying uncovered

τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς. 6 ἐν γὰρ with the head, puts to shame her head; for one

ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξορημένῃ. 6 εἰ γὰρ οὐ κατακάλυπ- it is and the same with having been shaven. For if be not covered

τεται γυνή, καὶ κείρασθω· εἰ δὲ αἰσχύρον γυναικὶ τὸ a woman, also let her be shorn. But if [it be] shameful to a woman

κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. 7 ἀνὴρ μὲν γὰρ οὐκ to be shorn or to be shaven, let her be covered. For man indeed not

ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ought to have covered the head, image and glory of God

ὑπάρχων. ἡ γυνὴ δὲ δόξα ἀνδρὸς ἐστίν. 8 οὐ γὰρ ἐστὶν ἀνὴρ being; but woman glory of man is. For not is man

ἑιδωλόθυτον offered in sacrifice LITTA. — τοῦ γὰρ to end of verse GLTTAW. — δὲ but GLTTAW. καὶ Ἰουδαίους γίνεσθε LITTA. — συμφέρον LITTA. — ἀδελφοί GLTTAW. 7 + τοῦ (read of the Christ) LITTA. — αὐτῆς LITTA. — + ἡ the (woman) LITTA.



ἐκ γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη  
of woman, but woman of man. For also not was created  
ἄνθρωπος διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα·  
man on account of the woman, but woman on account of the man.

10 διὰ τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κε-  
Because of this ought the woman authority to have on the

φαλῆς, διὰ τοῦς ἀγγέλους. 11 πλὴν οὔτε ὁ ἄνθρωπος  
head, on account of the angels. However neither [is] man

χωρὶς γυναικός, οὔτε γυνή χωρὶς ἀνδρός, ἢ ἐν κυρίῳ·  
apart from woman, nor woman apart from man, in [the] Lord.

12 ὡς περ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἄνθρωπος  
For as the woman of the man [is], so also the man

διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ. 13 ἐν ὑμῖν αὐτοῖς  
by the woman [is]; but all things of God. In yourselves

κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ  
judge: becoming is it for a woman uncovered to God

προσεύχεσθαι; 14 οὐδὲ ἑαυτὴ ἡ φύσις διδάσκει ὑμᾶς,  
to pray? Or "not" even "itself" nature "does teach you,

ὅτι ἄνθρωπος μὲν εἰς κομᾶ, ἀτιμία αὐτῷ ἐστίν· 15 γυνή  
that "a" man "if have long hair a dishonour to him it is? "A" woman

δὲ εἰς κομᾶ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ  
"but" "if have long hair; glory to her it is; for the long hair instead

περιβολαίου δέδοται αὐτῇ· 16 εἰ δὲ τις δοκεῖ φιλονεικεῖν  
a covering is given to her. But if anyone thinks contentious

εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι  
"to be, we "such "custom "have "not, nor the assemblies

τοῦ θεοῦ.  
of God.

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαίνῳ, ὅτι οὐκ  
But [as "to] "this "charging [you] I do not praise [you], that not

εἰς τὸ κρεῖττον, ἁλλ' εἰς τὸ ἥττον· συνέρχεσθε. 18 πρῶτον  
for the better, but for the worse ye come together. "First

μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσ-  
indeed for coming together ye in the assembly, I hear di-

ματα ἐν ὑμῖν ὑπόρχεσθαι, καὶ μέρος τι πιστεύω· 19 δεῖ γὰρ  
visions among you to be, and partly I believe [it]. For there must

καὶ αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα ὁ δοκιμὸς φανεροὶ γένωνται  
also sects among you be, that the approved manifest may become

ἐν ὑμῖν. 20 συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ  
among you. Coming together therefore ye into one place, "not

ἐστὶν κυριακὸν δεῖπνον φαγεῖν· 21 ἕκαστος γὰρ τὸ ἴδιον  
"it is [the] Lord's supper to eat. For each one his own

δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ ὃς δὲ  
supper takes first in eating, and one is hungry and another

μεθύει. 22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;  
is drunken. For houses have ye not for eating and drinking?

ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε  
or the assembly of God do ye despise, and put to shame

τοὺς μὴ ἔχοντας; τί ὑμῖν εἶπω; ἢ παῖνέσω ὑμᾶς ὅτι  
them that have not? What to you should I say? shall I praise you in

τούτῳ; οὐκ ἐπαίνῳ. 23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,  
this? I do not praise. For I received from the Lord

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man; neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power as the head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, as the church is of the man, even so is the man as of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to

ἡ γυνή χωρὶς ἀνδρός οὔτε ἄνθρωπος χωρὶς γυναικός GLTFAW. ° — ἡ LTTFAW. ὁ ἡ φύσις αὐτῇ LTTFAW. ° [αὐτῇ] A. ° παραγγέλλω οὐκ ἐπαίνῳ LTTFAW. ° κρείσσον LTTFAW. ἁλλὰ TITFA. ἡ ἴσσαν LTTFA. ° — ἡ GLTFAW. 1 + καὶ also [L]TFA. ° εἶπω ὑμῖν LTTFAW. ° ἐπαίνῳ praise I L. °; ἐν τούτῳ οὐκ (read In this I do not praise) EX.

you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread, 24 and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; if any man be thirsty, let him drink at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

XII. Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that

ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ that which also I delivered to you, that the Lord Jesus in the night  
ᾧ ῥαπαρέδιδότο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας in which he was delivered up took bread, and having given thanks  
ἔκλασεν, καὶ εἶπεν, Ἄλαβετε, φάγετε· τοῦτό μου ἐστὶν τὸ he broke [it], and said, Take, eat, this of me is the  
σῶμα τὸ ὑπὲρ ὑμῶν ἑκλόμενον· τοῦτο ποιεῖτε εἰς τὴν body which for you [is] being broken: this do in  
ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ remembrance of me. In like manner also the cup, after  
δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν having supped, saying, This cup the new covenant is  
ἐν τῷ ἑμῷ αἵματι· τοῦτο ποιεῖτε, ὅσάκις ἂν πίνετε, in my blood: this do, as often as ye may drink [it],  
εἰς τὴν ἐμὴν ἀνάμνησιν. 26 Ὅσάκις γὰρ ἂν ἐσθίητε τὸν in remembrance of me. For as often as ye may eat  
ἄρτον· τοῦτον, καὶ τὸ ποτήριον· τοῦτο πίνετε, τὸν θάνατον this bread, and this cup may drink, the death  
τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. 27 Ὡστε of the Lord ye announce, until he may come. So that  
ὅς ἂν ἐσθίῃ τὸν ἄρτον· τοῦτον ἢ πίνῃ τὸ ποτήριον whosoever should eat this bread or should drink the cup  
τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος of the Lord unworthily, guilty shall be of the body and blood  
τοῦ κυρίου. 28 δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος, καὶ οὕτως of the Lord. But let<sup>2</sup> prove<sup>2</sup> a man himself, and thus  
ἐκ τοῦ ἄρτου ἐσθίτω, καὶ ἐκ τοῦ ποτήριου πινέτω· 29 ὁ γὰρ of the bread let him eat, and of the cup let him drink. For he that  
ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, eats and drinks unworthily, judgment to himself eats and drinks,  
μὴ διακρίνων τὸ σῶμα τοῦ κυρίου. 30 διὰ τοῦτο ἐν ὑμῖν not discerning the body of the Lord. Because of this among you  
πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι, καὶ κοιμῶνται ἱκανοί. many [are] weak and infirm, and are fallen asleep many.  
31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· 32 κρινόμενοι δέ, ὑπὸ κυρίου παιδεύομεθα, ἵνα μὴ σὺν τῷ judged<sup>2</sup> but, by [the] Lord we are disciplined, that not with the  
κόσμῳ κατακριθῶμεν. 33 Ὡστε, ἀδελφοί μου, συνερχόμενοι world, we should be condemned. So that, my brethren, coming together  
εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· 34 εἰ δέ τις πεινᾷ, for to eat, one another wait for. But if anyone be hungry,  
ἐν οἴκῳ ἐσθίτω· ἵνα μὴ εἰς κρίμα συνερχέσθε. τὰ δὲ at home let him eat, that not for judgment ye may come together; and the  
λοιπά, ὥς ἂν ἔλθω, διατάξομαι. other things whenever I will come, I will set in order.

12 Περί δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς But concerning spirituals, brethren, I do not wish you  
ἀγνοεῖν. 2 οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλά τὰ ἄφωνα to be ignorant. Ye know that Gentiles ye were, to idols "dumb"  
ὥς ἂν ἡγήσθε, ἀπαγομένοι· 3 διὸ γνωρίζω ὑμῖν, ὅτι as ye might be led, led away. Therefore I give to you, that

ῥαπαρέδιδετο LITRA. ᾧ — λάβετε, φάγετε GLTTAW. ᾧ — κλώμενον LITRA. ἂν LITRA.  
ε — τοῦτο (read the cup) LITRAW. ἄχρι T. ᾧ — ἂν GLTTA. ε — τοῦτον (read the  
bread) GLTTAW. ε + τοῦ of the GLTTAW. ε ἐαυτὸν ἀνθρώπος W. α — ἀναξίως LITRA.  
b — τοῦ κυρίου LITRA. c δὲ but LITRAW. d + τοῦ the TT[A]W. e — δὲ but GLTTAW.  
ε + ὅτε when [I] LITRA.

οὐδείς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα ἡ ἰησοῦν.<sup>h</sup>  
 no one in [the] Spirit of God speaking says accursed [is] Jesus;  
 καὶ οὐδείς δύναται εἰπεῖν ἡ κύριον ἰησοῦν, ἢ εἰ μὴ ἐν πνεύ-  
 and no one can say Lord Jesus, except in [the] Spirit  
 ματι ἁγίῳ. 4 διαίρεσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ  
 Holy. But diversities of gifts there are, but the same  
 πνεῦμα. 5 καὶ διαίρεσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος.  
 Spirit; and diversities of services there are, and the same Lord;  
 6 καὶ διαίρεσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτός ἐστιν θεός,  
 and diversities of operations there are, but the same 'It is God,  
 ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7 ἕκαστῳ δὲ δίδεται ἡ φανέρω-  
 who operates all things in all. But to each is given the mani-  
 ρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. 8 ὧς μὲν γὰρ διὰ  
 festation of the Spirit for profit. For to one by  
 τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος  
 the Spirit is given a word of wisdom; and to another a word  
 γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα. 9 ἕτερον μὲν πίστις,  
 of knowledge, according to the same Spirit; and to a different one faith,  
 ἐν τῷ αὐτῷ πνεύματι. ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ  
 in the same Spirit; and to another gifts of healing, in the  
 αὐτῷ πνεύματι. 10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,  
 same Spirit; and to another operations of works of power;  
 ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων,  
 and to another prophecy; and to another discerning of spirits;  
 ἕτερον δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεία γλωσ-  
 and to a different one kinds of tongues; and to another interpretation of  
 σῶν. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεύ-  
 tongues. But all these things operates the one and the same Spirit,  
 μα, διαιροῦν ἰδίᾳ ἕκαστῳ καθὼς βούλεται. 12 Καθάπερ  
 dividing separately to each according as he wills. Even as  
 γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ  
 for the body one is and members has many, but all the  
 μέλη τοῦ σώματος τοῦ ἐνός, πολλά ὄντα, ἐν ἑστίν σῶμα.  
 members of the body one, many being, one are body;  
 οὕτως καὶ ὁ χριστός. 13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς  
 so also [is] the Christ. For also by one Spirit we  
 πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλ-  
 all into one body were baptized, whether Jews or  
 ληνες, εἴτε δούλοι εἴτε ἐλεύθεροι καὶ πάντες εἰς ἐν πνεῦμα  
 Greeks, whether bondmen or free and all into one Spirit  
 ἵποτισθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ  
 were made to drink. For also the body is not one member, but  
 πολλά. 15 ἂν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ  
 many. If should say the foot, Because I am not a hand, I am not  
 ἐκ τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;  
 of the body: on account of this is it not of the body?  
 16 καὶ ἂν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός οὐκ εἰμὶ ἐκ  
 And if should say the ear, Because I am not an eye I am not of  
 τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;  
 the body: on account of this is it not of the body?  
 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, πού ἡ ἀκοή; εἰ ὅλον  
 If whole the body [were] an eye, where the hearing? if [the] whole

no man speaking by the Spirit of God call-  
 eth Jesus accursed: and that no man can  
 say that Jesus is the Lord, but by the Holy  
 Ghost. 4 Now there are diversities of gifts,  
 but the same Spirit. 5 And there are differ-  
 ences of administrations, but the same  
 Lord. 6 And there are diversities of opera-  
 tions, but it is the same God which worketh  
 all in all. 7 But the manifestation of the  
 Spirit is given to every man to profit withal.  
 8 For to one is given by the Spirit the word  
 of wisdom; to another the word of knowledge  
 by the same Spirit; 9 to another faith by  
 the same Spirit; to another the gifts of  
 healing by the same Spirit; 10 to another  
 the working of miracles; to another prophe-  
 cy; to another discerning of spirits; to  
 another divers kinds of tongues; to another  
 the interpretation of tongues: 11 but all  
 these worketh that one and the selfsame Spirit,  
 dividing to every man severally as he  
 will. 12 For as the body is one, and hath  
 many members, and all the members of that  
 one body, being many, are one body; so also  
 is Christ. 13 For by one Spirit are we all  
 baptized into one body, whether we be Jews  
 or Gentiles, whether we be bond or free; and  
 have been all made to drink into one Spirit.  
 14 For the body is not one member, but many.  
 15 If the foot shall say, Because I am not  
 of the body; is it therefore not of the body?  
 16 And if the ear shall say, Because I am not  
 of the body; is it therefore not of the body?  
 17 If the whole body were an eye, where  
 were the hearing? If the whole were hear-

<sup>h</sup> ἡ ἰησοῦς LITTAU. <sup>i</sup> κύριος ἰησοῦς LITTAU. <sup>k</sup> καὶ ὁ and the A. <sup>l</sup> ἐστιν GLTTRAW.  
<sup>m</sup> — δὲ and [L]ITTAU. <sup>n</sup> ἐνὶ one LITTAU. <sup>o</sup> — δὲ and LTR. <sup>p</sup> — δὲ and LTR. <sup>q</sup> δια-  
 κρίσις T. <sup>r</sup> — δὲ and LITTAU. <sup>s</sup> διερχομένη L. <sup>t</sup> πολλά ἔχει LITTAU. <sup>v</sup> — τοῦ ἐνός  
 LITTAU. <sup>w</sup> — εἰς LITTAU. <sup>x</sup> —; (read it is not on account of this not of the body.) LT.



ing, where *were*. the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where *were* the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 that there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all teachers? are all workers of miracles? 30 have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

XIII. Though I speak with the tongues of

ἀκοή, ποῦ ἡ ὀσφροισίς; 18 νῦν<sup>γ</sup> ὁ θεὸς ἔθετο τὰ μέλη, hearing, where the smelling? But now God set the members, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι, καθὼς ἠέλησεν. 19 εἰ δὲ <sup>2</sup>οὗς <sup>1</sup>ἑκάστου ἐκ τῶν ἐν τῷ σώματι, ὡς ἠέλησεν. 20 νῦν δὲ πολλὰ <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα; 21 νῦν δὲ πολλὰ <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα; 20 νῦν δὲ πολλὰ <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα; 21 οὐ δύναται <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα. 21 οὐ δύναται <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα. 22 ἀλλὰ πολλὰ <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα. 22 ἀλλὰ πολλὰ <sup>2</sup>ἓν <sup>1</sup>ἓν μέλος, ποῦ τὸ σῶμα. 23 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 23 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 24 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 24 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 25 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 26 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 27 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 28 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 29 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 30 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν. 31 καὶ ὅτι δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν.

ὁδὸν ὑμῖν δείκνυμι.

1a way to you I shew.

γ νῦν LITra.

\* [τὰ] LITra.

\* [μὲν] LITra.

b — δὲ and ο[ε].

c + ὁ θεὸς GLITraW.

d τιμώτερα E.

\* ἀλλὰ LITra.

f ὑπερουμένον LITra.

g σχίσματα divisions T.

h εἰ τι if anything LITra.

i συν- τα.

k — ἐν (read a member) TITra.

l συν- T.

m ἔπειτα LITra.

n ἀντιλήψεις LITra.

o μείζονα greater LITra.

**13** Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν  
 If with the tongues of men I speak and  
 ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ  
 of angels, but love have not, I have become brass sounding or  
 κύμβαλον ἀλαλάζον. **2** Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ  
 a cymbal clanging. And if I have prophecy, and know  
 τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν' ἔχω  
 "mysteries" all and all knowledge, and if I have  
 πᾶσαν τὴν πίστιν, ὥστε ὅρη "μεθιστάνειν," ἀγάπην δὲ  
 all faith, so as mountains to remove, but love  
 μὴ ἔχω, "οὐθέν" εἰμι. **3** Καὶ ἔαν' ἴψωμίω" πάντα τὰ  
 have not, nothing I am. And if I give away in food all  
 ὑπάρχοντά μου, καὶ ἔαν' παραδῶ τὸ σῶμά μου ἵνα "καυθή-  
 my goods, and if I deliver up my body that I may be  
 σωμαι," ἀγάπην δὲ μὴ ἔχω, "οὐδέν" ὠφελοῦμαι. **4** Ἡ ἀγάπη  
 burned, but love have not, nothing I am profited. Love  
 μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῦ· ἡ ἀγάπη" οὐ  
 has patience, is kind; love is not envious; love "not  
 περπερεύεται, οὐ φουσιῶται, **5** οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ  
 is vain-glorious, is not puffed up, acts not unseemly, seeks not the things  
 ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, **6** οὐ χαίρει  
 of its own, is not quickly provoked, reckons not evil, rejoices not  
 ἐπὶ τῇ ἀδικίᾳ, "συχαίρει" δὲ τῇ ἀληθείᾳ, **7** πάντα στέγει,  
 at unrighteousness, but rejoices with the truth; all things covers,  
 πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. **8** Ἡ ἀγάπη  
 all things believes, all things hopes, all things endures. Love  
 οὐδέποτε ἐκπίπτει. εἴτε<sup>c</sup> δὲ<sup>c</sup> προφητεῖαι, καταργηθίσονται·  
 never fails; but whether prophecies, they shall be done away;  
 εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.  
 whether tongues, they shall cease; whether knowledge it shall be done away.  
**9** Ἐκ μέρους γὰρ γινώσκω, καὶ ἐκ μέρους προφητεύω·  
 For in part we know, and in part we prophesy;  
**10** ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατ-  
 but when may come that which is perfect, then that in part shall be  
 αργηθήσεται. **11** ὅτε ἦμιν νηπίος, ὥς νηπίος ἐλάλουν, ὥς  
 done away. When I was an infant, as an infant I spoke, as  
 νηπίος ἐφρόνουν, ὥς νηπίος ἐλογιζόμην· ὅτε<sup>c</sup> δὲ γέγονα  
 an infant I thought, as an infant I reasoned; but when I became  
 ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου, **12** βλέπομεν γὰρ  
 a man, I did away with the things of the infant. For we see  
 ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς  
 now through a glass obscurely, but then face to  
 πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι  
 face; now I know in part, but then I shall know  
 καθὼς καὶ ἐπεγνώσθην. **13** νυνὶ δὲ μένει πίστις, ἐλπίς,  
 according as also I have been known. And now abides faith, hope,  
 ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.  
 love; these three things; but the greater of these [is] love.  
**14** Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά,  
 Pursue love, and be emulous of spirituals,  
 μᾶλλον δὲ ἵνα προφητεύητε. **2** ὁ γὰρ λαλῶν γλῶσση, οὐκ  
 but rather that ye may prophesy. For he that speaks with a tongue, not

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity.

XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

<sup>p</sup> κἂν L.A. <sup>q</sup> κἂν T.A. <sup>r</sup> μεθιστάνειν LTT. <sup>s</sup> οὐδέν EGW. <sup>t</sup> κἂν LTA. <sup>v</sup> ψωμίσω E.  
<sup>u</sup> πᾶν L.A. <sup>x</sup> καυθήσομαι I shall be burned T. <sup>y</sup> οὐθέν T. <sup>z</sup> [ἡ ἀγάπη] LTA. <sup>a</sup> συν. T.  
<sup>b</sup> πίπτει LTTA. <sup>c</sup> [δὲ] Tr. <sup>d</sup> τότε LTTAW. <sup>e</sup> ἐλάλουν ὡς νηπίος LTTAW. <sup>f</sup> ἐφρόνουν  
 ὡς νηπίος, ἐλογιζόμην ὡς νηπίος LTTA. <sup>g</sup> — δὲ but LTTA.

unto God : for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all speak with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I

ἀνθρώποις λαλεῖ, ἀλλὰ ἡτῷ θεῷ οὐδεὶς γὰρ ἀκούει, πνεύματι to men speaks, but to God: for no one hears; <sup>2</sup>in spirit δὲ λαλεῖ μυστήρια. 3 ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ <sup>1</sup>but he speaks mysteries. But he that prophesies, to men speaks οἰκοδομῇ καὶ παρακλήσιν καὶ παραμυθίαν. 4 ὁ λαλῶν [for] building up and encouragement and consolation. He that speaks γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν with a tongue, himself builds up; but he that prophesies, [the] assembly οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον builds up. Now I desire all you to speak with tongues, <sup>2</sup>rather δὲ ἵνα προφητεύητε· μέζων ἢ γὰρ ὁ προφητεύων ἢ <sup>1</sup>but that ye should prophesy: <sup>2</sup>greater <sup>3</sup>for [is] he that prophesies than ὁ λαλῶν γλώσσαις, ἐκτός ἐστι μὴ διερμηνεύειν, ἵνα ἡ ἐκ- he that speaks with tongues, unless he should interpret, that the assembly οἰκοδομῇ λάβῃ. 6 <sup>4</sup>Κνὺν<sup>1</sup> δέ, ἀδελφοί, ἐάν ἔλθω ssembly building up may receive. And now, brethren, if I come πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐάν μὴ to you with tongues speaking, what you shall I profit, unless ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προ- you I shall speak either in revelation, or in knowledge, or in pro- φητείᾳ, ἢ ἐν διδαχῇ; 7 ὅμως τὰ ἄψυχα φωνὴν δίδοντα, phecy, or in teaching? Even lifeless things a sound giving, εἴτε αὐλὸς εἴτε κιθάρα, ἐάν διαστολῇ τοῖς φθόγγοις<sup>1</sup> whether pipe or harp, if distinction to the sounds <sup>2</sup>μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρί- they give not, how shall be known that being piped or being ζόμενον; 8 καὶ γὰρ ἐάν ἀδῃλον <sup>3</sup>φωνὴν σάλπιγξ<sup>4</sup> δῶ, τίς harped? For also if an uncertain sound a trumpet give, who παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς shall prepare himself for war? So also ye, by means of the γλώσσης ἐάν μὴ εὐσθημον λόγον δῶτε, πῶς γνωσθήσεται τὸ tongue unless an intelligible speech ye give, how shall be known that λαλούμενον; ἔσθε γὰρ εἰς ἀέρα λαλοῦντες. 10 Τοσαῦτα, being spoken? for ye will be into [the] air speaking. So many, εἰ τύχοι, γένη φωνῶν ὅςτιν<sup>1</sup> ἐν κόσμῳ, καὶ οὐδὲν αὐ- it may be, kinds of sounds there are in [the] world, and none of τῶν<sup>2</sup> ἀφ᾽ ὧν 11 ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν them without [distinct] sound. If therefore I know not the power τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ of the sound, I shall be to him that speaks a barbarian; and he that λαλῶν, ἐν ἐμοὶ βάρβαρος. 12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί speaks, <sup>3</sup>for <sup>4</sup>me <sup>5</sup>a barbarian. So also ye, since zealous ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ye are of spirits, for the building up of the assembly seek ἵνα περισσεύητε. 13 <sup>6</sup>Διόπερ<sup>7</sup> ὁ λαλῶν γλῶσσῃ, προσευ- that ye may abound. Wherefore he that speaks with a tongue, let him χέσθω ἵνα διερμηνεύῃ. 14 ἐάν γὰρ<sup>8</sup> προσεύχωμαι γλῶσσῃ, pray that he may interpret. For if I pray with a tongue, τὸ πνευμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. my spirit prays, but my understanding unfruitful is. 15 τί οὖν ἐστίν; προσεύχομαι τῷ πνεύματι, προσεύχομαι What then is it? I will pray with the Spirit, <sup>9</sup>I will pray δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ <sup>10</sup>but also with the understanding. I will praise with the Spirit, <sup>11</sup>I will praise

<sup>1</sup> — τῷ LITtr. [A]. <sup>2</sup> δὲ and LITtr. <sup>3</sup> κνὺν LITtr. <sup>4</sup> — ἐν TITtr. <sup>5</sup> τοῦ φθόγγου of the sound L. <sup>6</sup> σάλπιγξ φωνὴν T. <sup>7</sup> εἰσὶν LITtr. <sup>8</sup> — αὐτῶν LITtr. <sup>9</sup> [γὰρ] Ltr.



'δέ' καὶ τῷ νοῖ. 16 ἐπεὶ ἐὰν εὐλογῇς τῷ  
 'but also with the understanding. Else if thou bless with the  
 πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδῶτου πῶς  
 spirit, he that fills the place of the uninstructed how  
 ἔσει τὸ ἀμὴν ἐπὶ τῇ σὺν εὐχαριστίᾳ, ἐπειδὴ τί λέγεις  
 shall he say the Amen at thy giving of thanks, since what thou sayest  
 οὐκ οἶδεν; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἄλλ' ὁ ἕτερος  
 he knows not? For thou indeed well givest thanks, but the other  
 οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ θεῷ ἡμεῖς, ἢ πάντων ὑμῶν  
 is not built up. I thank God my, than all of you  
 μᾶλλον γλώσσας λαλῶν. 19 ἄλλ' ἐν ἐκκλησίᾳ θέλω πέντε  
 more 'with tongues speaking; but in [the] assembly I desire five  
 λόγους διὰ τοῦ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους  
 words with understanding my to speak, that also others  
 κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ  
 I may instruct, than ten thousand words in a tongue. Brethren, not  
 παῖδια γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε,  
 children be in [your] minds, but in malice be babes;  
 ταῖς δὲ φρεσίν τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγρα-  
 but in [your] minds full grown be. In the law it has been  
 πται, "Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις," λα-  
 written, By other tongues, and by lips other I will  
 λήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου,  
 speak to this people, and not even thus will they hear me,  
 λέγει κύριος. 22 Ὅστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ  
 saith [the] Lord. So that the tongues for a sign are, not  
 τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία,  
 to those that believe, but to the unbelievers; but prophecy,  
 οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν οὖν  
 not to the unbelievers, but to those that believe. If therefore  
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσ-  
 come together the assembly hold in one place, and all with  
 σαις λαλῶσιν, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι,  
 tongues should speak, and come in uninstructed ones or unbelievers,  
 οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 ἐὰν δὲ πάντες προφητεύουσιν,  
 will they not say that ye are mad? But if all prophecy,  
 εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-  
 and should come in some unbeliever or uninstructed, he is convicted by all,  
 των, ἀνακρίνεται ὑπὸ πάντων, 25 καὶ οὕτως τὰ κρυπτὰ  
 he is examined by all; and thus the secrets  
 τῆς καρδίας αὐτοῦ φανερὰ γίνεται καὶ οὕτως πεσὼν ἐπὶ  
 of his heart manifest become; and thus, falling upon  
 πρόσωπον, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι θεός  
 [his] face, he will do homage to God, declaring that God  
 ὄντως ἐν ὑμῖν εἶναι.  
 indeed amongst you is.  
 26 Τι οὖν ἐστί, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος  
 What then is it, brethren? when ye may come together, each  
 ὅ μὲν ψαλμὸν ἔχει, διδασχὴν ἔχει, ἢ γλώσσαν ἔχει, ἀποκά-  
 of you a psalm has, a teaching has, a tongue has, a reve-  
 ληψὴν ἔχει, ἐρμηνεῖαν ἔχει· πάντα πρὸς οἰκοδομὴν καγε-  
 lation has, an interpretation has. All things for building up let be

will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified. 18 I thank my God, I speak with tongues more than ye all: 19 yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue. 20 Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. 21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. 26 How is it then, brethren? when ye come together, every

\* — δὲ I[Tr]. † — τῷ the E. ‡ εὐλογῇς I[Tr]. § — τῷ (read πνευ. with [the] Spirit) I[Tr]. ¶ ἄλλὰ Tr. † — μου GL[Tr]. § — γλώσση λαλῶ I speak with a tongue I[Tr]. § ἄλλὰ I[Tr]. † τῷ νοῖ I[Tr]. ‡ ἑτέροις 'others' I[Tr]. § ἐλθῇ come I. † λαλῶσιν γλώσσας I[Tr]. ‡ — καὶ οὕτως GL[Tr]. § ὄντως ὁ (— οὐ τ) θεὸς I[Tr]. † — ὑμῶν I[Tr]. ‡ ἀποκάλυψιν ἔχει, γλώσσαν ἔχει I[Tr]. § γινέσθω GL[Tr].

one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done unto edifying. 27 If any man speak in an *ἑκαστος* tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

XV. Moreover, brethren, I declare unto you the gospel which I preached unto you,

νέσθω. 27 εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ done. If with a tongue anyone speak, [let it be] by two or the πλεῖστον τρεῖς, καὶ ἀνά μέρος, καὶ εἰς διερμηνεύετω. 28 ἐὰν δὲ most three, and in succession, and <sup>one</sup> let interpret; and if μὴ ἢ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ there be not an interpreter, let him be silent in an assembly; and to himself λαλεῖτω καὶ τῷ θεῷ. 29 προφήται δὲ δύο ἢ τρεῖς λαλεῖτω let him speak and to God. And prophets <sup>two</sup> or <sup>three</sup> let τῶσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· 30 ἐὰν δὲ ἄλλω speak, and <sup>the</sup> others let discern. But if to another ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω. 31 οὐ· νασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαν· <sup>can</sup> for one by one all prophesy, that all may θάνωσιν, καὶ πάντες παρακαλῶνται· 32 καὶ πνεύματα learn, and all may be exhorted. And spirits προφητῶν προφήταις ὑποτάσσεται· 33 οὐ γὰρ ἐστὶν ἀκατα· of prophets to prophets are subject. For not <sup>he</sup> is <sup>of</sup> δια· στασίας ὁ θεός, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις order <sup>the</sup> God; but of peace, as in all the assemblies τῶν ἁγίων. of the saints.

34 Αἱ γυναῖκες ὁμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· <sup>Women</sup> <sup>your</sup> in the assemblies let them be silent, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, <sup>for</sup> it is not allowed to them to speak; but to be in subjection, καθὼς καὶ ὁ νόμος λέγει. 35 εἰδέ τι μαθεῖν θέλουσιν, according as also the law says. But if anything to learn they wish, ἐν οἴκῳ τοῦ ἰδίου ἀνδρός ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶν at home their own husbands. let them ask; for a shame it is γυναῖκιν ἐν ἐκκλησίᾳ λαλεῖν. <sup>for</sup> women in assembly to speak.

36 Ἡ ἀφ' ὧν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς Or <sup>from</sup> <sup>you</sup> the word <sup>of</sup> God went out, or to you μόνους κατήντησεν; 37 εἴ τις δοκεῖ προφήτης εἶναι ἢ only did it arrive? If anyone thinks a prophet to be or πνευματικός, ἐπίγνωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ spiritual, let him recognize the things I write to you, that of the κυρίου εἰσὶν ἐντολαί· 38 εἰδέ τις ἄγνοεῖ, ἄγνοεῖτω. Lord they are commands. But if any be ignorant, let him be ignorant. 39 Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεῖν, καὶ τὸ λαλεῖν So that, brethren, be emulous to prophesy, and to speak γλῶσσαις μὴ κωλύετε. 40 πάντα εὐσχημόνως καὶ κατὰ with tongues do not forbid. All things becomingly and with τάξιν γινέσθω. order let be done.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγ· But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand,

<sup>1</sup> ἐρμηνευτής LIT. <sup>2</sup> ἀλλὰ LITRAW. <sup>3</sup> ἁγίων, αἱ (read verse 33 joined to verse 34) GLT.  
 ο — ὧν LITRA. <sup>4</sup> ἐπιτρέπεται LITRAW. <sup>5</sup> ὑποτασσέσθωσαν let them be in subjection LITR.  
 ὁ γυναικί (a woman) λαλεῖν ἐν ἐκκλησίᾳ LITRA. <sup>6</sup> — τοῦ (read of [the]) GLITRAW. <sup>7</sup> ἐστὶν it is LITRAW. <sup>8</sup> ἐντολή a command LITRA; — ἐντολαί; <sup>9</sup> ἄγνοεῖται he is ignored LIT.  
<sup>10</sup> + μου my (brethren) [LITRA]. <sup>11</sup> μὴ κωλύετε (+ ἐν [LITRA]) γλῶσσαις LITRA. <sup>12</sup> + δὲ But (all things) GLITRAW.

2 οὐ καὶ σώζεσθε, <sup>τινι λόγῳ</sup> εὐηγγελισάμην<sup>1</sup> ὑμῖν  
by which also ye are being saved, <sup>what word</sup> I<sup>2</sup> announced<sup>3</sup> to you  
εἰ κατέχετε, ἐκτός εἰ-μη εἰκὴ ἐπιστεύσατε. 3 Παρέδωκα γὰρ  
if ye hold fast, unless in vain ye believed. For I delivered  
ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν  
to you in the first place, what also I received, that Christ died  
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, <sup>κατὰ τὰς γραφάς</sup> 4 καὶ ὅτι  
for our sins, according to the scriptures; and that  
ἐτάφη, καὶ ὅτι ἐγήγερται τῇ <sup>τρίτῃ</sup> ἡμέρᾳ, <sup>κατὰ τὰς</sup>  
he was buried; and that he was raised the third day, according to the  
γραφάς. 5 καὶ ὅτι ὤφθη Κηφᾶ, <sup>εἰτα</sup> τοῖς δώδεκα. 6 ἔπειτα  
scriptures; and that he appeared to Cephas, then to the twelve. Then  
ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ  
he appeared to above five hundred brethren at once, of whom the  
ἑπλείους<sup>4</sup> μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἔκοιμήθησαν.  
greater part remain until now, but some also are fallen asleep.  
7 ἔπειτα ὤφθη Ἰακώβῳ, <sup>εἰτα</sup> τοῖς ἀποστόλοις πᾶσιν.  
Then he appeared to James; then to the apostles all;  
8 ἵσχατον δὲ πάντων, ὥσπερ ἐν τῷ ἐκτρώματι ὤφθη κάμοι.  
and last of all, as to an abortion, he appeared also to me.  
9 ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι  
For I am the least of the apostles, who am not  
ικανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν  
fit to be called apostle, because I persecuted the assembly  
τοῦ θεοῦ. 10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ  
of God. But by grace of God I am what I am, and his grace  
ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐ-  
which [was] towards me not void has been, but more abundantly than  
τῶν πάντων ἐκοπίασα<sup>5</sup> οὐκ ἐγὼ δέ, <sup>ἐὰλλ</sup> ἡ χάρις τοῦ θεοῦ  
them all I laboured, but not I, but the grace of God  
ἡ<sup>6</sup> σὺν ἐμοί. 11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσ-  
with me. Whether therefore I or they, so we  
σομεν, καὶ αὕτως ἐπιστεύσατε. 12 Εἰ δὲ χριστὸς κηρύσσεται,  
preach, and so ye believed. Now if Christ is preached,  
ἵστιν ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν <sup>τινες</sup>  
that from among [the] dead he has been raised, how say some  
ἐν ὑμῖν<sup>7</sup> ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνά-  
among you that a resurrection of [the] dead there is not? But if a resur-  
στασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται. 14 εἰ δὲ  
rection of [the] dead there is not, neither Christ has been raised; but if  
χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα<sup>1</sup> τὸ κήρυγμα ἡμῶν, κενὴ  
Christ has not been raised, then void [is] our proclamation, void  
ἡ δὲ<sup>2</sup> καὶ ἡ πίστις ὑμῶν. 15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες  
and also your faith. And we are found also false witnesses  
τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρεν  
of God; for we witnessed concerning God that he raised up  
τὸν χριστὸν, ὃν οὐκ ἡγείρεν εἴπερ ἄρα νεκροὶ οὐκ  
the Christ, whom he raised not if then [the] dead not  
ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς  
are raised. For if [the] dead are not raised, neither Christ  
ἐγήγερται. 17 εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις  
has been raised: but if Christ has not been raised, vain faith

which also ye have re-  
ceived, and wherein ye  
stand; 2 by which al-  
so ye are saved, if ye  
keep in memory what  
I preached unto you,  
unless ye have believed  
in vain. 3 For I de-  
livered unto you first  
of all that which I  
also received, how that  
Christ died for our  
sins according to the  
scriptures; 4 and that  
he was buried, and  
that he rose again the  
third day according to  
the scriptures; 5 and  
that he was seen of  
Cephas, then of the  
twelve; 6 after that,  
he was seen of above  
five hundred brethren  
at once; of whom  
the greater part re-  
main unto this pre-  
sent, but some are  
fallen asleep. 7 After  
that, he was seen of  
James; then of all the  
apostles. 8 And last of  
all he was seen of me  
also, as of one born  
out of due time. 9 For  
I am the least of the  
apostles, that am not  
meet to be called an  
apostle, because I per-  
secuted the church of  
God. 10 But by the  
grace of God I am  
what I am; and his  
grace which was be-  
stowed upon me was  
not in vain; but I  
laboured more abun-  
dantly than they all;  
yet not I, but the grace  
of God which was with  
me. 11 Therefore whether  
it were I or they,  
so we preach, and so  
ye believed. 12 Now if  
Christ be preached that  
he rose from the dead,  
how say some among  
you that there is no  
resurrection of the  
dead? 13 But if there  
be no resurrection of  
the dead, then is  
Christ not risen: 14 and  
if Christ be not risen,  
then is our preaching  
vain, and your faith is  
also vain. 15 Yea, and  
we are found false  
witnesses of God; be-  
cause we have testified  
of God that he raised  
up Christ: whom he  
raised not up, if so be  
that the dead rise not.  
16 For if the dead rise  
not, then is not Christ  
raised: 17 and if Christ

<sup>1</sup> εὐαγγελισάμην L. <sup>2</sup> ἡμέρᾳ τῇ τρίτῃ LITTAUW. <sup>3</sup> εἰτα T. <sup>4</sup> πλείονες  
LITTAUW. <sup>5</sup> — καὶ LITTAUW. <sup>6</sup> ἔπειτα TA. <sup>7</sup> ἐὰλλ LITTAUW. <sup>8</sup> — ἡ LITTAUW. <sup>9</sup> ἐκ  
νεκρῶν ὅτι Δ. <sup>10</sup> ἐν ὑμῖν τινὲς LITTAUW. <sup>11</sup> + καὶ also [LITTAUW. <sup>12</sup> — δὲ LITTAUW.



be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

ὑμῶν· ἔτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν 18 ἄρα καὶ οἱ  
your [is]; still ye are in your sins. And then those that  
κοιμηθέντες ἐκ χριστοῦ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ ταύτῃ  
fell asleep in Christ perished. If in this life  
ῥηλικότες ἐσμέν ἐν χριστῷ μόνον, ἑλεεινότεροι πάντων ἀν-  
we have hope in Christ only, more miserable than all  
θρώπων ἐσμέν.  
men we are.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

20 Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀρχὴ  
But now Christ has been raised from among [the] dead, first-fruit  
τῶν κεκοιμημένων· ἑγένετο. 21 ἐπειδὴ γὰρ δι' ἀνθρώπου  
of those fallen asleep he became. For since by man [is]  
τὸ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥστε  
death, also by man resurrection of [the] dead. As  
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ  
for in Adam all die, so also in the  
χριστῷ πάντες ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ  
Christ all shall be made alive. But each in his own  
τάγματι· ἀρχὴ χριστὸς, ἔπειτα οἱ χριστοὶ ἐν τῇ  
rank: [the] first-fruit Christ, then those of Christ at  
παρουσίᾳ αὐτοῦ. 24 εἴτα τὸ τέλος, ὅταν παραδῷ τὴν  
his coming. Then the end, when he shall have given up the  
βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ  
kingdom to him who [is] God and Father; when he shall have annulled  
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν 25 δεῖ γὰρ  
all rule and all authority and power. For it behoves  
αὐτὸν βασιλεῦν, ἄχρις οὗ ἃν θῇ πάντα τοὺς  
him to reign, until he shall have put all  
ἐχθρούς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταρ-  
enemies under his feet. [The] last enemy an-  
γεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς  
nulled [is] death. For all things he put in subjection under  
πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ἵδι· πάντα ὑποτίτακται,  
his feet. But when it be said that all things have been put in subjection,  
ὁ δὲ ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.  
[It is] manifest that [it is] except him who put in subjection to him all things.  
28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε  
But when shall have been put in subjection to him all things, then  
καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι  
also himself the Son will be put in subjection to him who put in subjection  
αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.  
to him all things, that may be God all in all.  
29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν  
Since what shall they do who are baptized for the dead  
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ  
if at all [the] dead not are raised? why also are they baptized for  
τῶν νεκρῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;  
the dead? Why also we are in danger every hour?  
31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἡμετέραν καύχησιν,  
Daily I die, by our boasting,  
ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ  
which I have in Christ Jesus our Lord. If according to

ο. + [ἐστίν] is L.

ρ ἐν χριστῷ ῥηλικότες ἐσμέν LITRAW.

q — ἐγένετο GLTTRAW.

r — ο LIT[A]W.

s + τοῦ (read of the Christ) GLTTRAW.

t παραδίδωι he may give up

LITRA. ἄχρις TA.

w — ἂν LITRAW.

x + [αὐτοῦ] his (enemies) L.

y [ὅτι] L.

z — καὶ [LIT[A]W].

a — τὰ LITRA.

b αὐτῶν them GLTTRAW.

c ἡμετέραν your EGLTTRAW.

d + ἀδελφοί brethren LITRA.

ἄνθρωπον ἰθριομάχῃσα ἐν Ἐφέσῳ. τί μοι τὸ ὄφελος,  
 man I fought with beasts in Ephesus, what to me the profit,  
 εἰ νεκροὶ οὐκ ἐγείρονται; ἢ φάγωμεν καὶ πίωμεν;  
 if [the] dead are not raised? We may eat and we may drink;  
 αὐρίον γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾷσθε· φθείρουσιν ἡθῇ  
 for to-morrow we die. Be not misled: corrupt manners  
 ἡ χρῆσθ' ὁμιλίαι κακαί. 34 ἐκνήψατε δικαίως, καὶ μὴ  
 good companionships evil. Awake up righteously, and not  
 ἀμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπήν  
 sin; for ignorance of God some have: to shame  
 ὑμῖν ἔλεγω.  
 your I speak.

35 ἢ ἅλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ  
 But will say some one, How are raised the dead? with what  
 δὲ σῶμα ἔρχονται; 36 ἄφρον, σὺ δὲ σπείρεις, οὐ  
 and body they come? Fool; thou what sowest, not  
 ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· 37 καὶ δὲ σπείρεις, οὐ τὸ σῶμα  
 is quickened unless it die. And what thou sowest, not the body  
 τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τῆχοι,  
 that shall be thou sowest, but a bare grain, it may be  
 σίτου ἢ τινος τῶν λοιπῶν· 38 ὁ δὲ θεὸς ἰαυτῷ δίδωσιν  
 of wheat or of some one of the rest; and God to it gives  
 σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων τὸ ἴδιον  
 a body according as he willed, and to each of the seeds its own  
 σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν  
 body. Not every flesh [is] the same flesh, but one  
 σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ῥιχθύνων,  
 flesh of men, and another flesh of beasts, and another of fishes,  
 ἄλλη δὲ πτηνῶν. 40 καὶ σώματα ἐπουράνια, καὶ  
 and another of birds. And bodies [there are] heavenly, and  
 σώματα ἐπίγεια· ὁ ἅλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων  
 bodies earthly; but different [is] the of the heavenly  
 δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. 41 ἄλλη δόξα ἡ λουίον,  
 glory, and different that of the earthly: one glory of [the] sun,  
 καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων ἀστήρ  
 and another glory of [the] moon, and another glory of [the] stars; star  
 γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 οὕτως καὶ ἡ ἀνάστασις  
 for from star differs in glory. So also [is] the resurrection  
 τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ  
 of the dead. It is sown in corruption, it is raised in incorruptibility.  
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀ-  
 It is sown in dishonour, it is raised in glory. It is sown in weak-  
 σθενείᾳ, ἐγείρεται ἐν δυνάμει. 44 σπείρεται σῶμα ψυχικόν,  
 ness, it is raised in power. It is sown a body natural,  
 ἐγείρεται σῶμα πνευματικόν. ἢ ἔστιν σῶμα ψυχικόν, καὶ  
 it is raised a body spiritual: there is a body natural, and  
 ἔστιν σῶμα πνευματικόν. 45 οὕτως καὶ γέγραπται,  
 there is a body spiritual. So also it has been written,  
 Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ  
 Became the first man Adam a soul living; the  
 ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιεῖται. 46 ἅλλ' οὐ πρῶτον  
 last. Adam a spirit quickening. But not first [was] which is spiritual,

fought with beasts at Ephesus, what advantage it me, if the dead rise not; let us eat and drink; for to-morrow we die. 33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 but God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual,

ἢ ὄφελος; ... ἐγείρονται, (end the question at profit) GLTTA. ἢ χρῆσθ' GLTTAW. ἢ λαλῶ  
 LTTA. ἢ ἅλλ' LTT. ἢ ἄφρον LTTA. ἢ δίδωσιν αὐτῷ LTTAW. ἢ — τὸ LTTA.  
 ἢ — σὰρξ GLTTAW. ἢ + σὰρξ flesh [L]TTA. ἢ πτηνῶν, ἄλλη δὲ ἰχθύνων LTTAW.  
 ὁ ἅλλ' LTTAW. P + εἰ if LTTAW. ἢ ἔστιν καὶ there is also LTTAW. ἢ — σῶμα  
 LTTAW. ἢ [ἄνθρωπος] L.

but that which is natural: and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthly, such are they also: that are earthy: and as is the heavenly, such are they also: that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. the spiritual, but the natural, then the spiritual:

47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄν- the first man out of earth, made of dust; the second

ἄνθρωπος, ὁ κύριος ἔξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι man, the Lord out of heaven. Such as he made of dust, such

καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ also [are] those made of dust; and such as the heavenly [one], such also the

ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ heavenly [ones]. And according as we bore the image of the [one]

χοϊκοῦ, ἑφορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουράνιου. made of dust, we shall bear also the image of the [one] heavenly.

50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν But this I say, brethren, that flesh and blood [the] kingdom

θεοῦ κληρονομήσαι οὐκ ἔυνανται, οὐδὲ ἡ φθορά τὴν ἀ- of God inherit cannot, nor corruption incor-

φθαρσίαν κληρονομεῖ. ruitibility does inherit.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

51 Ἴδου μυστήριον ὑμῖν λέγω· Πάντες ἔμεν τοῦ κοιμηθη- Lo a mystery to you I tell: All not we shall

σόμεθα· πάντες δὲ ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν fall asleep, but all we shall be changed, in an instant, in [the]

ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σάλπισει γάρ, twinking of an eye, at the last trumpet; for a trumpet shall sound,

καὶ οἱ νεκροὶ ἑγερθήσονται· ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησό- and the dead shall be raised incorruptible, and we shall be

μεθα. 53 δεῖ γάρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, changed. For it behoves this corruption to put on incorruptibility,

καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 ὅταν δὲ τὸ and this mortal to put on immortality. But when

φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο this corruptible shall have put on incorruptibility, and this mortal

ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γε- shall have put on immortality, then shall come to pass the word that has

γραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Ποῦ σου, been written: Was swallowed up death in victory. Where of thee,

θάνατε, τὸ κέντρον; ποῦ σου, ἅδην, τὸ βῆλος; 56 Τὸ δὲ O death, the sting? where of thee, O hades, the victory? Now the

κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρ- sting of death [is] sin, and the power of sin

τίας ὁ νόμος. 57 τῷ δὲ θεῷ χάρις τῇ διδόντῃ ἡμῖν τὸ νίκος the law; but to God [be] thanks, who gives us the victory

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 Ὡστε, ἀδελφοί μου by our Lord Jesus Christ. So that, my brethren

ἀγαπητοί, ἐξοῖτοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ beloved, firm be, immovable, abounding in the

ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν work of the Lord always, knowing that your toil is not

κενὸς ἐν κυρίῳ. void in [the] Lord.

XVI. Now concerning the collection for the saints, as I have

16 Περί δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ Now concerning the collection which [is] for the saints, as

† — ὁ κύριος LITTA.  
νομῆσαι shall inherit L.  
sleep, but not all &c.) L.  
c θάνατε O death LITTA.

† φορέσωμεν we should bear LITTA.

† — μέν [L] ITTA.

\* ἀναστήσονται L.

\* δύναται TTA.

\* κληρο- κληρονομήσονται, οὐ (read we shall all

b νίκος and κέντρον transposed LITTA.



διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς  
 I directed the assemblies of Galatia, so also ye  
 ποιῆσατε. 2 κατὰ μίαν ἑκάστου ἡμῶν παρ'  
 do, Every first [day] of the week each of you  
 ἐν αὐτῷ τίθετω, θησαυρίζων ὅτι εἰς αὐτὸν ἐνδοῦνται ἵνα μὴ  
 'him 'let 'put, 'treasuring up whatever he may be prospered in, that not  
 ὅταν ἔλθω τότε λογίται γίνονται. 3 ὅταν δὲ παραγίνω-  
 when I may come then collections there should be. And when I shall have  
 μαι, οὐδεὶς ἐάν τι δοκιμάσῃτε δι' ἐπιστολῶν τούτων πέμψω  
 arrived, whosoever ye may approve by epistles these I will send  
 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ· 4 ἐάν δὲ ἔγ-  
 to carry your bounty to Jerusalem: and if it be  
 ἄξιον· τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται. 5 Ἐλευ-  
 suitable for me also to go, with me they shall go. 'I will  
 σομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω·  
 'come 'but to you when Macedonia I shall have gone through;  
 Μακεδονίαν γὰρ διέρχομαι. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμεινῶ,  
 for Macedonia I do go through. And with you it may be I shall stay,  
 ἢ καὶ παραχειμῶσι, ἵνα ὑμεῖς με προπέμψητε οὐ ἐάν  
 or even I shall winter, that ye me may set forward wheresoever  
 πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω  
 I may go. For I will not 'you 'now 'in 'passing 'to 'see, 'I 'hope  
 ἢ δὲ χρόνον τινα ἐπιμείναι πρὸς ὑμᾶς, ἐάν ὁ κύριος ἐπι-  
 'but a 'time 'certain to remain with you, if the Lord per-  
 τρέψῃ. 8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·  
 But I shall remain in Ephesus till Pentecost.  
 9 θύρα γὰρ μοι ἀνέφηνεν μεγάλη καὶ ἐνεργής, καὶ ἀντι-  
 For a door to me has been opened great and efficient, and op-  
 κειμένοι πολλοί.  
 pos-ers [are] many.  
 10 Ἐάν τις ἐλθῇ Τιμόθεος, βλέπετε ἵνα ἀφύβως γένηται  
 Now if 'come 'Timotheus, see that without fear he may be  
 πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς καὶ ἐγώ.  
 with you; for the work of [the] Lord he works, as even I.  
 11 μή τις οὖν αὐτὸν ἐξουθενήσῃ προπέμψατε δὲ αὐτὸν  
 'Not 'anyone 'therefore him should despise; but set forward him  
 ἐν εἰρήνῃ, ἵνα ἐλθῇ πρὸς ὑμᾶς· ἐκδέχομαι γὰρ αὐτὸν μετὰ  
 in peace, that he may come to me; for I await him with  
 τῶν ἀδελφῶν. 12 Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ  
 the brethren. And concerning Apollos the brother, much  
 παρεκάλεσα αὐτὸν ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν  
 I exhorted him that he should go to you with the  
 ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἐλθῇ,  
 brethren; and not at all was [his] will that now he should come;  
 ἐλευσεται δὲ ὅταν εὐκαιρήσῃ. 13 Γρηγορεῖτε, στήκετε  
 but he will come when he shall have opportunity. Watch ye; stand fast  
 ἐν τῇ πίστει, ἀνδρίζεσθε, ἡ κραταιοῦσθε. 14 πάντα  
 in the faith, quit yourselves like men, be strong. 'All 'things  
 ὑμῶν ἐν ἀγάπῃ γινέσθω.  
 'your 'in 'love 'let be done.  
 15 Πρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανῶ,  
 But I exhort you, brethren, (ye know the house of Stephanas,  
 ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις  
 that it is 'first-fruit 'Achaia's, and 'for 'service 'to 'the 'saints

given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 12 As touching our brother Apollos, I greatly desired him, to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. 13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have dedicated themselves to the ministry of the

<sup>d</sup> σαββάτων LITRAW.

<sup>e</sup> ἐάν Tr.

<sup>f</sup> ἂν LTr.

<sup>g</sup> ἄξιον ἢ LTrA.

<sup>h</sup> γὰρ for GLITRAW.

<sup>i</sup> ἐπιτρέψῃ LITRAW.

<sup>k</sup> κάγω LITRA.

<sup>l</sup> ἐμέ LTr.

<sup>m</sup> + [καὶ] and L.

salute), 16 that ye submit yourselves unto such, and to every one that helpeth with word and labour. 17 And I had of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss.

ἔταξαν ἑαυτοὺς· 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς  
<sup>1</sup>they appointed <sup>2</sup>themselves, that also ye bd subject  
 τοιοῦτους, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 Χαίρω  
 to such, and to everyone working with [us] and labouring. <sup>1</sup>I rejoice  
 δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνου καὶ Φουρτουνάτου καὶ Ἀχαΐκου,  
<sup>1</sup>but at the coming of Stephanas and Fortunatus and Achaicus;  
 ὅτι τὸ ὕμῶν ὑστέρημα ροῦτο· 18 ἀνέπαν-  
 because your deficiency these filled up. <sup>2</sup>They re-  
 σαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὕμῶν, ἐπιγινώσκετε οὖν  
 refreshed for my spirit and yours; recognize therefore  
 τοὺς τοιοῦτους. 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας  
 such. <sup>2</sup>Salute you the assemblies <sup>3</sup>of Asia.  
 ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσ-  
<sup>10</sup>Salute <sup>11</sup>you <sup>13</sup>in [<sup>14</sup>the] <sup>15</sup>Lord <sup>16</sup>much <sup>17</sup>Aquila and <sup>18</sup>Tris-  
 κλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· 20 ἀσπάζονται  
 cilla, with the <sup>2</sup>in <sup>3</sup>their house assembly. <sup>4</sup>Salute  
 ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι  
 you the brethren all. Salute ye one another with a kiss  
 ἀγίῳ.  
<sup>2</sup>holy.

21 The salutation of  
me Paul with mine  
own hand. 22 If any  
man love not the Lord  
Jesus Christ, let him  
be Anathema Maran-  
atha. 23 The grace of  
our Lord Jesus Christ  
be with you. 24 My  
love be with you all in  
Christ Jesus. Amen.

21 Ὁ ἀσπασμός τῇ ἐμῇ χειρὶ Παύλου· 22 εἰ τις οὐ φιλεῖ  
 The salutation <sup>by</sup> my <sup>[own]</sup> hand <sup>of</sup> Paul. If anyone love not  
 τὸν κύριον· ὁ Ἰησοῦν χριστόν, ἢ τὴν ἀνάθεμα· μαρὰν ἀθά.  
 the Lord Jesus Christ, let him be accursed· Maran athá.  
 23 ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν. 24 ἡ  
 The grace of the Lord Jesus Christ <sup>[be]</sup> with you.  
 ἀγάπην μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. Ἀμήν.  
 My love <sup>[be]</sup> with <sup>all</sup> you in Christ Jesus. Amen.

<sup>1</sup>Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων, διὰ  
<sup>2</sup>To [<sup>3</sup>the] 'Corinthians 'first written from Philippi, by  
 Σεφεανᾶ καὶ Φουρτουνάτου καὶ Ἀχαικοῦ καὶ Τιμοθέου.<sup>4</sup>  
 Stephanas and Fortunatus and Achaicus and Timotheus.

Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.  
THE <sup>1</sup>TO <sup>2</sup>THE <sup>3</sup>CORINTHIANS <sup>4</sup>EPISTLE <sup>5</sup>SECOND.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia : 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ,  
Paul, apostle of Jesus Christ by will of God,  
καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν  
and Timotheus the brother, to the assembly of God which is in  
Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀ-  
Corinth, with the saints all who are in a whole the [of] A-  
χαίᾳ. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ  
chaia. Grace to you and peace from God our Father and  
κυρίου Ἰησοῦ χριστοῦ.  
[the] Lord Jesus Christ.

3 Blessed be God,  
even the Father of our  
Lord Jesus Christ, the

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Blessed [be] the God and Father of our Lord Jesus

<sup>α</sup> Φορτουνάτου LTT<sup>α</sup>AW.    <sup>ο</sup> ὑμέτερον LTT<sup>α</sup>AW.    <sup>ρ</sup> αὐτοὶ they LAW.    <sup>ς</sup> ἀσπάζεται TA.  
<sup>ρ</sup> Πρίσκα Prisca TTr.    <sup>ρ</sup> — Ἰησοῦν χριστὸν LTT<sup>α</sup>.    <sup>τ</sup> — χριστοῦ TTr.    <sup>ν</sup> — ἀμήν  
 [LTT<sup>α</sup>[A].    <sup>ω</sup> — the subscription GLTTr<sup>ω</sup>; Πρὸς Κορινθίους *α* A.  
<sup>α</sup> + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου of Paul G; — τοὺς EG;  
 Πρὸς Κορινθίους β' LTT<sup>α</sup>AW.    <sup>β</sup> χριστοῦ Ἰησοῦ TTr.    <sup>ω</sup> — θεοῦ W.

χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ θεὸς πάσης παρακλή-  
 Christ, the Father of all compassions, and God of all encourage-  
 σεως, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς  
 ment; who encourages us in all our tribulation, for  
 τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ  
 to be able us to encourage those in every tribulation, through  
 τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὲρ τοῦ  
 the encouragement with which we are encouraged ourselves by  
 θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ  
 God. Because according as abound the sufferings of the Christ  
 εἰς ἡμᾶς, οὕτως διὰ χριστοῦ περισσεύει καὶ ἡ παράκλησις  
 toward us, so through Christ abounds also encouragement  
 ἡμῶν. 6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως  
 our. But whether we are troubled, [it is] for your encouragement  
 καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν  
 and salvation, being wrought in [the] endurance of the same  
 παθημάτων ὧν καὶ ἡμεῖς πάσχομε· ἢ εἴτε παρακαλούμεθα,  
 sufferings which also we suffer, whether we are encouraged,  
 ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας καὶ ἡ ἐλπίς  
 [it is] for your encouragement and salvation; (and hope  
 ἡμῶν βεβαία ὑπὲρ ἡμῶν. 7 εἰδότες ὅτι ὡς περὶ κοινωνοί  
 our [is] sure for you; knowing that as partners  
 ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. 8 Οὐ γὰρ  
 ye are of the sufferings, so also of the encouragement. For not  
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν  
 do we wish you to be ignorant, brethren, as to our tribulation  
 τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἱεβαρή-  
 which happened to us in Asia, that excessively we were  
 θημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν.  
 burdened beyond [our] power, so as for us to despair even of living.  
 9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχή-  
 But ourselves in the sentence of death we have  
 καμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ  
 had, that we should not have trust in ourselves, but in  
 θεῷ τῷ γείροντι τοὺς νεκρούς. 10 ὃς ἐκ τηλικούτου θανάτου  
 God who raises the dead; who from so great a death  
 ἐρύσασα ἡμᾶς καὶ ῥύεται, εἰς ὃν ἡλπίκαμεν ῥῶτι καὶ  
 delivered us and does deliver; in whom we have hope that also  
 εἰ ῥύσεται, 11 συνυπουργούντων καὶ ἡμῶν ὑπὲρ ἡμῶν  
 still he will deliver; labouring together also ye for us  
 τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα  
 by supplication, that by many persons the towards us gift  
 διὰ πολλῶν εὐχαριστήθῃ ὑπὲρ ἡμῶν. 12 Ἡ  
 through many might be subject of thanksgiving for us.  
 γὰρ καυχῆσις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως  
 For our boasting this is, the testimony of conscience  
 ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εὐκρινείᾳ θεοῦ, οὐκ ἐν σοφίᾳ  
 our, that in simplicity and sincerity of God, (not in wisdom  
 σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,  
 fleshly, but in grace of God,) we had our conduct in the world,  
 περισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἄλλα γράφομεν  
 and more abundantly towards you. For not other things do we write

Father of mercies, and the God of all comfort; 4 who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: 9 but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 11 ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than

+ τοῦ τοῦ LITTAU. ὁ τῆς ἐνεργουμένης . . . πάσχομεν placed after παρακλήσεως GT.  
 εἴτε παρακαλούμεθα . . . σωτηρίας placed after ὑπὲρ ἡμῶν LITTAU. ὁ — καὶ σωτηρίας GT.  
 ὡς LITTAU. ὁ — ἡμῶν LITTAU. ὁ — ὑπὲρ δύναμιν ἐβαρύνθημεν LITTAU.  
 ὡς LITTAU. ὁ ἐρύσασα T. ὁ καὶ ῥύεται and will deliver [L]ITTAU. ὁ [ὅτι] LITTAU.  
 ὁ ἀγιότητι holiness LITTAU. ὁ εὐκρινείᾳ T. ὁ + τοῦ LITTAU.





ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα ἰμῶν<sup>1</sup> τοῦτο αὐτό,   
 he who is grieved by me? And I wrote to you this same,   
 ἵνα μὴ ἐλθὼν λύπην<sup>2</sup> ἔχω<sup>3</sup> ἀφ' ὧν<sup>4</sup> εἶδει με   
 lest having come grief I might have from [those] of whom it behoves me   
 χαίρειν<sup>5</sup> πεποιοῦς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ   
 to rejoice; trusting in <sup>all</sup> you, that may joy [that]   
 πάντων ὑμῶν ἐστιν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς   
 of <sup>all</sup> you <sup>is</sup>. For out of much tribulation and distress   
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-   
 of heart I wrote to you through many tears; not that ye might   
 θήτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισ-   
 be grieved, but <sup>the</sup> <sup>love</sup> <sup>that ye might know which I have more</sup>   
 σοτέρως εἰς ὑμᾶς. 5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ   
 abundantly towards you. But if anyone has grieved, <sup>not</sup> <sup>me</sup>   
 λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας   
<sup>he</sup> <sup>has</sup> <sup>grieved</sup>, but in part (that I may not overcharge) <sup>all</sup>   
 ὑμᾶς. 6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν   
 you. Sufficient to such a one [is] this rebuke which [is] by the   
 πλειόνων. 7 ὥστε τοὐναντίον<sup>6</sup> μᾶλλον<sup>7</sup> ὑμᾶς χαρισάσθαι   
 greater part; so that on the contrary rather ye should forgive   
 καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ κατα-   
 and encourage, lest with more abundant grief should be swal-   
 ποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς   
 lowed up such a one. Wherefore I exhort you to confirm <sup>towards</sup>   
 αὐτὸν ἀγάπην. 9 εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ   
<sup>him</sup> <sup>love</sup>. For, for this also did I write, that I might know   
 τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ὦ δέ   
 the proof of you, if to everything obedient ye are. But to whom   
 τι χαρίζεσθε, <sup>καὶ</sup> ἐγὼ<sup>8</sup> καὶ γὰρ ἐγὼ<sup>9</sup> εἴ τι κεχαρίσ-   
 anything ye forgive, also I; for also I if anything I have for-   
 μαι, ᾧ κεχαρίσμαι,<sup>10</sup> δι' ὑμᾶς, ἐν προσώπῳ χριστοῦ,   
 given, of whom I have forgiven, [is] for sake of you, in [the] person of Christ;   
 11 ἵνα μὴ πλεονεκτεθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ   
 that we should not be overreached by Satan, for not of his   
 τὰ νοήματα ἀγνοοῦμεν.   
 thoughts are we ignorant.

12 Ἐλθὼν δέ εἰς τὴν Τρωάδα<sup>11</sup> εἰς τὸ εὐαγγέλιον τοῦ   
 Now having come to Troas for the glad tidings, of the   
 χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ   
 Christ, also a door to me having been opened in [the] Lord, <sup>not</sup>   
 ἔσχηκα ἀνεῖν τῷ πνευματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν   
 I had ease in my spirit at my not finding Titus   
 ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-   
 my brother; but having taken leave of them, I went out to Mace-   
 δονίαν. 14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι   
 donia. But to God [be] thanks, who always leads in triumph   
 ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ   
 us in the Christ, and the odour of the knowledge of him   
 φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστὸς   
 makes manifest through us in every place. For of Christ   
 εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-   
 a sweet perfume we are to God in those being saved and in those perish-   
 λυμένοις· 16 οἷς μέν· ὁσμὴ<sup>12</sup> θανάτου εἰς θάνατον· οἷς δέ,   
 ing; to the ones, an odour of death to death, but to the others,

which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort one, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes I forgive it in the person of Christ; 11 lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that per- 16 ish: to the one we

1 — ὑμῖν LITTAW.

2 σχῶ TTA.

3 ἀλλά LITTAW.

4 [μᾶλλον] TTA.

5 κἀγώ

LITTAW. 6 ὁ κεχαρίσμαι, εἰ τι κεχαρίσμαι GLITTAW.

7 Τρωάδα LT.

8 καὶ ἐκ (read

from death) LITTAW.

are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

οσμὴ ἡ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; an odour of life to life; and for these things who [is] competent? 17 οὐ-γὰρ ἔσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον For not we are as the many, making gain by corrupting the word τοῦ θεοῦ, ἀλλ' ὡς ἐξ εὐλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, ἡκα- of God, but as of sincerity, but as of God. be- ενὼπιον ἡ τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν. fore God, in Christ we speak.

III. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: 6 who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 how shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory

3 Ἀρχόμεθα πάλιν ἑαυτοὺς ὑποστανέμεν; ἢ μὴ χρὴ- Do we begin again ourselves to commend? unless we ζομεν, ὡς ἄλλοι, ὑποστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ need, as some, commendatory epistles to you, or from ὑμῶν ὑποστατικῶν; 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἡ γέγραμ- you commendatory [ones]? Our epistle ye are, having been μένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγιγνω- inscribed in our hearts, being known and being σκομένη ὑπὸ πάντων ἀνθρώπων. 3 φανερούμενοι ὅτι ἐστὲ read by all men, being manifested that ye are ἐπιστολὴ χριστοῦ διακονήσασα ὑφ' ἡμῶν, ἡ γέγραμμένη not with ink, but with [the] Spirit of God living; not on tablets λιθίναις, ἀλλ' ἐν πλαξίν καρδίας σαρκίναίς. 4 Πεποί- of stone, but on tablets of [the] heart fleshy. 5 Πει- θισμὸν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν, dence and such have we through the Christ towards God: 5 οὐχ ὅτι ἱκανοὶ ἔσμεν ἀφ' ἑαυτῶν λογίσασθαι τι ὡς ἐξ of that competent we are from ourselves to reckon anything as of εἰς ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. 6 ὃς καὶ ourselves, but our competency [is] of God; who also ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμ- made competent us servants of a new covenant; not of let- ματος, ἀλλὰ πνεύματος. τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ ter, but of spirit; for the letter kills, but the πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμ- Spirit quickens. But if the service of death in let- μασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε ters, having been engraven in stones, was produced with glory, so as μὴ ἔννασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσω- not to be able to look intently the children of Israel into the face πον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν of Moses, on account of the glory of his face, which καταργουμένην; 8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύμα- is being annulled; how not rather the service of the Spirit τος ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως shall be in glory? For if the service of condemnation [be] δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης glory, much rather abounds the service of righteousness ἢ ἐν δόξῃ. 10 καὶ γὰρ οὐδὲ δεδόξασται τὸ in glory. For even neither has been made glorious that which

α + ἐκ (read from life) LITTA. ἢ ἀλλὰ Tr. εὐλικρινείας T. κατέναντι LITTA.  
 α — τοῦ LIT[A]. ὑποσταν LIT. ἢ (read or need we) GLITTA. ε + [πέρ] L. ὑποσ- Tr.  
 α — συστατικῶν LITTA.W. ἐν- T. ἀλλὰ EGW. καρδίας hearts LITTA. ἱκανοὶ  
 ἔσμεν λογίσασθαι (λογιάσασθαι AW) τι ἀφ' ἑαυτῶν LAW; ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν λογίσασθαι  
 τι Tr. αὐτῶν them LIT. ἀποκτείνει L; ἀποκτείνει Tr. γράμματι writing LIT. α  
 β — ἐν (read λίθοις on stones) LITTA.W. Μωϋσέως GLITTA.W. α τῇ διακονίᾳ with the  
 service LIT. 1 — ἐν (read δόξῃ in glory) LITTA. α οὐ not GLITTA.W.



δεδοξασμένον ἐν τούτῃ τῷ μέρει. ἔνεκεν<sup>1</sup> τῆς ὑπερ-  
 \*has<sup>1</sup> been \*made<sup>1</sup> glorious in this respect, on account of the sur-  
 βαλλούσης δόξης. 11 εἰ-γὰρ τὸ καταργούμενον διὰ  
 surpassing glory. For if that which is being annulled [was] through  
 δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. 12 ἔχοντες  
 glory, much rather that which remains [is] in glory. Having  
 οὖν τοιαύτην ἐλπίδα, πολλὰ παρρησία χρώμεθα<sup>2</sup> 13 καὶ  
 therefore such hope, much boldness we use: and  
 οὐ καθάπερ Ὑμῶσις<sup>3</sup> ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον Ρεάν-  
 not according as Moses put a veil on the face of him-  
 τοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος  
 self, for \*not<sup>4</sup> to look<sup>4</sup> intently<sup>4</sup> the<sup>4</sup> sons<sup>4</sup> of Israel to the end  
 τοῦ καταργουμένου. 14 ὅλῳ<sup>5</sup> ἐπωρώθη τὰ νοήματα αὐτῶν.  
 of that being annulled. But were hardened their thoughts,  
 ἄχρι-γὰρ τῆς σήμερον<sup>6</sup> τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει  
 for unto the present the same veil at the reading  
 τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον. ὅτι<sup>7</sup>  
 of the old covenant remains, not uncovered, which  
 ἐν χριστῷ καταργεῖται. 15 ἀλλ' ἕως σήμερον, ἡνίκα ἄνα-  
 in Christ is being annulled. But unto this day, when is  
 γινώσκειται<sup>8</sup> Ὑμῶσις, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.  
 read Moses, a veil upon their heart lies.  
 16 ἡνίκα. ὅτι<sup>9</sup> ἂν<sup>10</sup> ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ  
 But when it shall have turned to [the] Lord, is taken away the  
 κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμα ἐστίν. οὐδὲ τὸ πνεῦμα  
 veil. Now the Lord the Spirit is; and where the Spirit  
 κυρίου, ἔκεῖ<sup>11</sup> ἐλευθερία. 18 ἡμεῖς δὲ πάντες ἀνακεκα-  
 of [the] Lord [is], there [is] freedom. But we all with un-  
 λυμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι,  
 covered face the glory of [the] Lord beholding as in a mirror, [to]  
 τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,  
 the same image are being transformed from glory to glory,  
 καθάπερ ἀπὸ κυρίου πνεύματος.  
 even as from [the] Lord [the] Spirit.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλέη-  
 Therefore, having this service, according as we re-  
 θημεν, οὐκ ἔκκαοῦμεν<sup>12</sup> 2 ὡς ἀλλ' ἀπειπάμεθα τὰ κρυπτά  
 craved mercy, we faint not. But we renounced the hidden things  
 τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦν-  
 of shame, not walking in craftiness, nor falsify-  
 τες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας  
 ing the word of God, but by manifestation of the truth  
 ἑσυναστώμεντες<sup>13</sup> ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων  
 commending ourselves to every conscience of men  
 ἐνώπιον τοῦ θεοῦ. 3 Εἰ δὲ καὶ ἐστὶν κεκαλυμμένον τὸ εὐαγ-  
 before God. But if also is covered<sup>14</sup> glad  
 γέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον. 4 ἐν  
 tidings<sup>15</sup> our, in those perishing it is covered; in  
 οἷς ὁ θεὸς τοῦ αἰῶνος τοῦτου ἐτύφλωσεν τὰ νοήματα τῶν  
 whom the god of this age blinded the thoughts of the  
 ἀπίστων, εἰς τὸ μὴ αὐγάσαι<sup>16</sup> αὐτοῖς<sup>17</sup> τὸν φωτισμὸν τοῦ  
 unbelieving, so as not to beam forth to them the radiance of the

in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

IV. Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine

<sup>1</sup> ἐνεκεν LIT-A.<sup>2</sup> Ὑμῶσις GLT-AW.<sup>3</sup> αὐτοῦ (read his face) LIT-AW.<sup>4</sup> ἀλλὰ Tr.<sup>5</sup> + ἡμέρας day LIT-AW. <sup>6</sup> ὅτι that [it] GLT-AW.<sup>7</sup> ἂν ἀναγινώσκηται may be read LIT-A.<sup>8</sup> δὲ ἂν Tr; δὲ ἂν T. <sup>9</sup> — ἐκεῖ LIT-AW.<sup>10</sup> ἐγκ- LIT-AW. <sup>11</sup> ὡς ἀλλὰ LIT-A.<sup>12</sup> συναστώντες LIT-AW. <sup>13</sup> — αὐτοῖς GLT-AW.

unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not destroyed; 10 always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For

εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον· ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶν φῶς ἐλάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ. 7 Ἐχομέν. δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεύειν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. 8 ἐν παντὶ ὀλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι. 9 διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. 10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 αἰ. γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παρα- δίδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες. δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσά, διό ἠλάλησα, καὶ ἡμεῖς πιστεύομεν, διό καὶ λαλοῦμεν. 14 εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν, καὶ ἡμεῖς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλείονων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. glory of God.

16 Διὸ οὐκ ὀκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἐσωθεν ἀνακαινύται. man is being brought to decay, yet the inward is being renewed

<sup>c</sup> τὸν the E.

<sup>d</sup> Ἰησοῦν χριστὸν L.

<sup>e</sup> λάμψει shall shine LITTA.

<sup>f</sup> αὐτοῦ (read

his glory) L.

<sup>g</sup> — Ἰησοῦ LITTA.

<sup>h</sup> — κυρίου GLITTAW.

<sup>i</sup> τοῖς σώματι bodies T.

<sup>k</sup> — μὲν GLITTAW.

<sup>l</sup> + καὶ also T.

<sup>m</sup> [κύριον] TRA.

<sup>n</sup> σὺν with LITTAW.

<sup>o</sup> ἐγκ-

LITTAW, <sup>p</sup> ἔσω ἡμῶν (read our inward [man]) LITTA; ἔσω[θεν] ἡμῶν A.

ἡμέρα καὶ ἡμέρα. 17 τὸ γὰρ παραντίκα ἑλαφρὸν τῆς θλίψεως  
day by day. For the momentary lightness of tribulation  
ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης  
our <sup>excessively</sup> surpassing <sup>an eternal</sup> weight of glory  
κατεργάζεται ἡμῖν, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπό-  
works out for us; not considering we the things seen,  
μενα, ἀλλὰ τὰ μὴ βλεπόμενα τὰ γὰρ βλεπόμενα  
but the things not seen; for the things seen [are]  
πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. 5 οἶδαμεν γὰρ  
temporary, but the things not seen eternal. For we know  
ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκο-  
that if <sup>earthly</sup> our house of the tabernacle be destroyed, a build-  
δομήν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς  
ing from God we have, a house not made with hands, eternal in the  
οὐρανοῖς. 2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν  
heavens. For indeed in this we groan, our dwelling  
τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· 3 ἦτις γὰρ  
which [is] from heaven <sup>to</sup> be clothed with longing; if indeed  
καὶ ἐκδυσάμενοι, οὐ γυμνοὶ εὑρεθσόμεθα. 4 καὶ γὰρ οἱ  
also being clothed, not naked we shall be found. For indeed who  
ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι· <sup>ἵ</sup>πειδὴ οὐ  
<sup>are</sup> in the tabernacle we groan being burdened; since not  
θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ  
we do wish to be unclothed, but to be clothed upon, that may be swallowed up  
τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς  
the mortal by life. Now he who wrought out us for  
αὐτὸ τοῦτο θεός, ὁ καὶ δούξ ἡμῖν τὸν ἄρραβῶνα τοῦ  
this same thing [is] God, who also gave to us the earnest of the  
πνεύματος. 6 θαρρόντες οὖν πάντοτε, καὶ εἰδότες ὅτι  
Spirit. Being confident therefore always, and knowing that  
ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου·  
being at home in the body we are from home away from the Lord,  
7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· 8 θαρρόντες δέ,  
(for by faith we walk, not by sight;) we are confident,  
καὶ εὐδοκοῦμεν μᾶλλον ἐκδημησαί ἐκ τοῦ σώματος καὶ  
and are pleased rather to be from home out of the body and  
ἐκδημησαί πρὸς τὸν κύριον. 9 Διὸ καὶ φιλοτιμούμεθα,  
to be at home with the Lord. Wherefore also we are ambitious,  
εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.  
whether being at home or being from home, well-pleasing to him to be.  
10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ  
For all we <sup>to</sup> be manifested must before the  
βήματος τοῦ χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ  
judgment seat of the Christ, that <sup>may</sup> receive each the things [done]  
διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε  
in the body, according to what he did, whether good or  
κακόν. 11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου, ἀνθρώπους  
evil. Knowing therefore the terror of the Lord, <sup>men</sup>  
πειθομεν, θεῶ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς  
we persuade, but to God we have been manifested, and I hope also in  
συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12 οὐ γὰρ πάλιν ἑαυτοῦς  
your consciences to have been manifested. For not again ourselves  
συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος  
do we commend to you, but occasion are giving to you of boasting

our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. V. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; 3 if so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight;) 8 we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 12 For we commend not ourselves again unto you,

9 εἰ περ Ltr.  
7 ἀραβῶνα T.

ῥ ἐφ' ᾧ for that EGLTraw.  
— φάλλον Ttr.

— γὰρ for LTTraw.

ἄλλα Tr.

— καὶ LTTraw.



but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

VI. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I reconcured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in anything, that the ministry be

ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσωπῳ in behalf of us, that ye may have [such] towards those <sup>in</sup> appearance <sup>in</sup> καυχώμενους καὶ τοῦ καρδία. 13 εἴτε γὰρ ἐξῆστημεν, <sup>boasting</sup> and not in heart. For whether we were beside ourselves,

θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη [it was] to God; or are sober-minded [it is] for you. For the love

τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ of the Christ constrains us, having judged this, that if one <sup>for</sup>

πάντων ἀπέθανεν, ἅρα οἱ πάντες ἀπέθανον· 15 καὶ ὑπὲρ <sup>all</sup> <sup>died</sup>, then <sup>all</sup> <sup>died</sup>; and for

πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζώ- <sup>all</sup> <sup>he</sup> <sup>died</sup>, that they who live no longer to themselves should

σιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ γερθέντι. <sup>live</sup>, but to him who for them died and was raised again.

16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδὲνα οἶδαμεν κατὰ σάρκα· <sup>So that we from now no one know according to flesh;</sup>

εἰ δὲ καὶ ἐγινώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν <sup>but if even we have known according to flesh Christ, yet now</sup>

οὐκέτι γινώσκομεν 17 ὥστε εἰ τις ἐν χριστῷ, <sup>no longer we know [him]. So that if anyone [be] in Christ [there is]</sup>

καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ <sup>a new creation: the old things passed away; lo, have become new</sup>

ἅ· τὰ πάντα. 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαν- <sup>all things: and all things [are] of God, who reconciled</sup>

τος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ χριστοῦ, καὶ δόντος ἡμῖν τὴν <sup>us to himself by Jesus Christ, and gave to us the</sup>

διακονίαν τῆς καταλλαγῆς· 19 ὅτι θεὸς ἦν ἐν χριστῷ <sup>service of reconciliation: how that God was in Christ [the]</sup>

κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ <sup>world reconciling to himself, not reckoning to them</sup>

παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς <sup>their offences, and having put in us the word</sup>

καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὡς <sup>of reconciliation. For Christ therefore we are ambassadors, as it were</sup>

τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, <sup>God exhorting by us, we beseech for Christ,</sup>

καταλλάγητε τῷ θεῷ· 21 τὸν γὰρ μὴ γνόντα ἁμαρτίαν <sup>Be reconciled to God. For him who knew not sin</sup>

ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς ἐγνώμεθα δι- <sup>for us sin he made, that we might become right-</sup>

καισύνη θεοῦ ἐν αὐτῷ. <sup>eousness of God in him.</sup>

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν <sup>But working together also we exhort not in vain the</sup>

χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γάρ, Καιρῷ δεκτῇ <sup>grace of God to receive you: (for he says, In a time accepted</sup>

ἤκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν <sup>I listened to thee, and in a day of salvation I helped thee: lo, now</sup>

καιρὸς ἐμπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· 3 μηδεμίαν <sup>[the] time well-accepted; behold, now [the] day of salvation) not one</sup>

ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία· <sup>in anything giving offence, that be not blamed the service;</sup>

4 ἀλλ' ἐν παντὶ <sup>(lit. nothing)</sup> <sup>but in everything</sup> <sup>commend</sup> <sup>ourselves as God's</sup> <sup>servants,</sup>

<sup>γ</sup> μὴ ἐν LTT<sup>r</sup>. <sup>ε</sup> — εἰ LTT<sup>r</sup>AW. <sup>α</sup> — δὲ but LTT<sup>r</sup>A. <sup>β</sup> — τὰ πάντα LTT<sup>r</sup>A. <sup>ε</sup> — Ἰησοῦ LTT<sup>r</sup>AW. <sup>δ</sup> — γὰρ for LTT<sup>r</sup>AW. <sup>ε</sup> ἐγνώμεθα LTT<sup>r</sup>AW. <sup>ι</sup> συνιστάντες LTT<sup>r</sup>AW.

ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενο-  
in endurance much, in tribulations, in necessities, in straits,  
χωρίαις, 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν  
in stripes, in imprisonments, in commotions, in

κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, 6 ἐν ἀγνότητι, ἐν γνώσει,  
labours, in watchings, in fastings, in pureness, in knowledge,

ἐν μακροθυμίᾳ. ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ  
in long-suffering, in kindness, in [the] Spirit Holy, in love

ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ,  
unfeigned, in [the] word of truth, in [the] power of God;

διὰ τῶν ὤπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,  
through the arms of righteousness of the right hand and left,

8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς  
through glory and dishonour, through evil report and good report: as

πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι·  
deceivers, and true; as being unknown, and well-known;

ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ  
as dying, and lo we live; as disciplined, and

μὴ θανατούμενοι· 10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς  
not put to death; as sorrowful, but always rejoicing; as

πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μὴδὲν ἔχοντες, καὶ  
poor, but many enriching; as nothing having, and

πάντα κατέχοντες.  
all things possessing.

11 Τὸ στόμα ἡμῶν ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ  
Our mouth has been opened to you, Corinthians,

καρδία ἡμῶν πεπλάτνυται· 12 ὡς στενοχωρεῖσθε ἐν ἡμῖν,  
our heart has been expanded. Ye are not straitened in us,

στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. 13 τὴν δὲ αὐτὴν  
but ye are straitened in your bowels; but the same

ἀντιμισθίαν, ὡς τέκνους λέγω, πλατύνθητε καὶ ὑμεῖς.  
[as] recompense, (as to children I speak,) be expanded also ye.

14 Μη γίνεσθε ἑτεροζυγούμενοι ἀπίστοις· τίς γὰρ με-  
Be not diversely yoked with unbelievers; for what par-

τοχὴ δικαιοσύνης καὶ ἀνομίας; ἡ τίς δὲ κοινωνία φωτὶ  
ticipation [has] righteousness and lawlessness? and what fellowship light

πρὸς σκότος; 15 τίς δὲ συμφωνίαις ἰουστῶν πρὸς Βελίαν;  
with darkness? and what concord Christ with Beliar;

ἢ τίς μερίς πιστῶ μετὰ ἀπίστου; 16 τίς δὲ ὁ συγκατά-  
or what part to a believer with an unbeliever? and what agree-

θαις ναὶ θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς θεοῦ  
ment a temple of God with idols? ye for a temple of God

ἵστε· ζῶντος, καθὼς εἶπεν ὁ θεός, "Οτι ἐνοικήσω ἐν  
are [the] living, according as said God, I will dwell among

αὐτοῖς, καὶ ὁμπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ  
they, and walk among [them]; and I will be their God, and

αὐτοὶ ἔσονται μοι λαός. 17 διὸ ἐξέλθετε ἐκ μέσου  
they shall be to me a people. Wherefore come out from the midst

αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτον  
of them and be separated, says [the] Lord, and [the] unclean

μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς  
touch not, and I will receive you; and I will be to you for

πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει  
a father, and ye shall be to me for sons and daughters, says

not blamed: 4 but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, 6 by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, 7 by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8 by honour and dishonour, by evil report and by good report: as deceivers, and yet true; 9 as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own bowels. 13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 and what concord hath Christ with Beliar? or what part hath he that believeth with an infidel? 16 and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 and will be a

<sup>b</sup> ἢ τίς or what LIT. AW.

<sup>i</sup> χριστοῦ of Christ LIT. A.

<sup>k</sup> Βελίαν Belial EL.

<sup>l</sup> συν. T.

<sup>m</sup> ἡμεῖς we LIT.

<sup>n</sup> ἐσμέν LIT.

<sup>o</sup> ἐν. T.

<sup>p</sup> μου of me LIT.

<sup>q</sup> ἐξέλθατε LIT.

Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. VII. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

κύριος παντοκράτωρ. 7 Ταύτας οὖν ἔχοντες τῆς [the] Lord Almighty. 7 These therefore having ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς promises, beloved, we should cleanse ourselves from every μολυσμῷ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν defilement of flesh and spirit, perfecting holiness in φόβῳ θεοῦ. fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation: not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clear-

2 Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα ἐφθειράμεν, οὐδένα ἐπλεονεκτήσαμεν. 3 Ὅτι πρὸς κατακρίσιν λέγω, no one did we overreach. 3 Not for condemnation I speak, προεῖρηκα· γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε ἐν τῷ συν- for I have before said that in our hearts ye are, for to die ἀποθανεῖν καὶ σοῦζῃν. 4 πολλή μοι παρρησία πρὸς together and to live together. 4 Great [is] to me boldness towards ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπληρωμαί you, great to me boasting in respect of you; I have been filled τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ with encouragement; I overabound with joy at all θλίψεϊ ἡμῶν. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, our tribulation. For indeed, having come we into Macedonia, οὐδὲμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ \*noi \*any \*had \*our \*flesh, but in every [way] θλιβόμενοι ἐξωθεν μάχαι, ἔσωθεν φόβοι. 6 ἀλλ' ὁ being oppressed; without contentions, within fears. But he who παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ encourages those brought low encouraged us— God—by the παρουσία Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ coming of Titus; and not only by his coming, but καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, also by the encouragement with which he was encouraged as to you; ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐκπύθησιν, τὸν ὑμῶν ὀδυρμόν, relating to us your longing, your mourning, τὸν ὑμῶν ζήλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆσαι. 8 Ὅτι your zeal for me; so as for me the more to be rejoiced. For εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ if also I grieved you in the epistle, I do not regret [it], if even μετεμέλομην· βλέπω· γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς I did regret; for I see that that epistle, if even for ὥραν ἐλύπησεν ὑμᾶς. 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' an hour, grieved you. Now I rejoice, not that ye were grieved, but ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, that ye were grieved to repentance; for ye were grieved according to God, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ that in nothing ye might suffer loss by us. For the according to θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον \*κατε- \*God \*grief repentance to salvation not to be regretted works γάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. out; but the of the world grief death works out. 11 ἰδοὺ γὰρ αὐτό τοῦτο τὸ κατὰ θεὸν λυπηθῆναι ὑμῶς, For i.e. this same thing, according to God to have been grieved you, πόσῃ κατεργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, how much it worked out in you diligence, but [what] defence,

\* πρὸς κατακρίσιν οὐ LTT.A.  
\* ἐργάζεται WORKS LTT.A.W.

\* συνζῇν LTT.A.  
\* — ὑμᾶς LTT[A].

\* ἔσχεν LTT.  
\* κατηργάσατο T.

\* — γὰρ for [L]Tr.  
\* + [ἐν] L.



ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ  
but indignation, but fear, but longing, but  
ζῆλον, ἀλλὰ ἰκδίκησιν; ἐν παντί συνεστήσατε ἑαυτοὺς  
zeal, but vengeance! in every [way] ye proved yourselves  
ἀγνοῦς εἶναι ἐν τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,  
pure to be in the matter. Then if also I wrote to you,

οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ  
not for the sake of him who did wrong, nor for the sake of him who  
ἀδικηθέντος· ἀλλὰ εἵνεκεν τοῦ φανερωθῆναι τὴν σπονδὴν  
suffered wrong, but for the sake of being manifested diligence  
ἐμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.  
your which [is] for us to you before God.

13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῷ παρακλήσει  
On account of this we have been encouraged in encouragement  
ὑμῶν περισοτέρως· ἰδὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ  
your, and the more abundantly rather we rejoiced at the joy  
Τίτου, ὅτι ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων  
of Titus, because has been refreshed his spirit by all  
ὑμῶν· 14 οὐ εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ  
of you. Because if anything to him about you I have boasted, not

καυχώμεν· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν  
I was put to shame; but as all things in truth we spoke  
ὑμῖν, οὕτως καὶ ἡ καύχησις ἐμῶν ἥ ἐπὶ Τίτου  
to you, so also the boasting of us which [was] to Titus  
ἀληθείᾳ ἐγενήθη· 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως  
truth became; and his bowels more abundantly

εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενοι τὴν πάντων ὑμῶν  
towards you are, remembering the of all of you  
ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἰδέεσθε αὐτόν.  
obedience, how with fear and trembling ye received him.  
16 χαίρω ὅτι ἐν παντί θαρρῶ ἐν ὑμῖν.

I rejoice that in everything I am confident in you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί. τὴν χάριν τοῦ θεοῦ τὴν  
But we make known to you, brethren, the grace of God which  
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· 2 ὅτι ἐν πολλῇ  
has been given in the assemblies of Macedonia; that in much  
δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ  
proof of tribulation the abundance of their joy and  
βάθους πτωχείας αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς  
deep poverty their abounded to the riches  
ἀπλόττος αὐτῶν· 3 ὅτι κατὰ δύναμιν, μαρτυρῶ,  
of their liberality. For according to [their] power, I bear witness,

καὶ ὑπὲρ δύναμιν αὐθαίρετοι, 4 μετὰ πολ-  
and beyond [their] power [they were] willing of themselves, with much  
λῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν  
entreaty beseeching of us, the grace and the fellowship

τῆς διακονίας τῆς εἰς τοὺς ἁγίους· ῥέξασθαι ἡμᾶς·  
of the service which [was] for the saints for us to receive.

5 καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶ-  
And not [only] according as we hoped, but themselves they gave first  
τον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ 6 εἰς τὸ παρα-  
to the Lord, and to us by [the] will of God. So that ex-

ing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which I made before Titus, is found a truth. 15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I have confidence in you in all things.

VIII. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 6 inasmuch that we desired Titus, that

<sup>a</sup> ἀλλὰ LITTAU.

<sup>b</sup> — ἐν (read τῷ in the) [L]ITTAU.

<sup>c</sup> εἵνεκεν LITTAU.

<sup>d</sup> ἀλλὰ Tr.

<sup>e</sup> ἡμῶν OUR EG.

<sup>f</sup> ὑμῶν YOU EG

<sup>g</sup> + δὲ and (in)

commencing a sentence at LITTAU.

<sup>h</sup> ἡμῶν OUR LITTAU.

<sup>i</sup> — δὲ and LITTAU.

<sup>k</sup> ὑμῶν of you LA.

<sup>l</sup> — ἡ τίτ].

<sup>m</sup> + οὐν therefore E.

<sup>n</sup> τὸ πλοῦτος LITTAU.

<sup>o</sup> παρὰ LITTAU.

<sup>p</sup> — δέξασθαι ἡμᾶς

GLITTAU.

<sup>q</sup> ἀλλὰ Tr.



ἐκκλησιῶν συνᾑκόδημος ἡμῶν ὅν<sup>1</sup> τῇ χάριτι ταύτῃ τῇ  
 assemblies [is] our fellow-traveller with this grace, which [is]  
 διακονοῦμένη ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ<sup>2</sup> τοῦ κυρίου δόξαν  
 served by us to the<sup>3</sup> himself<sup>4</sup> of the<sup>5</sup> Lord<sup>6</sup> glory  
 καὶ ἀντιπροθυμίαν ἡμῶν<sup>7</sup> 20 στελλόμενοι τοῦτο, μή  
 and [a witness of] readiness<sup>8</sup> your; avoiding this, lest  
 τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονοῦ-  
 anyone us should blame in this abundance which [is] served  
 μέν<sup>9</sup> ὑφ' ἡμῶν 21<sup>10</sup> προνοοῦμενοι<sup>11</sup> καλὰ οὐ μόνον ἐνώπιον  
 by us; providing things right not only before  
 κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέμψαμεν δὲ  
 [the] Lord, but also before men. And we sent with  
 αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκίμασαμεν ἐν πολλοῖς πολ-  
 them our brother whom we proved in many things often  
 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποι-  
 diligent to be, and now much more diligent by the<sup>12</sup> con-  
 θήσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου,  
 fidence<sup>13</sup> great which [is] towards you. Whether as regards Titus,  
 κοινῶνός ἐμός καὶ εἰς ὑμᾶς συνεργός<sup>14</sup>· εἴτε ἀδελφοί  
 [he is] partner<sup>15</sup> my and for you a fellow-worker; or brethren  
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα<sup>16</sup> χριστοῦ. 24 Τὴν  
 of us, [they are] messengers of assemblies, glory<sup>17</sup> Christ's. The

ὅν<sup>18</sup> ἐνδείκνυται τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ  
 therefore<sup>19</sup> proof<sup>20</sup> of your love, and of our boasting about  
 ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε<sup>21</sup> καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.  
 you, to<sup>22</sup> them shew<sup>23</sup> ye and in face of the assemblies.

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους  
 For concerning the service which [is] for the saints

περισσὸν μοι ἐστὶν τὸ γράφειν ὑμῖν. 2 οἶδα γὰρ τὴν προθυ-  
 superfluous for me it is writing to you. For I know the<sup>24</sup> readi-

μίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι  
 ness your which concerning you I boast of to Macedonians; that

Ἀχαΐα παρεσκευάσται ἀπὸ πέρους<sup>25</sup> καὶ ἐξ<sup>26</sup> ὑμῶν ζήλος  
 Achaia has been prepared a year ago, and the<sup>27</sup> of you zeal

ἡρέθισεν τοὺς πλείονας. 3 ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ  
 provoke the greater number. But I sent the brethren, lest

τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ  
 our boasting which [is] about you should be made void in

μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε,  
 this respect, that according as I said, prepared ye may be;

4 μήπως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς  
 lest perhaps if should come with me Macedonians, and find you

ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν  
 unprepared, should<sup>28</sup> be put to<sup>29</sup> shame we, (that we may not say

ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ ἡμεῶν καυχήσεως. 5 ἀναγκαῖον  
 ye,) in this confidence of boasting. Necessary

ὅν<sup>30</sup> ἡγησάμην παρακαλεῖσαι τοὺς ἀδελφούς ἵνα προέλ-  
 therefore I esteemed [it] to exhort the brethren that they should

θῶσιν ἑἰς<sup>31</sup> ὑμᾶς, καὶ προκαταρτίσωσιν τὴν ἱπροκατηγ-  
 go before to you, and should complete beforehand<sup>32</sup> fore-

γελέμεν<sup>33</sup> εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὡς  
 announced blessing<sup>34</sup> your this ready to<sup>35</sup> be thus as

churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 avoiding this, lest no man should blame us in this abundance which is administered by us: 21 providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

IX. For as touching the ministering to the saints, it is superfluous for me to write to you: 2 for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: 4 lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of

<sup>1</sup> ἐν in LIT<sup>1</sup>AW.

<sup>2</sup> — αὐτοῦ LIT<sup>1</sup>AW.

<sup>3</sup> ἡμῶν OUR GLIT<sup>1</sup>AW.

<sup>4</sup> προνοοῦμεν γὰρ for

we provide LIT<sup>1</sup>AW; προνοοῦμεν γὰρ G.

<sup>5</sup> ἐνδείκνυμεν shewing LIT<sup>1</sup>AW.

<sup>6</sup> — καὶ

GLIT<sup>1</sup>AW. <sup>7</sup> τὸ TIT<sup>1</sup>.

<sup>8</sup> — ἐξ (read ὑμῶν of you) LIT<sup>1</sup>[A].

<sup>9</sup> — τῆς καυχήσεως GLIT<sup>1</sup>AW.

<sup>10</sup> πρὸς LIT<sup>1</sup>AW.

<sup>11</sup> προεπηγγελέμενη before promised LIT<sup>1</sup>AW.





λογίζομαι τοιῶσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς  
 I reckon to be daring towards some who reckon of us as  
 κατὰ σάρκα περιπατοῦντας. 3 ἐν σαρκὶ γὰρ περιπατοῦντες,  
 \*according to flesh walking. For in flesh walking,  
 οὐ κατὰ σάρκα στρατευόμεθα 4 τὰ γὰρ ὅπλα τῆς στρα-  
 not according to flesh do we war. For the arms of war-  
 τειας<sup>1</sup>. ἡμῶν - οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς  
 fare our [are] not fleshly, but powerful through God to [the]  
 καθάρισιν ὀχυρωμάτων 5 λογισμοὺς καθαιροῦντες καὶ πᾶν  
 overthrow of strong-holds; \*reasonings overthrowing and every  
 ὕψωμα ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμα-  
 high thing lifting itself up against the knowledge of God, and leading  
 λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ  
 captive every thought into the obedience of the Christ; and  
 ἐν ετοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πλη-  
 in readiness having to avenge all disobedience, when may have  
 ρωθῇ ὑμῶν ἡ ὑπακοή. 7 Τὰ κατὰ πρόσωπον  
 been fulfilled your obedience. The things according to appearance  
 βλέπετε; εἰ τις πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο  
 do ye look at? If anyone is persuaded in himself of Christ to be, this  
 λογιζέσθω πάλιν ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ,  
 let him reckon again of himself, that according as he [is] of Christ,  
 οὕτως καὶ ἡμεῖς χριστοῦ. 8 ἐάν τε γὰρ καὶ περισ-  
 so also [are] we of Christ. For and if even more a-  
 σότερόν τι ἐκινήσεται<sup>2</sup> περὶ τῆς ἐξουσίας ἡμῶν, ἧς  
 our authority, which  
 ἔδωκεν ὁ κύριος ἡμῖν<sup>3</sup> εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν  
 gave the Lord to us for building up, and not for overthrowing  
 ὑμῶν, οὐκ αἰσχυνθήσομαι 9 ἡνὰ μὴ δόξω ὡς ἀνέκφοβον  
 you, I shall not be put to shame; that I may not seem as if frightening  
 ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ ἐμὲν ἐπιστολαί,  
 you by means of epistles: because the epistles,  
 φησὶν, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος  
 says he, [are] weighty and strong, but the presence of the body  
 ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος. 11 τοῦτο λογιζέσθω  
 weak, and the speech naught. This let reckon  
 ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,  
 such as one, that such as we are in word by epistles being absent,  
 τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ τολμῶμεν  
 such [we are] also being present in deed. For not dare we  
 ἐ συγκρίναι<sup>4</sup> ἢ συγκρίναι<sup>5</sup> ἑαυτοὺς τισιν τῶν ἑαυτοὺς συν-  
 rank among or compare with ourselves some who themselves com-  
 ιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ  
 mend; but these by themselves themselves measuring, and  
 συγκρίνοντες<sup>6</sup> ἑαυτοὺς ἑαυτοῖς, οὐ συνιούσιν. 13 ἡμεῖς  
 comparing themselves with themselves, do not understand. We  
 δὲ κ' οὐχὶ<sup>7</sup> εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ  
 now not to the things beyond measure will boast; but according to  
 τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον  
 the measure of the rule which divided to us the God of measure  
 ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς<sup>8</sup> μὴ ἐφικνούμενοι εἰς  
 to reach to also you. Not for as not reaching to

think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not walk after the flesh: 4 (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 and having in a readiness to revenge all disobedience, when your obedience is fulfilled. 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 9 that I may not seem as if I would terrify you by letters. 10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond due measure, as though we

<sup>1</sup> στρατιᾶς T. <sup>2</sup> ἐφ' TTr. <sup>3</sup> — χριστοῦ G1TTAW. <sup>4</sup> — τε and [L]T[A]. <sup>5</sup> — καὶ G1TTA. <sup>6</sup> καυχῶμεθα I shall boast T. <sup>7</sup> — ἡμῖν LTTA. <sup>8</sup> ἐπιστολαὶ μὲν φησιν (φασιν say they L) TTr. <sup>9</sup> ἐξουθενημένος L. <sup>10</sup> ἐν T. <sup>11</sup> συν T. <sup>12</sup> συναίναν LTTA. <sup>13</sup> οὐκ LTTAW. <sup>14</sup> ὡς γὰρ (reading the sentence as a question) L.

reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: 15 not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16 to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

ὅμας ὑπερεκτείνομεν ἑαυτούς· ἀχρὶ γὰρ καὶ ὑμῶν ἐφθάσαμεν  
you do we overstretch ourselves, (for to also you we came  
ἐν τῇ εὐαγγελίᾳ τοῦ χριστοῦ· 15 οὐκ εἰς τὰ ἄμετρα  
in the glad tidings of the Christ;) not to the things beyond measure  
καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξάνο-  
boasting in others' labours, but hope having, increas-  
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ  
ing your faith, among you to be enlarged according to  
τὸν κανὸν ἡμῶν εἰς περισσείαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν  
our rule to abundance, to that beyond you  
εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ  
to announce the glad tidings, not in another's rule as to things  
ἔτοιμα καυχῆσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ  
ready to boast. But he that boasts, in [the] Lord  
καυχάσθω· 18 οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἵκεῖνός ἐστιν  
let him boast, For not he that himself commends, this [one] is  
δοκιμος, ἀλλ' ὃν ὁ κύριος συνιστῇ.  
approved, but whom the Lord commends.

XI. Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have I committed an offence in abusing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And

11 Ὅφελον ῥανείχεσθέ μιν μικρόν· τῇ ἀφροσύνῃ  
I would ye were bearing with me a little in folly;  
ἀλλὰ καὶ ἀνέχεσθέ μου. 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζή-  
but indeed bear with me. For I am jealous as to you of God with [the]  
λω· ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν  
jealousy, for I have espoused you to one man a virgin chaste  
παρστήσιν τῷ χριστῷ· 3 φοβίξυμαι δὲ μήπως ὥς ὁ  
to present [you] to the Christ. But I fear lest by any means as the  
ὄφις· Ἐὐάν ἐξηπάτησεν· ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως  
serpent Eve deceived in his craftiness, so  
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς  
should be corrupted your thoughts from simplicity which [is]  
εἰς τὸν χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν  
as to the Christ. For if indeed he that comes another Jesus  
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε  
manifest whom we did not proclaim, or a spirit different ye receive  
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,  
which ye did not receive, or glad tidings different which ye did not accept,  
καλῶς ῥανείχεσθε. 5 Λογίζομαι γὰρ μὴδὲν ὑστερη-  
well were ye bearing with [it]. I reckon for in nothing to have been  
κέναι τῶν ὑπὲρ λίαν ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης  
behind those in a surpassing degree apostles. But if even unpolished  
τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανε-  
in speech [I am], yet not in knowledge; but in every [way] made  
ρωθέντες ἐν πᾶσιν εἰς ὑμᾶς. 7 ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν  
in all things to you. Or did I commit sin, myself  
ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ  
humbling that ye might be exalted, because gratuitously the of God  
εὐαγγέλιον ἐηγγελισάμην ὑμῖν; 8 ἄλλας ἐκκλησίας ἐσύλησα,  
glad tidings I announced to you? Other assemblies I despoiled,  
λαβὼν ὀφώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ  
having received wages for towards you service. And  
παρὼν πρὸς ὑμᾶς καὶ ὑστερηθείς, οὐ κατενάρκησα  
being present with you and having been deficient, I did lazily burden

ῥ συνιστῶν LITRAW. ὁ ἀλλὰ LTR.

ῥ ῥανείχεσθέ E.

ῥ + τι some (little) ELITRAW.

ῥ τῆς E; ἀφροσύνης ELITRAW.

ῥ ἐξηπάτησεν Εὐάν LITRAW.

ῥ οὕτως LITRAW. ῥ + καὶ

τῆς ἀγνότητος and the purity LITRAW.

ῥ τὸν T.

ῥ ἀνείχεσθε G17W; ἀνείχεσθε ye

bear with LA. ῥ δὲ but L.

ῥ ὑπερλίαν GLTAW.

ῥ φανερώσαντες having made [it]

manifest LITRAW.



δουδενός.<sup>b</sup> τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρὶ  
 no one, (for the deficiency of me completely filled up the brethren who came from Macedonia,) and in everything not burdensome  
 ἐμὶν ἐμavτὸν<sup>c</sup> ἐτήρησα· καὶ τηρήσω. 10 ἔστιν ἀλήθεια  
 to you myself I kept and will keep. 10 Is [the] truth

χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὐτῇ οὐ σφραγίσεται<sup>d</sup> εἰς ἐμὲ  
 of Christ in me that this boasting shall not be sealed up as to me  
 ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. 11 διὰ τί; ὅτι οὐκ ἀγαπῶ  
 in the regions of Achaia. Why? because I do not love

ὑμᾶς; ὁ θεὸς οἶδεν. 12 ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκ-  
 you? God knows. But what I do, also I will do, that I may  
 κόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ  
 cut off the occasion of those wishing an occasion, that wherein they  
 χῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι  
 boast they may be found according as also we. For such [are]

ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀπο-  
 false apostles, workers deceitful, transforming themselves into apo-  
 στόλους χριστοῦ. 14 καὶ οὐ θαυμαστόν<sup>e</sup> αὐτοῖς γὰρ ὁ  
 stles of Christ. And not wonderful [is it], for himself

σαταναῖς μετασχηματίζεται εἰς ἄγγελον φωτός. 15 οὐ  
 Satan transforms himself into an angel of light. [It is] not  
 μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζου-  
 a great thing therefore if also his servants transform themselves

ται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ  
 as servants of righteousness; of whom the end shall be according to  
 τὰ ἔργα αὐτῶν.  
 their works.

16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ  
 Again I say, Not anyone me should think a fool to be; but if  
 μῆγε, κἂν ὡς ἄφρονα δεῖξασθέ με, ἵνα ἔμικρόν τι κἀγώ<sup>f</sup>  
 otherwise, even as a fool, receive me, that little some I also

καυχώσμαι. 17 ὁ λαλῶ, οὐ ἡλαλῶ κατὰ κύριον,<sup>g</sup>  
 may boast. What I speak, not do I speak according to [the] Lord,  
 ἀλλ' ὡς ἐν ἀφρόσυνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.  
 but as in folly, in this confidence of boasting.

18 ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν<sup>h</sup> σάρκα, κἀγὼ καυ-  
 Since many boast according to flesh, I also will  
 χήσομαι. 19 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι  
 boast. For gladly ye bear with fools intelligent

ὄντες. 20 ἀνέχεσθε γὰρ εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις  
 being. For ye bear [it] if anyone you bring into bondage, if anyone  
 κατεσθίει, εἰ τις λαμβάνει, εἰ τις ἱπαιρείται,  
 devour [you], if anyone take [from you], if anyone exalt himself,

εἰ τις ὑμᾶς εἰς πρόσωπον<sup>i</sup> δέρει. 21 κατὰ ἀτιμίαν λέγω,  
 if anyone you on the face beats. As to dishonour I speak,  
 ὡς ὅτι ἡμεῖς ἡσθηθήσμεν<sup>j</sup> ἐν ᾧ<sup>k</sup> ἂν τις τολμᾷ, ἐν  
 as that we were weak; but wherein anyone may be daring, (in

ἀφρόσυνῃ λέγω, τολμῶ κἀγώ. 22 Ἑβραῖοι εἰσιν; κἀγώ<sup>l</sup>  
 folly I speak,) am daring I also. Hebrews are they? I also.  
 Ἰσραηλιταὶ<sup>m</sup> εἰσιν; κἀγώ<sup>n</sup> σπέρμα Ἀβραάμ εἰσιν; κἀγώ<sup>o</sup>  
 Israelites are they? I also. Seed of Abraham are they? I also.

when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of

<sup>b</sup> ουδενος LITTA.

<sup>c</sup> εμavτον υμιν LITTA.

<sup>d</sup> ου σφραγισεται shall not be stopped

<sup>e</sup> ου θαυμα DO wonder LITTA.

<sup>f</sup> κἀγω μικρον τι CLITTA.

<sup>g</sup> κατὰ κύριον λαλῶ LITTA.

<sup>h</sup> καμην have been weak LITTA.

<sup>i</sup> εμavτον υμιν LITTA.

<sup>j</sup> ου θαυμα DO wonder LITTA.

<sup>k</sup> κἀγω μικρον τι CLITTA.

<sup>l</sup> κατὰ κύριον λαλῶ LITTA.

<sup>m</sup> καμην have been weak LITTA.

<sup>n</sup> κατὰ κύριον λαλῶ LITTA.

<sup>o</sup> καμην have been weak LITTA.

<sup>p</sup> ου φραγισεται shall not be stopped

<sup>q</sup> ου θαυμα DO wonder LITTA.

<sup>r</sup> κἀγω μικρον τι CLITTA.

<sup>s</sup> κατὰ κύριον λαλῶ LITTA.

<sup>t</sup> καμην have been weak LITTA.

<sup>u</sup> κατὰ κύριον λαλῶ LITTA.

<sup>v</sup> καμην have been weak LITTA.

Abraham? so am I. 23 Are they mini-tors of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside these things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascuses with a garrison, desirous to apprehend me: 33 and through a window in a basket was I let down by the wall, and escaped his hands.

XII. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one

23 δάκονοι χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὅτι ἐρ Servants of Christ are they? (as being beside myself I speak,) above ἐγώ· ἢ ἐν κόποις περισσotέρως, ὅς ἐν πληγαῖς ὑπερ- [measure] I [too]; in labours more abundantly, in stripes above βαλλόντως, ἐν φυλακαῖς περισσotέρως, ἐν θανάτοις πολ- measure, in imprisonments more abundantly, in deaths often. λάκις. 24 ὑπὸ Ἰουδαίων πεντάκις ἑσσεράκοντα· [strips] παρά μίαν ἔλαβον, 25 τρίς ἑβράβδισθην. ἅπαξ ἐλιθίσθην, except one I received. Thrice I was beaten with rods, once I was stoned, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα· three times I was shipwrecked, a night and a day in the deep I have passed: 26 ὁδοιπορίας πολλάκις· κινδύνους ποταμῶν, κινδύνους in journeyings often, in perils of rivers, in perils ληστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν, of robbers, in perils from [my own] race, in perils from [the] nations, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν in perils in [the] city, in perils in [the] desert, in perils on θάλασσῃ, κινδύνους ἐν ψευδαδέλφοις· 27 ἐν κόπῳ καὶ [the] sea, in perils among false brethren; in labour and μόχθῳ, ἐν ἀργυπνίαις πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νη- toil, in watchings often, in hunger and thirst, in fast- στεταῖς πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28 χωρὶς τῶν ings often, in cold and nakedness. Besides the things παρεκτός, ἢ ἐπιστάσεις μου· ἢ καθ' ἡμέραν, ἢ μέριμνα without, the crowding on me daily, the care πασῶν τῶν ἐκκλησιῶν. 29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς concerning all the assemblies. Who is weak, and I am not weak? who σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 εἰ καυχᾶσθαι is offended, and not I do burn? If to boast δεῖ, τὰ τῆς ἀσθενείας μου καυχώσομαι. 31 Ὁ ἢ· behoves, [in] the things concerning my infirmity I will boast. The θεός καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ οἶδεν, ὁ God and Father of our Lord Jesus Christ knows, he who ὢν ἐὺλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δα- is blessed to the ages, that I do not lie. In Da- μασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν masus the ethnarch of Aretas the king was guarding the ὁ Δαμασκητῶν πόλιν, πιάσαι με θέλων· 33 καὶ διὰ ὁ of the Damascusenes city, to take me wishing. And through θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ a window in a basket I was let down through the wall, and ἐξέφυγον τὰς χεῖρας αὐτοῦ. escaped his hands.

12 Καυχᾶσθαι ἵδῃ οὐ συμφέροι μοι· ἐλεύσομαι γὰρ· εἰς To boast indeed is not profitable to me; for I will come to ὀπτασίας καὶ ἀποκαλύψεις κυρίου· 2 οἶδα ἄνθρωπον ἐν visions and revelations of [the] Lord. I know a man in χριστῷ πρό· ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, Christ years ago fourteen, (whether in [the] body I know not, εἴτε ἐκτός αὐτοῦ σώματος οὐκ οἶδα· ὁ θεός οἶδεν ἀπαγγέλλει or out of the body I know not, God knows,) caught away

ἢ ὑπεργῶ L. ὁ ἐν φυλακαῖς περισσotέρως, ἐν πληγαῖς ὑπερβαλλόντως LITTA; ἐν πλη. περισ. ἐν φυλ. ὑπερβ. T. P τεσσεράκοντα LITTA. ἡ ἐβράβδισθην LITTA. ὅτι ἐν LITTA. ὁ ἐπί- στασις μοι my anxiety LITTA. ὁ ἡμῶν (read the Lord) LITTA. ὁ χριστοῦ LITTA. ὁ πόλιν Δαμασκητῶν LITTA. ὁ ἐλὼν LITTA. ὁ δὲ, οὐ συμφέρον μὲν, ἐλεύσομαι δὲ it behoves [me], not profitable [is it], but I will come LITTA. ὁ + καὶ also L. ὁ — τοῦ L.

τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον  
 'such 'a' one to [the] third heaven. And I know such

ἀνθρώπων, εἴτε ἐν σώματι εἴτε ἔκτος τοῦ σώματος οὐκ  
 a man, (whether in [the] body or out of the body) 'not

οἶδα" οὐ θὰς οἶδεν· 4 ὅτι ἡρπάγη εἰς τὸν παράδεισον,  
 'I know, God knows:) that he was caught away to Paradise,

καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ  
 and heard unutterable sayings, which it is not permitted to man

λαλῆσαι. 5 ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι ὑπὲρ δὲ ἐμαυτοῦ  
 to speak. Concerning such a one I will boast, but concerning myself

οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. 6 ἐὰν γὰρ  
 I will not boast, unless in my weaknesses. For if

θελῶ καυχῆσθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ  
 I should desire to boast, I shall not be a fool; for truth

ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσσῃται ὑπὲρ ὃ  
 I will say; but I forbear, lest anyone as to me should reckon above what

βλέπει με, ἢ ἀκούει τι" ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ  
 he sees me, or hears anything of me. And by the surpassingness

τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ  
 of the revelations that I might not be exalted, was given to me a thorn

τῇ σαρκί, ἄγγελος ἑσατᾶν ἵνα με κολαφίζῃ, ἥ ἵνα μὴ  
 for the flesh, a messenger of Satan, that me he might buffet, that 'not

ὑπεραίρωμαι." 8 ὁ ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα,  
 'I might be exalted. For this thrice the Lord I besought

ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἰρηκέν μοι, Ἄρκει σοι ἡ  
 that it might depart from me, And he said to me, Suffices thee

χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται.  
 my grace; for the power of me in weakness is perfected.

ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου.  
 Most gladly therefore rather will I boast in my weaknesses

ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διό  
 that may dwell upon me the power of the Christ. Wherefore

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς,  
 I take pleasure in weaknesses, in insults, in necessities, in perse-

μοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ ὅταν γὰρ ἀσθενῶ,  
 cutions, in straits, for Christ: for when I may be weak,

τότε δυνατός εἰμι.  
 then powerful I am.

11 Γέγονα ἄφρων καυχώμενος ὑμεῖς μὲ ἠναγκάσατε.  
 I have become a fool boasting; ye me compelled:

ἐγὼ γὰρ ὠφείλον ὅφ' ὑμῶν συνίστασθαι οὐδὲν γὰρ  
 for I ought ὅ by you to have been commended; for nothing

ὑστέρησα τῶν ῥητέρων· ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.  
 I was behind those in a surpassing degree apostles, if also nothing I am.

12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν  
 The 'indeed' signs of the apostle were worked out among you

ἐν πάσῃ ὑπομονῇ, ἐν σημεῖοις καὶ τέρασιν καὶ δυνάμεσιν.  
 in all endurance, in signs and wonders and works of power.

13 τί γὰρ ἐστὶν ὃ ἡττήθη ὑπὲρ τὰς λοιπὰς ἐκ-  
 For in what is it that ye were inferior beyond the rest [of the] as-

κλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν· χαρί-  
 sembles, unless that myself I did not lazily burden you? For-

caught up to the third heaven. 3 And I know such a man, (whether in the body, or out of the body, I cannot tell: God knoweth); 4 how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory; yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 13 For what is it wherein ye were inferior to other churches,

<sup>b</sup> χωρὶς apart from LITRA.

<sup>c</sup> — οὐκ οἶδα L. <sup>d</sup> — μου μὴ LITRA.

<sup>e</sup> — τι LITRA.

<sup>f</sup> + διό therefore LITRA. <sup>g</sup> σατανᾶ LITRA.

<sup>h</sup> — ἵνα μὴ ὑπεραίρωμαι [L]TITRA.

<sup>i</sup> + [καὶ]

and L. <sup>k</sup> — μου LITRA.

<sup>l</sup> τελείων LITRA.

<sup>m</sup> [μου] Tr.

<sup>n</sup> καὶ and T.

<sup>o</sup> — καυχώ-  
μενος GLITRAW.

<sup>p</sup> ὑπερλίαν GLITAW.

<sup>q</sup> κατηργάσθη T.

<sup>r</sup> — ἐν LITRAW.

<sup>s</sup> τε καὶ

and also TA. <sup>t</sup> ἡσώσθητε LITRA.



except it be that I myself was not burdensome to you? forgive me this wrong. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. 15 And I will, very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16 But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I sent unto you? 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying, for your edifying. 20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21 and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

XIII. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write

σασθέ μοι τὴν ἀδικίαν ταύτην. 14 ἰδοὺ τρίτον ἔτοιμός ἐχω give me this unjust. Lo, a third time ready I am ἔλθειν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν. οὐ γὰρ ζητῶ to come to you, and I will not lazily burden you; for I do not seek τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς the things of you, but you; for not ought the children for the γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 15 ἐγὼ δὲ parents to treasure up, but the parents for the children. Now I ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν most gladly will spend and will be utterly spent for souls ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἡττον ἠγαπῶμαι. 16 Ἐστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ' ὑπάρχων But be it so, I did not burden you; but being πανούργος δόλψ ὑμᾶς ἔλαβον. 17 μή τινα ὧν ἀπίστα κα crafty with guile you I took. Any of whom I have sent πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα to you, by him did I overreach you? I besought Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν Titus, and sent with [him] the brother: Did overreach ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ you Titus? Not by the same spirit walked we? Not τοῖς αὐτοῖς ἔχουσιν; in the same steps?

19 Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώ- Again do ye think that to you we are making a defence? be- πιον ἔτοῦ θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, fore God in Christ we speak; and all things, beloved, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 φοβοῦμαι γάρ, μήπως ἐλθὼν for your building up. For I fear, lest perhaps having come οὐχ οἷον θέλω εὖρω ὑμᾶς, καθὼς εἰρεθῶ ὑμῖν οἷον not such as I wish I should find you, and I be found by you such as οὐ θέλετε· μήπως ἔρεις, ἔζηλοι, θυμοί, ἐριθείαι, ye do not wish: lest perhaps [there be] strifes, jealousies, indignations, contentions, καταλαλαί, ψιθυρισμοί, φωνώσεις, ἀκαταστασίαι. 21 μὴ evil speakings, whisperings, puffings up, commotions; lest πάλιν ἡλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς, again having come me should humble God my as to you, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ and I should mourn over many of those who have before sinned, and μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελ- have not repented upon the uncleanness and fornication and licen- γείᾳ ἣ ἐπραξαν. tiousness which they practised.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος This third time I am coming to you. In [the] mouth δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα. 2 προεί- of two witnesses or of three shall be established every matter. I have be- ρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ fore declared and I say beforehand, as being present the second time, and ἀπὼν νῦν γράφω τοῖς προημαρτηκόσιν, καὶ τοῖς being absent now I write to those who have before sinned, and to the

† — τοῦτο this (third time) GLTT[A]W. † — ὑμῶν LTTA. † ἀλλὰ LTTAW. † ἀλλὰ TTT. † — καὶ LTTA. † ἀγαπῶ I love T. † ἡσσαν LTTA. † ἀγαπῶμαι; am I loved? T. † Πάλαι and —; (read Long ago ye are thinking, &c.) LTTA. † κατενάρι LTTAW. † — τοῦ LTTAW. † εἰς strife LT. † ζήλος jealousy LTTAW. † ἡλθόντος μου I having come LTTAW. † ταπεινώσει shall humble LTTA. † + με me LTTAW. 1 — γράφω GLTTAW.

λοιποῖς πᾶσιν, ὅτι ἂν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. 3 Ἐπεὶ  
 ἔσται ἡμεῖς ὅτι ἂν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. Since  
 δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς  
 a proof ye seek in me speaking of Christ, (who towards  
 ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ ἔτι  
 you is not weak, but is powerful in you, for indeed if  
 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ  
 he was crucified in weakness, yet he lives by power God's;  
 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ὀζησόμεθα<sup>1</sup> σὺν  
 for indeed we are weak in him, but we shall live with  
 αὐτῷ ἐκ δυνάμεως θεοῦ. Πρὸς ὑμᾶς. 5 ἑαυτοὺς πειράζετε  
 him by power God's towards you, yourselves try ye  
 εἰ ἔστέ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε  
 if ye are in the faith, yourselves prove; or do ye not recognize  
 ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἔστιν; εἰ μὴ τι ἀδο-  
 yourselves, that Jesus Christ in you is, unless re-  
 κιμοὶ ἔστέ. 6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν  
 rejected ye are? Now I hope that ye will know that we are not  
 ἀδόκιμοι. 7 εὐχομαι<sup>2</sup> δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς  
 rejected. But I pray to God [that] may do ye  
 κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς  
 evil nothing; not that we approved may appear, but that ye  
 τὸ καλὸν ποιῇτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. 8 οὐ γὰρ  
 what [is] right may do, and we as rejected be. For not  
 δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.  
 have we power any against the truth, but for the truth.  
 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε.  
 For we rejoice when we may be weak, and ye powerful may be.  
 τοῦτο. 10 δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο  
 But this also we pray for, your perfecting. On this account  
 ταῦτα ἁπλῶς γράφω, ἵνα παρὼν μὴ ἀποτόμως χρη-  
 these things being absent I write, that being present not with severity I may  
 σωμαί, κατὰ τὴν ἐξουσίαν ἣν ἔδωκεν μοι ὁ κύριος, εἰς  
 treat [you], according to the authority which gave me the Lord for  
 οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.  
 building up and not for overthrowing.  
 11 λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,  
 For the rest, brethren, rejoice; be perfected; be encouraged;  
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε<sup>3</sup> καὶ ὁ θεὸς τῆς ἀγάπης καὶ  
 the same thing mind; be at peace; and the God of love and  
 εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ  
 peace shall be with you. Salute one another with a holy  
 φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις  
 kiss. Salute you the saints all. The grace  
 τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ  
 of the Lord Jesus Christ, and the love of God, and the  
 κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.<sup>4</sup>  
 fellowship of the Holy Spirit with all you. Amen.  
 Ὡς ἰδοὺ Κορινθίους δευτέρᾳ ἐγγράφῃ ἀπὸ Φιλίππου τῆς  
 To [the] Corinthians second written from Philippi  
 Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.  
 of Macedonia, by Titus and Lucas.

to them which heretofore have sinned, and to all other, that, if I come again, I will not spare. 3 since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. 4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. 5 Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 6 But I trust that ye shall know that we are not reprobates. 7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. 8 For we can do nothing against the truth, but for the truth. 9 For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 12 Greet one another with an holy kiss. 13 All the saints salute you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

<sup>1</sup> m — εἰ [L]TTA. <sup>2</sup> ἡ + καὶ also E. <sup>3</sup> ὀζησόμεν LTTA. <sup>4</sup> P [εἰς ὑμᾶς] A. <sup>5</sup> ἡ χριστὸς Ἰησοῦς TT. <sup>6</sup> — ἐστί (read [is]) [L]TTA. <sup>7</sup> εὐχόμεθα we pray LTTA. <sup>8</sup> ἀλλὰ TT. <sup>9</sup> — δὲ but LTTA. <sup>10</sup> ὁ κύριος ἔδωκεν μοι LTTA. <sup>11</sup> — ἀμήν GLTTA. <sup>12</sup> — the subscription GLTW; Πρὸς Κορινθίους β' TT.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 and all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 to whom be glory for ever and ever. Amen.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἄν-  
Paul apostle, not from men nor through  
θρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ  
man, but through Jesus Christ, and God [the] Father, who  
ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ  
raised him from among [the] dead, and "the" with "me  
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν  
"all "brethren, to the assemblies "of Galatia. Grace to you  
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ χρισ-  
and peace from God [the] Father and "Lord "our Jesus Christ,  
τοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ" τῶν ἁμαρτιῶν ἡμῶν, ὅπως  
who gave himself for our sins, so that  
ἐξέλθαι ἡμᾶς ἐκ τοῦ "ἐνεστώτος αἰῶνος" πονηροῦ,  
he might deliver us out of the present "age "evil,  
κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ  
according to the will of "God "and "Father "our; to whom [be]  
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the glory to the ages of the ages. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that which ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ  
I wonder that thus quickly ye are being changed from him who  
καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ, εἰς ἕτερον εὐα-  
called you in "grace "Christ's, to a different glad  
γέλιον· 7 ὃ οὐκ ἔστιν ἄλλο, εἰμὶ τίνες εἰσὶν οἱ ταρασ-  
tidings, which is not another; but "some "there "are who trou-  
σοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ  
ble you, and desire to pervert the glad tidings of the  
χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐα-  
Christ: but even if we or an angel out of heaven should an-  
γελίζηται" ἐμῖν" παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα  
nounce glad tidings to you contrary to what we announced to you, accursed  
ἔστω. 9 ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις  
let him be. As we have said before, "also "now again I say, If anyone  
ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα  
[to] you announces glad tidings contrary to what ye received, accursed  
ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ  
let him be. For now men do I persuade or God? or  
ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ" ἔτι ἀνθρώποις ἤρεσκον,  
do I seek men to please? For if yet men I were pleasing,  
χριστοῦ δοῦλος οὐκ ἂν ἤμην.  
Christ's bondman I should not be.

11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I nei-

11 Γνωρίζω ἑδὲ" ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐα-  
"I "make "known "but to you, brethren, the glad tidings which was  
γγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ  
announced by me, that it is not according to man. "Neither

<sup>1</sup> + τοῦ ἀποστόλου the apostle E; Πρὸς Γαλάτας LITtrAW. <sup>b</sup> περὶ GLTtrAW. <sup>c</sup> αἰῶνος  
τοῦ ἐνεστώτος LITtrA. <sup>d</sup> εὐαγγελισθαι T. <sup>e</sup> — ὑμῖν T. <sup>f</sup> — γὰρ for LITtrAW.  
<sup>g</sup> γὰρ for TrA.



γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ἢ οὐτε" ἐδιδάχθην,  
 for I from man received it, nor was I taught [it],  
 ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 Ἐκούσατε γὰρ τὴν  
 but by a revelation of Jesus Christ. For ye heard of

ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν  
 my conduct once in Judaism, that excessively

ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν·  
 I was persecuting the assembly off God and was ravaging it;

14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνήλικώτας  
 and was advancing in Judaism beyond many contemporaries

ἐν τῷ γένει μου, περισσotέρως ζηλωτὴς ὑπάρχων τῶν πατρι-  
 in my [own] race, more abundantly zealous being of fathers

κῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν ὁ θεός" ὁ  
 my for [the] traditions. But when was pleased God, who

ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς  
 selected me from womb my mother's, and called [me] by

χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα  
 his grace, to reveal his Son in me, that

εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθὺς  
 I should announce him as the glad tidings among the nations, immediately

οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς  
 I conferred not with flesh and blood, nor went I up to

Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἅλλ'·  
 Jerusalem to those before me apostles, but

ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.  
 I went away into Arabia, and again returned to Damascus.

18 Ἐπειτα μετὰ τρεῖς ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἰο-  
 Then after years three I went up to Jerusalem to make

τορῆσαι "Πέτρον," καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας  
 acquaintance with Peter, and I remained with him days

δεκαπέντε· 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ  
 fifteen; but other of the apostles I saw not, except

Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν,  
 James the brother of the Lord. Now what [things] I write to you,

ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς  
 lo, before God, I lie not. Then I came into

τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἡμῖν δὲ ἀ-  
 the regions of Syria and Cilicia; but I was un-

γνωστὸς τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς  
 known by face to the assemblies of Judaea which

ἐν χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν, "Ὅτι ὁ  
 [are] in Christ, only hearing they were; That he who

διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν  
 persecuted us once, now announces the glad tidings—the faith,

ἣν ποτε ἐπόρθει. 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.  
 which once he ravaged: and they were glorifying in me God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱε-  
 Then after fourteen years again I went up to Je-

ροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον·  
 rusalem with Barnabas, taking with [me] also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ  
 but I went up according to revelation, and laid before them the

εὐαγγέλιον· ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς  
 glad tidings which I proclaim among the nations, but privately to those

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure

I persecuted the church of God, and wasted it; 14 and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions

of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 to reveal his Son in me, that I might preach him among the heathen;

immediately I conferred not with flesh and blood; 17 neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned

again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not, 21 Afterwards I came into the regions of Syria and Cilicia; 22 and was unknown by face unto the churches of Judaea which were in Christ; 23 but they had heard only, That he which persecuted us in times past now preacheth the faith

which once he destroyed. 24 And they glorified God in me, II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who

<sup>h</sup> οὐδὲ LTr.  
 ἀλλὰ LITtrA.

<sup>i</sup> — ὁ θεός (read he was pleased) [L]TA.  
<sup>m</sup> τρία ἔτη T. <sup>n</sup> Κηφᾶν Cephas LITtrAw.

<sup>k</sup> ἀπῆλθον went I away LA.  
<sup>o</sup> συν- TA.



ἐμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς  
before all, If thou, <sup>a</sup>a Jew <sup>b</sup>being, nation-like

ζῆς καὶ οὐκ Ἰουδαϊκῶς,<sup>11</sup> τί τὰ ἐθνη ἀναγκάζεις Ἰου-  
livest and not Jewishly, why the nations dost thou compel to ju-  
δαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν  
daize? We, <sup>a</sup>by <sup>b</sup>nature <sup>c</sup>Jews, and not <sup>d</sup>of [the] nations

ἀμαρτωλοί, 16 εἰδότες ὅτι οὐ δικαιοῦνται ἄνθρωποι ἐξ ἔργων  
sinners, knowing that <sup>a</sup>is not <sup>b</sup>justified <sup>c</sup>a man by works

νόμου, ἐὰν μὴ διὰ πίστεως <sup>b</sup>Ἰησοῦ χριστοῦ,<sup>12</sup> καὶ ἡμεῖς εἰς  
of law, but through faith <sup>a</sup>of Jesus Christ, also we on

χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιοθῶμεν ἐκ πίστεως  
Christ Jesus believed, that we might be justified by faith

χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι <sup>a</sup>οὐ δικαιοθήσεται  
of Christ, and not by works of law; because shall not be justified

ἐξ ἔργων νόμου<sup>13</sup> πᾶσα σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιοθῆναι  
by works of law any flesh. Now if seeking to be justified

ἐν χριστῷ εὗρήθημεν καὶ αὐτοὶ ἀμαρτωλοί, <sup>a</sup>ἄρα<sup>14</sup> χριστοῦς  
in Christ we <sup>a</sup>were <sup>b</sup>found <sup>c</sup>also <sup>d</sup>ourselves sinners, [is] then Christ's

ἀμαρτίας διάκονος; <sup>a</sup>μὴ γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα  
of sin minister? May it not be! For if what I threw down

ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν <sup>a</sup>ἐκτίσθημι.<sup>15</sup>  
these things again I build, a transgressor myself I constitute.

19 Ἐγὼ γὰρ διὰ νόμον νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.  
For I through law to law died, that to God I may live.

20 χριστῷ <sup>a</sup>συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγώ, ζῶ δὲ  
Christ I have <sup>a</sup>been <sup>b</sup>crucified <sup>c</sup>with, yet I live, no longer I, but <sup>d</sup>lives

ἐν ἐμοὶ χριστός· <sup>a</sup>δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει  
in me Christ; but that which now I live in flesh, in faith

ζῶ τῇ <sup>a</sup>τοῦ υἱοῦ τοῦ θεοῦ,<sup>16</sup> τοῦ ἀγαπήσαντός με καὶ παρα-  
I live, that of the Son of God, who loved me and gave

δόντος ἐαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ  
up himself for me. I do not set aside the grace of God;

εἰ γὰρ διὰ νόμον δικαιοσύνη, ἄρα χριστὸς <sup>a</sup>δωρεάν  
for if through law righteousness [is], then Christ <sup>a</sup>for <sup>b</sup>nought

ἀπέθανεν.  
died.

3 <sup>a</sup>Ω ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν ἰτὴ ἀληθείᾳ  
O senseless Galatians, who you bewitched, the <sup>a</sup>truth

μὴ πείθεσθαι;<sup>17</sup> ὅς κατ' ὀφθαλμούς Ἰησοῦς χριστὸς προ-  
not <sup>a</sup>to obey? <sup>b</sup>whom <sup>c</sup>before eyes Jesus Christ was openly

γράφῃ ἐν ὑμῖν<sup>18</sup> ἐσταυρωμένος; 2 τοῦτο μόνον θελω μαθεῖν  
set forth among you— crucified? This only I wish to learn

ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἔλαβετε, ἢ ἐξ ἀκοῆς  
from you, by works of law the Spirit receive ye, or by report

πίστεως; 3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν  
of faith? So senseless are ye? Having begun in Spirit, now

σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; εἶγε  
in flesh are ye being perfected? So many things did ye suffer in vain? if indeed

καὶ εἰκῇ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ  
also in vain. He who therefore supplies to you the Spirit, and

ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς  
works works of power among you, [is it] by works of law or by report

not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 16 knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, and I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

III. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh. 4 Have ye suffered so many things in vain? if it

<sup>1</sup> καὶ οὐχ (οὐκ τῶ) Ἰουδαϊκῶς ζῆς LITRA. <sup>a</sup> πῶς how GLTTAW. <sup>a</sup> + δὲ but (knowing) GLTTAW.

<sup>b</sup> χριστοῦ Ἰησοῦ TTR. <sup>c</sup> ὅτι LITRA. <sup>d</sup> ἐξ ἔργων νόμου οὐ δικαιοθήσεται GLTTAW. <sup>e</sup> ἄρα L. <sup>f</sup> —; (read Christ [is] then &c.) L. <sup>g</sup> συνεστάτω GLTTAW. <sup>h</sup> τοῦ θεοῦ καὶ χριστοῦ of God and Christ LTR. <sup>i</sup> — τῇ ἀληθείᾳ μὴ πείθεσθαι GLTTAW. — ἐν ὑμῖν LITRA.



be yet in vain. 5 Has therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hun-

πίστεως; 6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη of faith? Even as Abraham believed God, and it was reckoned αὐτῷ εἰς δικαιοσύνην. 7 γινώσκετε ἅρα ὅτι οἱ ἐκ πίστεως, to him for righteousness. Know then that they that of faith οὗτοί <sup>1</sup>εἰσιν υἱοὶ <sup>2</sup>Ἀβραάμ. 8 προῖδουσα δὲ ἡ γραφή [are], these are sons of Abraham; and <sup>3</sup>foreseeing <sup>4</sup>the <sup>5</sup>scripture ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεός, προευηγγελί- that by faith <sup>1</sup>justifies <sup>2</sup>the <sup>3</sup>nations <sup>4</sup>God, before announced glad σατο τῷ Ἀβραάμ, ὅτι <sup>5</sup>ἐνευλογηθήσονται <sup>6</sup>ἐν σοὶ πάντα τὰ tidings to Abraham: Shall be blessed in thee all the ἔθνη. 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ nations. So that those of faith are being blessed with the believing Ἀβραάμ. 10 ὅσοι γὰρ ἐξ ἔργων νόμον εἰσίν, ὑπὸ κατάραν Abraham. For as many as of works of law are, under a curse εἰσίν· γέγραπται γάρ, <sup>1</sup>Ἐπικατάρατος πᾶς ὃς οὐκ ἐμ- are. For it has been written, Cursed [is] everyone who <sup>2</sup>not <sup>3</sup>does μένει <sup>4</sup>ἐν <sup>5</sup>πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, continue in all things which have been written in the book of the law τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται to do them. But that in virtue of law no one is being justified παρὰ τῷ θεῷ δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται with God [is] manifest; because the just by faith shall live; 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ὁ ἀλλ' <sup>1</sup>ὁ ποιήσας but the law is not of faith; but, the <sup>2</sup>who <sup>3</sup>did αὐτὰ <sup>4</sup>ἄνθρωπος <sup>5</sup>ζήσεται ἐν αὐτοῖς. 13 χριστὸς ἡμᾶς <sup>6</sup>these <sup>7</sup>things <sup>8</sup>man shall live in virtue of them. Christ us ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν ransomed from the curse of the law, having become for us κατάρα· <sup>9</sup>γέγραπται γάρ, <sup>10</sup>Ἐπικατάρατος πᾶς ὁ κρεμά- a curse, (for it has been written, Cursed [is] everyone who hangs μένος ἐπὶ ἔξῳ· 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ on a tree,) that to the nations the blessing of Abraham γένηται ἐν <sup>1</sup>χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύμα- might come in Christ Jesus, that the promise of the Spirit τος λάβωμεν διὰ τῆς πίστεως. we might receive through faith. 15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου Brethren, (according to man I am speaking,) even of man κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. a confirmed covenant no one sets aside, or adds thereto, 16 τῷ δὲ Ἀβραάμ <sup>1</sup>ἐρρήθησαν <sup>2</sup>αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι But to Abraham were poken the promises, and to <sup>3</sup>seed αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' <sup>4</sup>his: he does not say, And to seeds, as of many; but ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὃς ἐστὶν χριστός. 17 τοῦτο as of one, And to thy seed; <sup>5</sup>which is Christ. <sup>6</sup>This δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ <sup>7</sup>εἰς χρισ- now I say, [the] covenant confirmed beforehand by God to Christ, τὸν <sup>8</sup>ὁ μετὰ <sup>9</sup>ἑτὶ τετρακόσια καὶ τριάκοντα <sup>10</sup>γεγονώς the <sup>11</sup>after <sup>12</sup>years <sup>13</sup>four <sup>14</sup>hundred <sup>15</sup>and <sup>16</sup>thirty <sup>17</sup>which <sup>18</sup>took <sup>19</sup>place νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ <sup>20</sup>Law does not annul so as to make of no effect the promise. <sup>21</sup>If

<sup>1</sup> υἱοὶ εἰσιν LITR.

<sup>1</sup> εὐλογηθήσονται E.

<sup>m</sup> + ὅτι that GLTTRAW.

<sup>n</sup> — ἐν (read

πᾶσιν in all things) TTR.

<sup>o</sup> ἀλλὰ TTR.

<sup>p</sup> — ἄνθρωπος (read ὁ ποιήσας he who did)

GLTTRAW.

<sup>q</sup> ὅτι γέγραπται LITRAW.

<sup>r</sup> Ἰησοῦ χριστῷ Tr.

<sup>s</sup> ἐρρέθησαν LITRA.

<sup>t</sup> ἀλλὰ Tr.

<sup>v</sup> — εἰς χριστὸν LITRA.

<sup>w</sup> τετρακόσια καὶ τριάκοντα ἔτη GLTTRAW.

γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας  
for by law [be] the inheritance, [it is] no longer by promise;  
τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί  
but to Abraham through promise <sup>1</sup>granted <sup>2</sup>[it] <sup>1</sup>God. Why  
οὖν ὁ νόμος; τῶν παραβάσεων χάριν <sup>3</sup>προσέτεθ',  
then the law? <sup>2</sup>transgressions <sup>1</sup>for <sup>2</sup>'the sake of' it was added,  
ἄχρις οὗ ἔλθῃ τὸ σπέρμα φ' ἐπηγγελται,  
until should have come the seed to whom promise has been made,  
διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ  
having been ordained through angels in <sup>2</sup>hand <sup>1</sup>a mediator's. But the  
μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεός εἷς ἐστιν.  
mediator <sup>2</sup>of <sup>1</sup>one <sup>1</sup>is not, but God <sup>2</sup>one <sup>1</sup>is.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν Ἰσοῦ θεοῦ;  
The law then [is it] against the promises of God?  
μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,  
May it not be! For if was given a law which was able to quicken,  
ὄντως ἂν ἐκ νόμου ἦν <sup>1</sup>ἡ δικαιοσύνη. 22 ἀλλὰ συνέ-  
indeed by law would have been righteousness; but <sup>2</sup>shut  
κλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία  
up <sup>1</sup>the scripture all things under sin, that the promise  
ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.  
by faith of Jesus Christ might be given to those that believe.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουροῦμεθα,  
But before <sup>2</sup>came <sup>1</sup>faith, under law we were guarded,  
ὑσυχκεκλεισμένοι <sup>1</sup>εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.  
having been shut up to the <sup>2</sup>being about <sup>1</sup>faith to be revealed.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα  
So that the law tutor our has been [up] to Christ, that  
ἐκ πίστεως δικαιωθῶμεν. 25 ἐλθούσης δὲ τῆς πίστεως,  
by faith we might be justified. But <sup>2</sup>having come <sup>1</sup>faith,

οὐκέτι ὑπὸ παιδαγωγόν ἴσμεν. 26 πάντες γὰρ υἱοὶ θεοῦ  
no longer under a tutor we are; for all sons of God  
ἔστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς  
ye are through faith in Christ Jesus. For as many as to  
χριστόν ἐβαπτίσθητε, χριστόν ἐνεδύσασθε. 28 οὐκ ἐν Ἰου-

δαίος οὐδὲ Ἕλληνας οὐκ ἐν δοῦλος οὐδὲ ἐλεύθερος οὐκ ἐν  
nor Greek; there is not bondman nor free; there is not  
ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν χριστῷ Ἰησοῦ.  
male and female; for all ye one are in Christ Jesus:

29 εἰ δὲ ὑμεῖς χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ,  
but if ye [are] Christ's, then Abraham's seed ye are,  
καὶ <sup>1</sup>κατ' <sup>2</sup>ἐπαγγελίαν κληρονόμοι.  
and according to promise heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,  
Now I say, for as long as time the heir an infant is,  
οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν. 2 ἀλλὰ  
nothing he differs from a bondman, [though] <sup>2</sup>lord <sup>2</sup>of <sup>1</sup>all <sup>1</sup>being; but

ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας  
under guardians he is and stewards until the time before appointed  
τοῦ πατρὸς. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ  
of the father. So also we, when we were infants, under the

στοιχεῖα τοῦ κόσμου ἦμεν <sup>1</sup>δεδουλωμένοι. 4 ὅτε δὲ ἦλθεν τὸ  
elements of the world were held in bondage; but when came the

dred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were guarded by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

IV. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. 3 Even so we, when

<sup>1</sup> ἐτέθη it was appointed G. <sup>2</sup> [τοῦ θεοῦ] L. <sup>3</sup> ἐκ νόμου ἂν ἦν (ἦν ἂν T) LITTA. <sup>4</sup> ὑφ' L.

<sup>b</sup> συν(συν- T) κλειόμενοι being shut up LITTA.

<sup>c</sup> πάντες TTA.

<sup>d</sup> — καὶ LITTA.

<sup>e</sup> κατὰ T. <sup>f</sup> ἦμεθα T.

we were children, were in bondage under the elements of the world: 4 but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 to redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain. 12 Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 18 But it is good to be zealously affected always in a good thing, and not only when I am pre-

πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, <sup>fulness of the time, sent forth God his Son,</sup>  
γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς <sup>come of woman, come under law, that those</sup>  
ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>under law he might ransom, that adoption we might receive.</sup>  
6 ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ <sup>But because ye are sons, sent forth God the Spirit</sup>  
υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββὰ, ὁ πατήρ. <sup>of his Son into hearts your, crying, Abba, Father.</sup>  
7 ὥστε οὐκέτι εἰ δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ <sup>So no longer thou art bondman, but son; and if son, also</sup>  
κληρονόμος θεοῦ διὰ χριστοῦ. 8 Ἀλλὰ τότε μὲν οὐκ <sup>heir of God through Christ. But then indeed not</sup>  
εἰδότες θεόν, ἐδουλεύσατε τοῖς κῆμὶ φύσει οὐσίαις <sup>knowing God, ye were in bondage to those who not by nature are</sup>  
θεοῖς· 9 νῦν δὲ, γινόντες θεόν, μᾶλλον δὲ γνωσθέντες <sup>gods; but now, having known God, but rather having been known</sup>  
ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ <sup>by God, how do ye turn again to the weak and beggarly</sup>  
στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; 10 ἡμέρας <sup>elements to which again anew to be in bondage ye desire? Days</sup>  
παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς. 11 <sup>ye observe, and months, and times, and years. I am</sup>  
φοβῶμαι ὑμᾶς, μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς. <sup>afraid of you, lest somehow in vain I have laboured as to you.</sup>  
12 Γίνεσθε ὡς ἐγώ, ὅτι καγὼ ὡς ὑμεῖς, ἀδελφοί, <sup>Be as I [am], for I also [am] as ye, brethren, I be-</sup>  
μαί ὑμῶν· οὐδὲν με ἠδικήσατε. 13 οἴδατε δὲ ὅτι δι' <sup>seech you: in nothing me ye wronged. But ye know that in</sup>  
ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, <sup>weakness of the flesh I announced the glad tidings to you at the first;</sup>  
14 καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἔξου- <sup>and temptation my in my flesh not ye de-</sup>  
θενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον θεοῦ ἐ- <sup>spised nor rejected with contempt; but as an angel of God ye</sup>  
δέξασθέ με, ὡς χριστὸν Ἰησοῦν. 15 τίς οὖν ἦν ὁ μακαρισμός <sup>received me, as Christ Jesus. What then was blessedness</sup>  
ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμούς <sup>your? for I bear witness you that, if possible, eyes</sup>  
ὑμῶν ἐξορύξαντες ἂν ἰδῶκατέ μοι. 16 ὥστε ἐχθρὸς <sup>your having plucked out ye would have given [them] to me. So enemy</sup>  
ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς <sup>your have I become speaking truth to you? They are zealous after you</sup>  
οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς <sup>not rightly, but to exclude you [from us] they desire, that them</sup>  
ζηλοῦτε. 18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ <sup>ye may be zealous after. But right [it is] to be zealous in a right [thing]</sup>  
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρῆναι με πρὸς ὑμᾶς, 19 τεκ- <sup>at all times, and not only in my being present with you— little</sup>  
νία μου, οὗς πάλιν ὠδίνω ἄχρις οὗ μορφωθῇ <sup>children my, of whom again I travail until shall have been formed</sup>

ε ἡμῶν OUR GLTTAW.

h ἀλλὰ LTTA.

i διὰ θεοῦ through God LTTA.

k φύσει

μη (read are not &c.) GLTTAW.

l δουλεύσαι TT.

m; (read Do ye observe &c.) GLT.

n ὑμῶν your LTTA; ὑμῶν τὸν π. o ποῦ where LTTAW.

p — ἦν LTTAW.

q — ἂν (read ye

had given) LTTAW.

r ἡμᾶς US E.

s — τὸ LTTA.

t τέκνα children LTT.

v μέχρις TT.



χριστὸς ἐν ὑμῖν· 20 ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ  
Christ in you: and I was wishing to be present with you now, and  
ἀλλάξει τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.  
to change my voice, for I am perplexed as to you.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον  
Tell me, ye who under law wish to be, the law  
οὐκ ἀκούετε; 22 γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱούς  
do ye not hear? For it has been written, that Abraham two sons

ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης·  
had; one of the maid-servant, and one of the free [woman].

23 Ὅμως ὁ ἑμὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γε-  
But he of the maid-servant, according to flesh has  
γεννήται· ὁ δὲ ἐκ τῆς ἐλευθέρης, διὰ τῆς ἐπαγγελίας.  
been born, and he of the free [woman], through the promise.

24 Ὅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν αἱ δύο  
Which things are allegorized; for these are the two

διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα,  
covenants; one from mount Sina, to bondage bringing forth,  
ἥτις ἐστὶν Ἄγαρ. 25 τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ  
which is Agar. For Agar Sina mount is in the

Ἀραβίᾳ, ἀντιστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει  
Arabia, and corresponds to the now Jerusalem, she is in bondage  
ἐδὲ μετὰ τῶν τέκνων αὐτῆς. 26 Ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευ-  
and with her children; but the above Jerusalem, free

θὲρα ἐστίν, ἥτις ἐστὶν μήτηρ πάντων ἡμῶν. 27 γέγραπται  
is, which is mother of all of us. It has been written  
γάρ, Εὐφράνθητι στείρα ἢ οὐ τίκτους· ῥῆξον καὶ βόησον  
for, Rejoice, O barren that bearest not; break forth and cry,

ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ  
that travailest not; because many the children of the desolate more than  
τῆς ἐχούσης τὸν ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ,  
of her that has the husband. But we, brethren, like Isaac,

ἐπαγγελίας τέκνα ἐσμεν. 29 Ἄλλ' ὥσπερ τότε, ὁ κατὰ  
of promise children are. But as then he who according to  
σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ  
flesh was born persecuted him [born] according to Spirit, so also

νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην  
now. But what says the scripture? Cast out the maid-servant  
καὶ τὸν υἱὸν αὐτῆς; οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς  
and her son, for in no wise may the son of the

παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρης. 31 Ἀρα, ἀδελ-  
maid-servant with the son of the free [woman]. So then, brethren,  
φοί, οὐκ ἐσμεν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρης.  
ren, we are not of a maid-servant children, but of the free [woman].

5 Τῇ ἐλευθερίᾳ ὁὖν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
In the freedom therefore wherewith Christ us made free,  
σεν, ὁ στήκετε, καὶ μὴ πάλιν. ζυγῷ δουλείας ἐνέχεσθε. 2 Ἰδε  
stand fast, and not again in a yoke of bondage be held. Lo,

ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, χριστὸς ὑμᾶς  
I Paul say to you, that ye be circumcised, Christ you  
οὐδὲν ὠφελήσει· 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ  
nothing shall profit. And I testify again to every man

sent with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

V. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul

ᾠ ἀλλὰ τρ. ὁ μὲν L. ὁ γεννήται W. ὁ δὲ Tr. α — αἱ GLTFAW. β δουλίαν T.  
ο — Ἄγαρ LT[Tr]. δ σινσ. — γ γὰρ for GLTFAW. ε — πάντων GLTFAW. ε υἱὲς you LTFA.  
β ἐστὶ LTFA. δ κληρονομήσει shall inherit LTFA. δ διό wherfore LTFA. 1 — οὖν  
GLTFAW. — ἡ (read With freedom &c.) LTFA. η ἡμεῖς χριστὸς GLTFAW. ο. στήκετε  
(commencing a sentence at Stand fast) LTFA. P + οὖν therefore LTFAW. ρ δουλίαν T.

say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now

περιτεμνομένης, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. being circumcised, that a debtor he is whole the law to do. 4 καθήρηθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δι- Ye are deprived of all effect from the Christ, whosoever in law are καιοῦσθε, τῆς χάριτος ἐξέπεσате. 5 ἡμεῖς γὰρ πνεύματι being justified; grace ye fell from. For we, by [the] Spirit ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν γὰρ by faith [the] hope of righteousness await. For in χριστῷ Ἰησοῦ οὔτε περιτομὴ τίς ἰσχύει, οὔτε ἀκροβυστία, Christ Jesus neither circumcision any is of force, nor uncircumcision; ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7 Ἐτρέχετε καλῶς but faith by love working. Ye were running well: τίς ὑμᾶς ἀνέκοψεν; τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 ἡ πεισ- who you hindered the truth not to obey? The persua- μονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, the lump leavens. I am persuaded as to you in [the] Lord, ὅτι οὐδὲν ἄλλο φρονήσετε, ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ that ye will have no other mind, and he troubling you shall bear the κρίμα, ὅστις ἂν ᾖ. judgment, whosoever he may be.

11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώ- But I, brethren, if circumcision yet I proclaim, why yet am I κομαι; ἄρα καθήρηται τὸ σκάνδαλον τοῦ σταυροῦ. persecuted? Then has been done away the offence of the cross. 12 ὅρελον καὶ ἀποκόβονται οἱ ἀναστατούντες I would even they would cut themselves off who throw into confusion ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον you. For ye for freedom were called, brethren; only μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς [use] not the freedom for an occasion to the flesh, but by ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ love serve ye one another. For the whole law in one λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς word is fulfilled, in Thou shalt love thy neighbour as σεαυτὸν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε thyself; but if one another ye bite and devour, take heed μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε. not by one another ye be consumed.

16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ- But I say, By [the] Spirit walk ye, and desire flesh's in no wise should ye fulfil. For the flesh desires against the Spirit, ματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα ἐδὲ ἅντι- and the Spirit against the flesh; these things and are op- κείται ἀλλήλοις, ἵνα μὴ ἑαυτὸν ῥέλητε ταῦτα ποιῇτε. posed to one another, that not whatsoever ye may wish those things ye should do; 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὶ ὑπὸ νόμον. 19 φανερά but if by [the] Spirit ye are led, ye are no under law. Manifest δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς, ἅτινα ἐστὶν μοιχεία, πορνεία, now are the works of the flesh, which are adultery, fornication, ἀκαθαρσία, ἀσελγεία, 20 εἰδωλολατρεία, φαρμακεία, ἐσχθρα, uncleanness, licentiousness, idolatry, sorcery, enmities,

τ — τοῦ LTT[A].

ἐνέκοψεν GLTT[AW.

τ — τῇ Tt[A].

† + [δὲ] but L.

ἂν 2T[A].

\* πληρωται has been fulfilled LTT[AW.

‡ σεαυτὸν GLTT[AW.

ὑπ' LTT.

γὰρ for

LTT[AW. b ἀλλήλους ἀντίκειται GLTT[AW.

c ἐάν [L]TT[AW.

d — μοιχεία GLTT[AW.

ἔρεις, ζήλοι,<sup>h</sup> θυμοί, ἐριθείαι, διχοστασίαι, αἵρέσεις, the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revells, and things like these;

21 φθόνοι, ἑβόλαι, κῶμοι, καὶ τὰ ὅμοια τούτοις·  
envyings, murders, drunkenness, revells, and things like these;

ἃ προλέγω ὑμῖν, καθὼς ἔκαι<sup>h</sup> προεῖπον, ὅτι οἱ  
as to which I tell<sup>h</sup> beforehand you, even as also I said before, that they who  
τὰ-ταῦτα πράσσοντες βασιλείαν θεοῦ οὐ-κληρονομήσουσιν.  
such things do<sup>h</sup> kingdom<sup>h</sup> God's shall not inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη,  
But the fruit<sup>h</sup> of the Spirit<sup>h</sup> is love, joy, peace,

μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 ἡ πραότης,<sup>h</sup>  
long-suffering, kindness, goodness, faith, meekness,

ἐγκράτεια<sup>h</sup> κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος. 24 οἱ δὲ  
self-control: against such things there is no law. But they that [are]

τοῦ χριστοῦ<sup>h</sup> τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ  
of the Christ<sup>h</sup> the<sup>h</sup> flesh<sup>h</sup> crucified with the passions and

ταῖς ἐπιθυμίαις. 25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ  
the desires. If we live by [the] Spirit, by [the] Spirit also

στοιχῶμεν. 26 μὴ-γινώμεθα κενόδοξοι, ἀλλήλους προκα-  
we should walk. We should not become vain-glorious, one another provok-

λούμενοι, ἑαυτοῖς<sup>h</sup> φθονοῦντες.  
ing, one another envying.

6 Ἀδελφοί, ἐάν καὶ ἡ προληψία<sup>h</sup> ἄνθρωπος ἐν τινι παρα-  
Brethren, if even be taken a man in some of-

πτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτιζέτε τὸν τοιοῦτον ἐν  
fence, ye, the spiritual [ones], restore such a one in

πνεύματι<sup>h</sup> ἡ πραότητος,<sup>h</sup> σκοπῶν σεαυτὸν μὴ καὶ σὺ πει-  
a spirit of meekness, considering thyself lest also thou be

ρασθῇ. 2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἡ ἀνα-  
tempted. One another's burdens bear ye, and thus ful-

πληρώσατε<sup>h</sup> τὸν νόμον τοῦ χριστοῦ. 3 εἰ-γὰρ δοκεῖ τις  
fil the law of the Christ. For if thinks anyone

εἶναί τι, μὴδὲν ὦν, ὁ ἑαυτὸν φρεναπατᾷ<sup>h</sup> 4 τὸ δὲ ἔργον  
to be something, nothing being, himself he deceives: but the work

ἑαυτοῦ δοκιμαζέτω ἑαυτοῦ, καὶ τότε εἰς ἑαυτὸν μόνον τὸ  
of himself let prove each, and then as to himself alone the

καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. 5 ἑκαστος-γὰρ τὸ  
boasting he will have, and not as to another. For each

ἴδιον φορτίον βαστάσει.  
his own load shall bear.

6 Κοινωνεῖτω δὲ ὁ καθηγούμενος τὸν λόγον τῷ  
Let share him being taught in the word with him that

καθηγούνται ἐν πᾶσιν ἀγαθοῖς. 7 μὴ-πλανᾷσθε, θεὸς οὐ μυκ-  
teaches in all good things. Be not misled; God not is

τηροῖται<sup>h</sup> δ-γὰρ. Πᾶν<sup>h</sup> σπεῖρον ἄνθρωπος, τοῦτο καὶ θερί-  
mocked; for whatsoever may how a man, that also he shall

σει. 8 ὅτι ὁ σπεύρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς  
reap. For he that sows to his own flesh, from the flesh

θερίσει φθοράν<sup>h</sup> ὁ δὲ σπεύρων εἰς τὸ πνεῦμα, ἐκ τοῦ  
shall reap corruption; but he that sows to the Spirit, from the

πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ καλὸν ποιοῦντες  
Spirit shall reap life eternal: but [in] well doing

the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revells, and things like these;

21 φθόνοι, ἑβόλαι, κῶμοι, καὶ τὰ ὅμοια τούτοις·  
envyings, murders, drunkenness, revells, and things like these;

ἃ προλέγω ὑμῖν, καθὼς ἔκαι<sup>h</sup> προεῖπον, ὅτι οἱ  
as to which I tell<sup>h</sup> beforehand you, even as also I said before, that they who  
τὰ-ταῦτα πράσσοντες βασιλείαν θεοῦ οὐ-κληρονομήσουσιν.  
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But the fruit<sup>h</sup> of the Spirit<sup>h</sup> is love, joy, peace,

μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 ἡ πραότης,<sup>h</sup>  
long-suffering, kindness, goodness, faith, meekness,

ἐγκράτεια<sup>h</sup> κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος. 24 οἱ δὲ  
self-control: against such things there is no law. But they that [are]

the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

VI. Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not misled; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us

ε εἰς, ζήλος strife, jealousy LIT-AW. f — φόνοι [L]T[Γ]A. g — καὶ [L]TTR. h παύτης LIT-AW. i + Ἰησοῦ Jesus [L]TTR. k ἀλλήλους L. l παυτήτος TTR-AW. m ἀναπληρώσατε ye shall fulfil LT. n φρεναπατᾷ TTR-AW. P ἂν LIT.



not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

μη ἑκκακῶμεν<sup>11</sup> καιρῷ· γὰρ ἰδίῳ θερίσομεν, μη ἐκλνόμενοι.  
we should not lose heart; for in <sup>12</sup>due <sup>13</sup>we <sup>14</sup>shall <sup>15</sup>reap not <sup>16</sup>fainting.

10 ἄρα οὖν ὡς καιρὸν ἔχομεν<sup>17</sup> ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.  
So then as occasion we have we should work good towards all, and specially towards those of the household of faith.

11 ἴδετε πηλίκους ὑμῖν γράμμασιν ἐγραψα τῇ ἐμῇ χειρὶ.  
See in how large <sup>12</sup>to <sup>13</sup>you <sup>14</sup>letters <sup>15</sup>I wrote with my [own] hand.

11 Ye see how large a letter I have written unto you with mine own hand. 12 As many as desire to make a fair shew, in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

12 ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα <sup>13</sup>μη<sup>14</sup> τῷ στανρῷ τοῦ χριστοῦ<sup>15</sup> ἰδιώκωνται.  
As many as wish to have a fair appearance in [the] flesh, these compel you to be circumcised, only that not for the cross of the Christ they may be persecuted. <sup>16</sup>For neither they who

ἄπεριτεμνόμενοι<sup>17</sup> αὐτοὶ νόμον φυλάσσουν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ <sup>18</sup>καυχήσωνται.  
are being circumcised themselves [the] law keep; but they wish you to be circumcised, that in your flesh they might boast.

14 ἐμοὶ δὲ <sup>15</sup>μη γένοιτο καυχᾶσθαι εἰ· <sup>16</sup>μη ἐν τῷ στανρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· δι' οὗ ἐμοὶ  
But for me may it not be to boast except in the cross of our Lord Jesus Christ; through whom to me [the]

κόσμος ἐσταύρωται, καὶ γὰρ ἡ τῷ κόσμῳ.  
world has been crucified, and I to the world.

15 ἔν γὰρ χριστῷ Ἰησοῦ οὔτε<sup>16</sup> περιτομή<sup>17</sup> τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.  
In for Christ Jesus neither circumcision <sup>18</sup>any <sup>19</sup>is <sup>20</sup>of force, nor uncircumcision; but a new creature.

16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.  
And as many as by this rule shall walk, peace [be] upon them and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.  
For the rest, <sup>21</sup>troubles <sup>22</sup>to <sup>23</sup>me <sup>24</sup>no <sup>25</sup>one <sup>26</sup>let <sup>27</sup>give, for I the brands of the Lord Jesus in my body bear.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.  
The grace of our Lord Jesus Christ [be] with <sup>28</sup>your, brethren, Amen.

<sup>29</sup>Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.  
To [the] Galatians written from Rome.

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>1</sup>

<sup>2</sup>TO <sup>3</sup>[THE] <sup>4</sup>EPHESIANS <sup>5</sup>EPISTLE <sup>6</sup>OF PAUL.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, Πάυλ, ἀπόστολος of Jesus Christ by will of God, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ<sup>1</sup> καὶ πιστοῖς ἐν χριστῷ<sup>2</sup>  
to the saints who are at Ephesus and faithful in Christ

<sup>3</sup>ἐγὼ· ΛΤΑΥ; ἐν· Τ.

<sup>4</sup>ἔχομεν we may have T.

<sup>5</sup>μη placed after χριστοῦ ΛΤΤΑ.

<sup>6</sup>διώκονται are being persecuted T <sup>7</sup>περιτεμνόμενοι have been circumcised L. <sup>8</sup>— τῷ (read to [the]) ΛΤΤΑ. <sup>9</sup>οὔτε γὰρ For neither ΤΤΑ. <sup>10</sup>τι ἐστίν is anything GLTTAW.

<sup>11</sup>— κυρίου ΛΤΤΑΥ. <sup>12</sup>— the subscription CLTW; Πρὸς Γαλάτας ΤΤΑ.

<sup>13</sup>+ τοῦ Ἀποστόλου of the Apostle E; Πρὸς Ἐφεσίους ΛΤΤΑΥ. <sup>14</sup>χριστοῦ Ἰησοῦ ΛΤΤΑ.

<sup>15</sup>ἐν Ἐφέσῳ ΤΑ.

'Ιησοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ  
Jesus. Grace to you and peace from God our Father and  
κυρίου Ἰησοῦ χριστοῦ.  
[the] Lord Jesus Christ.

faithful in Christ Je-  
sus: 2 Grace be to you,  
and peace, from God  
our Father, and from  
the Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Blessed [be] the God and Father of our Lord Jesus  
χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν  
Christ, who, blessed us with every blessing spiritual in  
τοῖς ἑπουρανίοις<sup>d</sup> χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ  
the heavenly with Christ; according as he chose us in him  
πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-  
before [the] foundation of [the] world, for us to be holy and blame-  
μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,<sup>e</sup> 5 προορίσας ἡμᾶς εἰς  
less before him in love; having predestinated us for  
υἰοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-  
adoption through Jesus Christ to himself, according to the good  
κίαν τοῦ θελήματος αὐτοῦ, θείας ἔπαινον δόξης τῆς χάρι-  
pleasure of his will, to [the] praise of [the] glory of grace  
τος οὐτοῦ, ἐν ᾧ<sup>f</sup> ἡ χαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ<sup>g</sup>  
his, wherein he made objects of grace us in the Beloved:  
7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,  
in whom we have redemption through his blood,  
τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ ἔκτον πλοῦτον<sup>h</sup> τῆς  
the remission of offences, according to the riches  
χάριτος αὐτοῦ· 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ  
of his grace; which he caused to abound toward us in all  
σοφία καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ  
wisdom and intelligence, having made known to us the mystery  
θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο  
of his will, according to his good pleasure, which he purposed  
ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,  
in himself for [the] administration of the fulness of times;  
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ ἅτε<sup>i</sup> ἐν<sup>j</sup>  
to head up all things in the Christ, both the things in  
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· 11 ἐν αὐτῷ, ἐν ᾧ<sup>k</sup>  
the heavens and the things upon the earth; in him, in whom  
καὶ ἐκκληρώθημεν,<sup>l</sup> προορισθέντες κατὰ πρό-  
also we obtained an inheritance, being predestinated according to [the] pur-  
θεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν  
pose of him who all things works according to the counsel  
τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον  
of his will, for us to [the] praise  
τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ χριστῷ· 13 ἐν  
of his glory; who have fore-trusted in the Christ: in  
ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-  
whom also ye, having heard the word of the truth, the glad  
γέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-  
tidings of your salvation—in whom also, having believed, ye were  
γίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ᾧ<sup>m</sup> ὅς<sup>n</sup> ἔστιν  
sealed with the Spirit of promise the Holy, who is  
ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς  
[the] earnest of our inheritance, to [the] redemption of the  
περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.  
acquired possession, to praise of his glory.

3 Blessed be the God  
and Father of our  
Lord Jesus Christ, who  
hath blessed us with  
all spiritual blessings  
in heavenly places in  
Christ: 4 according as  
he hath chosen us in  
him before the founda-  
tion of the world, that  
we should be holy and  
without blame before  
him in love: 5 having  
predestinated us unto  
the adoption of child-  
ren by Jesus Christ  
to himself, according  
to the good pleasure of  
his will, 6 to the praise  
of the glory of his  
grace, wherein he hath  
made us accepted in  
the beloved. 7 In whom  
we have redemption  
through his blood, the  
forgiveness of sins, ac-  
cording to the riches  
of his grace; 8 where-  
in he hath abounded  
toward us in all wis-  
dom and prudence;  
9 having made known  
unto us the mystery  
of his will, according  
to his good pleasure  
which he hath purposed  
in himself; 10 that  
in the dispensation of  
the fulness of times  
he might gather to-  
gether in one all things  
in Christ, both which  
are in heaven, and  
which are on earth;  
even in him: 11 in  
whom also we have  
obtained an inheri-  
tance, being predesti-  
nated according to the  
purpose of him who  
worketh all things  
after the counsel of  
his own will: 12 that  
we should be to the  
praise of his glory, who  
first trusted in Christ.  
13 In whom ye also  
trusted, after that ye  
heard the word of  
truth, the gospel of  
your salvation: in  
whom also after that  
ye believed, ye were  
sealed with that holy  
Spirit of promise,  
14 which is the earnest  
of our inheritance un-  
til the redemption of  
the purchased posses-  
sion, unto the praise  
of his glory.

<sup>d</sup> + ἐν (in Christ) EOLTTAW. <sup>e</sup> ἐν ἀγάπῃ (read in love having predestinated us) GLT.  
<sup>f</sup> ἧς which (read ἔχα. he freely bestowed on) LTTAW. <sup>g</sup> τὸ πλοῦτος LTTAW. <sup>h</sup> — γε both  
LTTAW. <sup>i</sup> ἐπὶ ὑπο LTTAW. <sup>k</sup> ἐκκληρώθημεν we were called L. <sup>l</sup> — τῆς LTTAW. <sup>m</sup> ὅς which LA.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 cease not to give thanks for you, making mention of you in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and hath put all things under his feet, and gave him to be the head over all things to the church, 23 which is his body, the fulness of him that filleth all in all. II. And you hath he quickened, who were dead in trespasses and sins; 2 wherein in time past ye walked according to the course of this world, according to the power of the air, the spirit that now worketh in the children of disobedience: 3 among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of

15 Διὰ τοῦτο καὶ γὰρ ἀκούσας ἡμᾶς τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην ἣν εἰς πάντας τοὺς ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦντος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δῇ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃς ἐν ἐπιγνώσει αὐτοῦ, 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τοῦ τοῦ δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 20 ἣν ἐνέργησεν ἐν τῷ χριστῷ ἰεγεῖρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς οὐρανοῖς, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πληρωμα τοῦ πάντα ἐν πᾶσιν πληρουμένου 2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, 2 ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιών,

<sup>a</sup> — τὴν ἀγάπην L[A].    <sup>o</sup> — ὑμῶν LTTA.    <sup>p</sup> καρδίας heart GLTTAW.    <sup>q</sup> — καὶ LTTA.  
<sup>r</sup> ἐνέργησεν he has wrought LTA.    <sup>s</sup> + τῶν the w.    <sup>t</sup> καθίσας having set LTTA.  
<sup>v</sup> + αὐτὸν him T.    <sup>w</sup> οὐρανοῖς heavens L.    <sup>x</sup> + τὰ W.    <sup>y</sup> + τὰ GLTTAW.    <sup>z</sup> + ὑμῶν  
(read your offences and sins) LTT[A].



καὶ ἡμεῖς<sup>a</sup> τέκνα φύσει<sup>b</sup> ὀργῆς, ὡς καὶ οἱ λοιποὶ· 4 ὁ δὲ θεός, and we children, by nature, of wrath, as even the rest: but God, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ<sup>c</sup> rich being in mercy, because of great love his ἣν ἡγάπησεν ἡμᾶς, ὃ καὶ ὄντας ἡμᾶς νεκροὺς τοῖς wherewith he loved us, also being we dead παραπτώμασι, συνεζωοποίησεν<sup>c</sup> τῷ Χριστῷ· χάριτι ἐστε in offences, quickened [us] with the Christ, (by grace ye are σεσωσμένοι· 6 καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς saved,) and raised [us] up together, and seated [us] together in the ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξῃται ἐν τοῖς heavenlies in Christ Jesus, that he might shew in the αἰῶσι τοῖς ἐπέρχομένοις τὸν ὑπερβάλλοντα πλούτον<sup>d</sup> ages that [are] coming the surpassing riches τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· of his grace in kindness toward us in Christ Jesus. 8 τῇ γὰρ χάριτι ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ For by grace ye are saved through faith; καὶ τοῦτο οὐκ ἐξ ἑαυτῶν, θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα this not of yourselves, [it is] God's gift: not of works, that μὴ τις καυχῇσθαι. 10 αὐτοῦ γὰρ ἴσμεν ποίημα, κτισθέν· not anyone might boast. For his we are workmanship, created τες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ in Christ Jesus for works good, which before prepared θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν. God that in them we should walk.

11 Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε<sup>a</sup> τὰ ἔθνη ἐν Wherefore remember that ye once the nations in [the] σαρκί, οἱ λεγόμενοι ἀκυροβυστία ὑπὸ τῆς λεγομένης περιτο- flesh, who are called uncircumcision by that called circum- μῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκεῖνῳ cision in [the] flesh made by hand—that ye were at that time χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, apart from Christ, alienated from the commonwealth of Israel, καὶ ἕνοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχον- and strangers from the covenants of promise, hope not, having, and without God in the world: 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, we, and without God in the world: 13 but now in Christ Jesus, ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε<sup>b</sup> ἐν τῷ αἵματι ye who once were afar off near are become by the blood τοῦ Χριστοῦ. 14 αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας of the Christ. For he is our peace, who made τὰ ἀμφοτέρα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· both one, and the middle wall of the fence broke down, 15 τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν the enmity in his flesh, the law of commandments ἐν δόγμασι καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυ- in decrees having annulled, that the two he might create in him- τῷ<sup>c</sup> εἰς ἓνα καινὸν ἄνθρωπον, ποιών εἰρήνην· 16 καὶ ἀπο- self into one new man, making peace; and might καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ reconcile both in one body to God through the σταυροῦ, ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ· 17 καὶ ἐλθὼν cross, having slain the enmity by it; and having come

wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; 7 that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: 9 not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 and came and preached

<sup>a</sup> ἡμεθα TITa.<sup>b</sup> φύσει τέκνα L.<sup>c</sup> + [ἐν] L.<sup>d</sup> τὸ ὑπερβάλλον πλούτος LITTAw.<sup>e</sup> — τῆς LITTAw.<sup>f</sup> ποτε ὑμεῖς LITTAw.<sup>g</sup> — ἐν (read τῷ κ. &c. at that time) LITTAw.<sup>h</sup> ἐγενήθητε ἐγγὺς LITTAw.<sup>i</sup> αὐτῷ LITTAw.

peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 in whom all the building fully franted together groweth unto an holy temple in the Lord: 22 in whom ye also are builded together for an habitation of God through the Spirit.

εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ<sup>\*</sup> he announced the glad tidings— peace to you who [were] afar off and τοῖς ἐγγύς, 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἰ to those near. For through him we have access ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν both by one Spirit to the Father. So then οὐκέτι ἐστέ ξένοι καὶ πάροικοι, ἁλλά<sup>m</sup> συναμολῶνται τῶν no longer are ye strangers and sojourners, but fellow-citizens of the household of God, 20 ἐπεικοδομηθέντες ἐπὶ τῷ θεοῦ, 20 εἰκοδομηθέντες ἐπὶ τῷ θεοῦ, being built up on the θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧντος ἄκρο- foundation of the apostles and prophets, being [the] corner- γωνιαίου αὐτοῦ ὁ Ἰησοῦ χριστοῦ, 21 ἐν ᾧ πάντα βῆ οἰκοδομῇ stone himself Jesus Christ, in whom all the building συναρμολογούμενη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν fitted together increases to a temple holy in [the] Lord; 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικήριον τοῦ θεοῦ whom also ye are being-built together for a habitation of God ἐν πνεύματι. in [the] Spirit.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ ἡ Ἰη- For this cause I, Paul prisoner of the Christ Je-

III. For this cause I Paul, the prisoner of Jesus Christ for the Gentiles, 2 if ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 how that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by his promise in the gospel: 7 whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of

σοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, 2 εἴγε ἠκούσατε τὴν οἰκονομίαν sus for you nations, if indeed ye heard of the administration τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι of the grace of God which was given to me towards you, that κατὰ ἀποκάλυψιν ἐγγνώρισέν μοι τὸ μυστήριον, καθὼς by revelation he made known to me the mystery, (according as προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες I wrote before briefly, by which ye are able, reading [it], νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ, 5 ὃ to perceive my understanding in the mystery of the Christ,) which ἐν ἑτέροις γενεαῖς οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ as now it was revealed to holy apostles his and προφήταις ἐν πνεύματι, 6 εἶναι τὰ ἔθνη συγκληρονόμα prophets in [the] Spirit, to be the nations joint-heirs καὶ σῶσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν and a joint-body and joint-partakers of his promise in τῷ χριστῷ, διὰ τοῦ εὐαγγελίου, 7 οὗ ἐγενόμην διάκονος the Christ through the glad tidings; of which I became servant κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ ἣν δοθείσάν according to the gift of the grace of God given μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ, 8 ἐμοὶ to me, according to the working of his power. To me, τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, the less than the least of all the saints, was given this grace, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεῖρητον among the nations to announce the glad tidings—the unsearchable

\* + εἰρήνην peace LITRAW. <sup>1</sup> ἁλλά L. <sup>m</sup> + ἐστὲ ye are LITRA. <sup>n</sup> συν- TA. <sup>o</sup> χριστοῦ Ἰησοῦ LITRA. <sup>p</sup> — ἡ (read [the]) LITRAW. <sup>q</sup> — Ἰησοῦ T[A]. <sup>r</sup> [ἐν] L. <sup>s</sup> ἐγνώρισθη was made known GLITRAW. <sup>t</sup> — ἐν (read ἐτέροις to other) GLITRAW. <sup>v</sup> συν- T. <sup>w</sup> συν- LITRA. <sup>x</sup> — αὐτοῦ (read of the promise) LITRA. <sup>y</sup> — τῷ LITRA. <sup>z</sup> + Ἰησοῦ Jesus LITRA. <sup>a</sup> ἐγενήθη LITRAW. <sup>b</sup> τῆς δοθείσης GLITRA. <sup>c</sup> — τῶν GLITRAW. <sup>d</sup> — ἐν (read τοῖς to the) LITRA. <sup>e</sup> τὸ LITRAW.

ῥίχες of the Christ, 9 και φωτίσαι ἅπαντας" τίς  
 ἡ κοινωνία" τοῦ μυστηρίου τοῦ ἀποκεκρυμένου ἀπὸ τῶν  
 the fellowship of the mystery which has been hidden from the  
 αἰώνων ἐν τῷ θεῷ, τῷ τὰ πάντα κτίσαντι ἰδιῷ Ἰησοῦ χριστοῦ,"  
 ages in God, who all things created by Jesus Christ,"  
 10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν  
 that might be known now to the principalities and the authorities in  
 τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία  
 the heavenly through the assembly the multifarious wisdom  
 τοῦ θεοῦ, 11 κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν  
 of God, according to [the] purpose of the ages, which he made  
 ἐν ᾧ χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, 12 ἐν ᾧ ἔχομεν τὴν παρ-  
 in Christ Jesus our Lord, in whom we have bold-  
 ῥησίαν καὶ ἑλπίδα προσαγωγῆς ἐν πεποιθήσει διὰ τῆς πίστεως  
 ness and access in confidence by the faith  
 αὐτοῦ. 13 διὸ αἰτούμαι μὴ ἑκκακεῖν ἐν ταῖς θλίψεσιν  
 of him. Wherefore I beseech [you] not to faint at tribulations  
 μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. 14 τούτου χάριν  
 my for you, which is your glory. 14 τούτου χάριν  
 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου ἡμῶν  
 I bow my knees to the Father of our Lord  
 Ἰησοῦ χριστοῦ, 15 ἐξ οὗ πάντα πατρία ἐν οὐρανοῖς καὶ  
 Jesus Christ, of whom every family in [the] heavens and  
 ἐπὶ γῆς ὀνομάζεται, 16 ἵνα ὁδῇ ὑμῖν κατὰ ῥτὸν  
 on earth is named, that he may give you according to the  
 πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ  
 riches of his glory, with power to be strengthened by  
 πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 κατοικῆσαι τὸν  
 his Spirit in the inner man; [for] to dwell the  
 χριστῷ διὰ τῆς πίστεως ἐν ταῖς καρδαῖς ὑμῶν 18 ἐν ἀγάπῃ  
 Christ, through faith, in your hearts, in love  
 ἐρριζωμένοι καὶ θεμελιωμένοι ἵνα ἐξισχύσητε κατα-  
 established and founded, that ye may be fully able to ap-  
 λαβεῖσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος  
 prehend with all the saints what [is] the breadth and length  
 καὶ ὕψος, 19 γινώσκει τὴν ὑπερβάλλουσαν  
 and depth and height; and to know the surpassing  
 τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα πληρωθῇτε εἰς πῦν  
 knowledge love of the Christ; that ye may be filled unto all  
 τὸ πλήρωμα τοῦ θεοῦ. 20 τῷ δὲ δυναμένῳ ὑπὲρ πάντα  
 the fulness of God. But to him who is able above all things  
 ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ  
 to do exceedingly above what we ask or think, according to  
 τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα  
 the power which works in us, to him [be] glory  
 ἐν τῇ ἐκκλησίᾳ ἐν χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ  
 in the assembly in Christ Jesus, to all the generations of the  
 αἰῶνος τῶν αἰώνων. ἀμήν. 4 Παρακαλῶ οὖν ὑμᾶς ἐγώ  
 age of the ages. Amen. I exhort therefore you, I  
 ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως  
 the prisoner in [the] Lord; worthily to walk of the calling

Christ; 9 and to make all things, and what is the fellowship of this mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; 10 to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 according to the eternal purpose which he purposed in Christ Jesus our Lord; 12 in whom we have boldness and access with confidence by the blood of him; 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 of whom the whole family in heaven and earth is named, 16 that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, 18 may be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. IV. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are call

‡ πλουτος LTrAW.

β — πάντας [L]T.

<sup>h</sup> οἰκονομία administration GLTTAW.

ἰ = ὁτι Ἰησοῦ χριστοῦ GLTTTAW.

$$k + \tau \hat{\omega} \text{ LTrA.}$$
$$I = \tau \eta \nu \text{ ITr}[A].$$
 $\overset{m}{\epsilon}\gamma\text{-LTrAW};$ 

ἐν τῷ <sup>α</sup> — τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ΕΤΤΑ W.

 $\delta\hat{\omega}$  LTTA.

ῥ τὸ πλουῦτος

LTTrAW. 9 ὕψος καὶ βάθος LTrA.

\* υπερεκπερισσού GLTTrAW,      \* +

and  $\text{LTr}[A]$ .

2022年11月10日 星期四



ed, 2 with all lowliness and meekness, with longsuffering, forbearing one another in love; 3 endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 one Lord, one faith, one God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens; that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ ἡραδ-  
wherewith ye were called, with all humility and meek-  
τητος, ἢ μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,  
ness, with longsuffering, bearing with one another in love;  
3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ  
being diligent to keep the unity of the Spirit in the  
συνδύσμῳ τῆς εἰρήνης. 4 Ἐν ὧμα καὶ ἐν πνεύμα, καθὼς καὶ  
bond of peace. One body and one Spirit, even as also  
ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. 5 εἰς κύριος, μία  
ye were called in one hope of your calling; one Lord, one  
πίστις, ἓν βάπτισμα. 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ  
faith, one baptism; one God and Father of all, who [is]  
ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. ἢ  
over all, and through all, and in all you.  
7 ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον  
But to each one of us was given grace according to the measure  
τῆς δωρεᾶς τοῦ χριστοῦ. 8 διὸ λέγει, Ἀναβὰς εἰς  
of the gift of the Christ. Wherefore he says, Having ascended up on  
ὑψος ὑψαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς  
high he led captive captivity, and gave gifts  
ἀνθρώποις. 9 Τὸ δὲ ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη  
to men. But that he ascended, what is it but that also he descended  
πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; 10 ὁ καταβὰς  
first into the lower parts of the earth? He that descended  
αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν,  
the same is also who ascended above all the heavens,  
ἵνα πληρώσῃ τὰ πάντα. 11 καὶ αὐτὸς ἔδωκεν τοὺς μέν ἀπο-  
that he might fill all things; and he gave some apo-  
στόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ  
stles, and some prophets, and some evangelists, and some  
ποιμένας καὶ διδασκάλους, 12 πρὸς τὸν καταρτισμὸν τῶν  
shepherds and teachers, with a view to the perfecting of the  
ἀγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ  
saints; for work of [the] service, for building up of the body of the  
χριστοῦ. 13 μέχρι καταστήσωμεν οἱ πάντες ἐν τῇ ἐνότητι  
Christ; until we may arrive all at the unity  
τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα  
of the faith and of the knowledge of the Son of God, at a man  
τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ  
full-grown, at [the] measure of [the] stature of the fulness of the  
χριστοῦ. 14 ἵνα μηκέτι ὡμεν νήπιοι, κλυδωνιζόμενοι καὶ  
Christ; that no longer we may be infants, being tossed and  
περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ ἀκυβείᾳ  
carried about by every wind of the teaching in the sleight  
τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς  
of men, in craftiness with a view to the systematizing  
πλάνης. 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν  
of error; but holding the truth in love we may grow up into him  
τὰ πάντα, ὃς ἐστιν ἡ κεφαλὴ, ὁ χριστός, 16 ἐξ οὗ πᾶν  
in all things, who is the head, the Christ; from whom all  
τὸ σῶμα συναρμολογούμενον καὶ ἑνωμένον διὰ πάσης  
the body, fitted together and compacted by every  
ἀφ᾽ ἧς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ  
joint of supply according to [the] working in [its] measure

<sup>1</sup> πρᾶγματος TRa.

<sup>v</sup> — ὑμῖν LTRa; ἡμῖν US GW.

<sup>w</sup> — ἡ LTRa.

<sup>x</sup> — καὶ LTw.

<sup>y</sup> — πρῶτον GLTRAw.

<sup>z</sup> — μέρη (read [parts]) w.

<sup>a</sup> κυβία T.

<sup>b</sup> μεθοδῖαν T.

<sup>c</sup> — ὁ LTRAw.

<sup>d</sup> συν- T.

ἐνὸς ἐκάστου μέρους, τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς  
of each one part, the increase of the body makes for itself to

maketh increase of the body unto the edifying of itself in love.

οἰκοδομῇ ἑαυτοῦ<sup>1</sup> ἐν ἀγάπῃ.  
[the] building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι  
This therefore I say, and testify in [the] Lord, no longer

ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ<sup>2</sup> ἔθνη περιπατεῖ ἐν  
that ye walk even as also the rest, [the] nations, are walking in

ματαιότητι τοῦ νοός αὐτῶν, 18 ἔσκοτισμένοι<sup>3</sup> τῇ δια-  
[the] vanity of their mind, being darkened in the under-

νοια, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ  
standing, being alienated from the life of God, on account of

τὴν ἀγνοίαν τὴν ὅσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν  
the ignorance which is in them, on account of the hardness

τῆς καρδίας αὐτῶν 19 οἷτινες ἀπηληγκότες ἑαυτοὺς  
of their heart, who having cast off all feeling, themselves

παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης  
gave up to licentiousness, for [the] working of uncleanness all

ἐν πλεονεξίᾳ 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,  
with craving. But ye not thus learned the Christ,

21 εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς  
if indeed him ye heard and in him were taught, according as

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ 22 ἀποθέσθαι ὑμᾶς κατὰ  
is [the] truth in Jesus; for you to have put off according to

τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν  
the former conduct the old man, which

φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης 23 ἀνα-  
is corrupt according to the desires of deceit; to be re-

νεοῦσθαι ἢ δὲ τῷ πνεύματι τοῦ νοός ὑμῶν 24 καὶ ἐνδύσασθαι  
newed and in the spirit of your mind; and to have put on

τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δι-  
the new man, which according to God was created in right-

καισύνῃ καὶ ὁσιότητι τῆς ἀληθείας. 25 Διὸ ἀποθέμενοι τὸ  
eousness and holiness of truth. Wherefore having put off

ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ.  
falsehood, speak truth each with his neighbour,

ὅτι ἑσμέν ἀλλήλων μέλη. 26 Ὅργιζεσθε καὶ μὴ ἁμαρ-  
because we are of one another members. Be angry, and not sin;

τάνετε 27 ὁ ἥλιος μὴ ἐπιδύνεω ἐπὶ ἰψῷ<sup>4</sup> παροργισμῷ ὑμῶν,  
the sun let not set upon your provocation,

28 κλέπτων μηκέτι  
neither give place to the devil. He that steals no more

κλεπτεῖ, μᾶλλον δὲ κοπιᾷ, ἐργαζόμενος ἵνα ἀγαθὸν  
let him steal, but rather let him labour, working what [is] good

ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.  
with [his] hands, that he may have to impart to him that need has.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ-  
Any word corrupt out of your mouth not let

πορευέσθω, ἄλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,  
go forth, but if any good for building up in respect of need,

ἵνα δῶ χάριν τοῖς ἀκούουσιν. 30 καὶ μὴ λυπεῖτε τὸ  
that it may give grace to them that hear. And grieve not the

πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν τῷ ἐσφραγίσθητε εἰς ἡμέραν  
Spirit the Holy of God, by which ye were sealed for [the] day

17 This I say there-  
fore, and testify in the  
Lord, that ye hence-  
forth walk not as of her  
Gentiles walk, in the  
vanity of their mind,  
18 having the under-  
standing darkened,  
being alienated from  
the life of God through  
the ignorance that is  
in them, because of  
the blindness of their  
heart: 19 who being  
past feeling have given  
themselves over unto  
lasciviousness, to work  
all uncleanness with  
greediness. 20 But ye  
have not so learned  
Christ; 21 if so be that  
ye have heard him, and  
have been taught by  
him, as the truth is in  
Jesus: 22 that ye put  
off concerning the  
former conversation the  
old man, which is  
corrupt according to  
the deceitful lusts;  
23 and be renewed in  
the spirit of your  
mind; 24 and that ye  
put on the new man,  
which after God is  
created in righteous-  
ness and true holiness.  
25 Wherefore putting  
away lying, speak  
every man truth with  
his neighbour: for we  
are members one of  
another. 26 Be ye an-  
gry, and sin not: let  
not the sun go down  
upon your wrath: 27  
neither give place to  
the devil. 28 Let him  
that stole steal no  
more; but rather let  
him labour, working  
with his hands the  
thing which is good,  
that he may have to  
give to him that need-  
eth. 29 Let no corrupt  
communication pro-  
ceed out of your  
mouth, but that which  
is good to the use of  
edifying, that it may  
minister grace unto  
the hearers. 30 And  
grieve not the holy  
Spirit of God, where-  
by ye are sealed unto  
the day of redemption.

<sup>1</sup> αὐτοῦ T. <sup>2</sup> — λοιπὰ LIT-A. <sup>3</sup> ἔσκοτωμένοι LIT-A. <sup>4</sup> [δὲ] L. <sup>5</sup> — τῷ LIT-A. <sup>6</sup> μηδὲ  
LIT-A.W. <sup>7</sup> ταῖς ἰδίαις with his own (— ἰδίας A) χερσίν τὸ ἀγαθὸν LIT-A.W. <sup>8</sup> ἀλλὰ LIT-A.





νεκρῶν, καὶ ἐπιφαύσει σοι ὁ χριστός. 15 Βλέπετε οὖν  
dead, and shall shine upon thee the Christ. Take heed therefore

ἵπως ἀκριβῶς<sup>d</sup> περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,  
how accurately ye walk, not as unwise, but as wise,

16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.  
ransoming the time, because the days <sup>are</sup> evil.

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες<sup>e</sup> τί τὸ  
On this account be not foolish, but understanding what the

θέλημα τοῦ κυρίου. 18 καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ<sup>f</sup>  
will of the Lord [is]. And be not drunk with wine, in which

ἐστὶν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, 19 λα-  
is dissoluteness; but be filled with [the] Spirit, speak-

λόντες ἑαυτοῖς<sup>g</sup> ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς ἑπνευματι-  
ing to each other in psalms and hymns and <sup>songs</sup> <sup>spiritual</sup>,

καὶς, ᾄδοντες καὶ ψάλλοντες<sup>h</sup> ἐν<sup>i</sup> τῇ καρδίᾳ<sup>j</sup> ὑμῶν τῷ κυρίῳ,  
singing and praising with <sup>heart</sup> <sup>your to the Lord;</sup>

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ  
giving thanks at all times for all things in [the] name

κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί· 21 ὑπο-  
of our Lord Jesus Christ to him who [is] God and Father, submit-

τασόμενοι ἀλλήλοις ἐν φόβῳ<sup>k</sup> θεοῦ.  
ting yourselves to one another in [the] fear of God.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε,<sup>l</sup> ὡς τῷ  
Wives, to your own husbands submit yourselves, as to the

κυρίῳ· 23 ὅτι<sup>m</sup> ὁ ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικός, ὡς καὶ  
Lord, for the husband is head of the wife, as also

ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ<sup>n</sup> αὐτός ἐστιν<sup>o</sup> σωτὴρ  
the Christ [is] head of the assembly, and he is Saviour

τοῦ σώματος· 24 ὅσπερ<sup>p</sup> ἡ ἐκκλησία ὑποτάσσεται τῷ  
of the body. But even as the assembly is subjected to the

χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις<sup>q</sup> ἀνδράσιν ἐν παντί.  
Christ, so also wives to their own husbands in everything.

25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ὡς ἑαυτῶν,<sup>r</sup> καθὼς καὶ ὁ  
Husbands, love your own wives, even as also the

χριστὸς ἡγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ  
Christ loved the assembly, and himself gave up for

αὐτῆς· 26 ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ<sup>s</sup>  
it, that it he might sanctify, having cleansed [it] by the washing

τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ  
of water by [the] word, that he might present it to himself

ἐνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι  
<sup>glorious</sup> the <sup>assembly</sup>, not having spot, or wrinkle, or any

τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος. 28 οὕτως  
of such things; but that it might be holy and blameless. So

ὁφείλουσιν<sup>t</sup> οἱ ἄνδρες<sup>u</sup> ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς  
ought husbands to love their own wives as

τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν<sup>v</sup>  
their own bodies: he that loves his own wife <sup>himself</sup>

ἀγαπᾷ· 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,  
loves. For no one at any time his own flesh hated,

give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but

<sup>d</sup> ἀκριβῶς πῶς τ.

<sup>e</sup> συνιέντε understand LITRA.

<sup>f</sup> + [ἐν] LA.

<sup>g</sup> [πνευματικαῖς] LA.

<sup>h</sup> — ἐν (read with your heart) TITRA.

<sup>i</sup> ταῖς καρδίαις hearts L.

<sup>k</sup> χριστοῦ of Christ

GLITRAW. <sup>l</sup> — υποτάσσεσθε TA;

<sup>m</sup> υποτασσέσθωσαν (read to their own husbands let them submit themselves) LTR.

<sup>n</sup> — ὁ (read a husband) GLITRAW.

<sup>o</sup> — καὶ GLITRAW.

<sup>p</sup> — ἐστὶν LITRAW.

<sup>q</sup> ἀλλὰ LITRA.

<sup>r</sup> ὡς AS LITRA.

<sup>s</sup> — ἰδίους, (read to the husbands)

LITRA. <sup>t</sup> — ἐαυτὸν (read the wives) LITRA.

<sup>u</sup> αὐτός (read he might himself present)

GLITRAW. <sup>v</sup> καὶ (also) οἱ ἄνδρες ὁφείλουσιν LW.

<sup>w</sup> + καὶ also TRA.

nourisheth it, even as the Lord the church: 30 for we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

ἡ ἀλλ' ἡ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ ἑκκρίσιος τὴν  
but nourishes and cherishes it, even as also the Lord the  
ἐκκκλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἡ ἐκ τῆς  
assembly: for members we are of his body, of  
σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἀντὶ τούτου  
his flesh, and of his bones. Because of this  
καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,  
shall leave a man father his and mother,  
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἕσονται  
and shall be joined to wife his, and shall  
ταὶ οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν  
be the two for flesh one. This mystery great is,  
ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκκλησίαν. 33 πλὴν  
but I speak as to Christ and as to the assembly. However  
καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγα-  
also ye everyone, each his own wife so let  
πάτω ὡς ἑαυτὸν ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.  
love as himself; and the wife that she may fear the husband.

VI. Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; which is the first commandment with promise; 3 that it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord,

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ.  
Children, obey your parents in [the] Lord,  
τοῦτο γὰρ ἐστὶν δίκαιον. 2 Τίμα τὸν πατέρα σου καὶ τὴν  
for this is just. Honour thy father and  
μητέρα ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. 3 ἵνα  
mother, which is commandment the first with a promise, that  
εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.  
well with thee it may be, and thou mayest be long-lived on the earth.  
4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἡ-  
And fathers, do not provoke your children, but bring  
τρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.  
them in [the] discipline and admonition of [the] Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 with good will doing service, as to the Lord, and not to men: 8 knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα  
Bondmen, obey [your] masters according to flesh  
μετὰ φόβον καὶ τρόμον, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς  
with fear and trembling, in simplicity of your heart, as  
τῷ χριστῷ. 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι,  
to the Christ; not with eye-service as men-pleasers;  
ἀλλ' ὡς δοῦλοι τοῦ χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ  
but as bondmen of the Christ, doing the will of God  
ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες τῷ κυρίῳ καὶ  
from [the] soul, with good will doing service to the Lord and  
οὐκ ἀνθρώποις. 8 εἰδότες ὅτι ὅ, ἂν τι ἕκαστος ποιῇ  
not to men; knowing that whatsoever each may have done  
ἀγαθόν, τοῦτο ὁ κομιεῖται παρὰ τοῦ κυρίου, εἴτε δοῦλος  
good, this he shall receive from the Lord, whether bondman  
εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς  
or free. And masters, the same things do towards  
αὐτοὺς, ἀνέντες τὴν ἀπειλήν. εἰδότες ὅτι καὶ ὑμῶν αὐτῶν  
them, giving up threatening, knowing that also your own  
ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ ἡ προσωποληψία οὐκ ἐστίν  
master is in [the] heavens, and respect of persons there is not  
παρ' αὐτοῦ.  
with him.

ἡ ἀλλὰ LITRAW. ὡς χριστὸς Christ GLITRAW. ἡ — ἐκ τῆς to end of verse LITRA. ἡ — τὸν LITRA. ἡ — αὐτοῦ LITRA. ἡ — τὴν LITRA. ἡ — τὴν LITRA. ἡ — αὐτοῦ τ. [eis] LA. ἡ — ἐν κυρίῳ LITRA. ἡ κατὰ σάρκα κυρίου LITRA. ἡ — τῆς T. ἡ ὀφθαλμο- δουλείαν T. ἡ — τὸν τ. ἡ + ὡς as GLITRAW. ἡ ἕκαστος ὁ — ὁ (read if any- thing) TA. ἡ ἐάν (an Tr) τ. — τι LITRA. ἡ κομιεῖται LITRA. ἡ — τοῦ (read [the]) GLITRAW. ἡ αὐτῶν καὶ ὑμῶν ὁ of them and of you the LITRAW. ἡ προσωποληψία LITRA.

10 Ἐν τῷ λοιπόν, ἡ ἀδελφοί μου, ἐνδυναμοῦσθε ἐν κυρίῳ,  
 For the rest, my brethren, be empowered in [the] Lord,  
 καὶ ἐν τῇ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν παν-  
 and in the might of his strength. Put on the pan-  
 οπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς  
 only of God, for <sup>to</sup> be <sup>able</sup> you to stand against the  
 ἡμεθοδείας τοῦ διαβόλου 12 ὅτι οὐκ ἔστιν ἡμῖν ἢ πάλῃ  
 artifices of the devil: because <sup>is</sup> not <sup>to</sup> us the <sup>wrestling</sup>  
 πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς  
 against blood and flesh, but against principalities, against  
 ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος  
 authorities, against the world-rulers of the darkness of <sup>age</sup>  
 τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἔπου-  
<sup>this</sup>, against the spiritual [powers] of wickedness in the hea-  
 ρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,  
 venies. Because of this take up the panoply of God,  
 ἵνα δυνήθητε ἀντιστήναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα  
 that ye may be able to withstand in the <sup>day</sup> <sup>evil</sup>, and all things  
 κατεργασάμενοι στήναι. 14 στήτε οὖν περιζωσάμενοι τὴν  
 having worked out to stand. Stand therefore, having girt about  
 ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς  
 your loins with truth, and having put on the breastplate  
 δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοι-  
 of righteousness, and having shod the feet with [the] pre-  
 μασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. 16 ἐπὶ πᾶσιν ἀναλα-  
 paration of the glad tidings of peace: besides all having  
 βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα,  
 taken up the shield of faith, with which ye will be able all  
 τὰ βέλη τοῦ πονηροῦ ἅτᾳ πεπυρωμένα σβέσαι. 17 καὶ  
 the <sup>arts</sup> of the <sup>wicked</sup> <sup>one</sup> burning to quench. Also  
 τὴν περικεφαλαιάν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν  
 the helmet of salvation receive, and the sword  
 τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ. 18 διὰ πάσης προσευχῆς  
 of the Spirit, which is <sup>word</sup> <sup>God's</sup>: by all prayer  
 καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,  
 and supplication praying in every season in [the] Spirit,  
 καὶ εἰς αὐτὸ τοῦτο ἄγρυπνοῦντες ἐν πάσῃ προσκατερόσει  
 and unto this very thing watching with all perseverance  
 καὶ δεήσει περὶ πάντων τῶν ἁγίων, 19 καὶ ὑπὲρ ἑμοῦ ἵνα  
 and supplication for all saints; and for me that  
 μοι ὁδοεῖν λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν  
 to me may be given utterance in [the] opening of my mouth with  
 παρόρσας, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου. 20 ὑπὲρ  
 boldness to make known the mystery of the glad tidings, for  
 οὗ πρεσβεύω ἐν αἰσέτι, ἵνα ἐν αὐτῇ παρόρσιάσωμαι  
 which I am an ambassador in a chain, that in it I may be bold  
 ὡς δεῖ με λαλῆσαι.  
 as it behoves me to speak.  
 21 Ἰνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί  
 But that, <sup>may</sup> <sup>know</sup> <sup>also</sup> ye the things concerning me, what  
 πρᾶσσω, πάντα ὑμῖν γνωρίσει. Τυχικός ὁ ἀγαπητός  
 I am doing, all things to you will make known Tychicus the beloved  
 1 am doing, all things to you will make known Tychicus the beloved

τὸ τοῦ λοιποῦ LITRA. ἡ ἀδελφοί μου LITRA. ἡ μεθοδία τ. ἡμῖν to you L.  
 τὸ τοῦ αἰῶνος (read of this darkness) GLITRA. τὸ τοῦτο (read of darkness) w. ἐν  
 in LITRA. ὅ — τὰ [LITRA]. ὅ — τοῦτο very thing LITRA. ὁ δὸς GLITRA. [τοῦ εὐαγ-  
 γελίου] L. καὶ ὑμεῖς εἰδῇτε LITRA. ὁ γνωρίσει ὑμῖν LITRA.



and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts.

ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ· 22 ὃν ἔπεμψα brother and faithful servant in [the] Lord; whom I sent πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ to you for this very thing, that ye might know the things concerning ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. us and he might encourage your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Peace to the brethren, and love with faith from θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 Ἡ χάρις μετὰ God [the] Father and Lord Jesus Christ. 24 Ἡ Grace with πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν all those that love our Lord Jesus Christ ἐν ἀφθαρσίᾳ. Ἀμήν. in incorruption. Amen.

Ἡ πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ.  
To [the] Ephesians written from Rome, by Tychicus.

Ἡ ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.  
THE 2<sup>ND</sup> TO 3<sup>RD</sup> THE 4<sup>TH</sup> PHILIPPIANS 1<sup>ST</sup> EPISTLE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ, πᾶσιν τοῖς Paul and Timotheus, bondmen of Jesus Christ, to all the ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς αὐτοῖς ἐν Φιλίπποις, σὺν saints in Christ Jesus who are in Philippi, with [the] ἐπισκόποις καὶ διακόνους· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ overseers and those who serve. 1 Grace to you and peace from God πατρὸς ἡμῶν καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. our Father and [the] Lord Jesus Christ.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν,  
I thank my God on the whole remembrance of you,

3 I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, 5 for your fellowship in the gospel from the first day until now; 6 being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace, 8 For God is my re-

4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ always in every supplication my for all you with χαρᾷ τὴν δέησιν ποιοῦμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς joy supplication making for your fellowship in τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· 6 πε- the glad tidings, from [the] first day until now; being ποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον persuaded of this very thing, that he who began in you a work ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ χριστοῦ. good will complete [it] until [the] day of Jesus Christ: 7 καθὼς ἐστὶν δίκαιον ἔμοι τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, as it is righteous for me this to think as to all you, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου because have me in the heart ye, both in my bonds καὶ τῇ ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου, σὺν and in the defence and confirmation of the glad tidings, fellow- κοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γὰρ partakers of my grace all ye are. For witness.

h — ἀμήν GLTTR.

i — the subscription GLTW; Πρὸς Ἐφεσίους TR.

k + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς FG. Πρὸς Φιλιππησίους LTTAW. 1 χριστοῦ Ἰησοῦ LTTAW. 2 χριστοῦ Ἰησοῦ W. — + τῆς the LTTA. 3 ἄχρι LTA. 4 + ἐν in (read τῇ the) LTTAW. 5 συν- T.

μον ἔστιν<sup>1</sup> ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγ-  
 'my 'is 'God, how I long after 'all 'you in [the] bowels  
 χνοῖς Ἰησοῦ χριστοῦ.<sup>2</sup> 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη  
 of Jesus Christ. And this I pray, that 'love  
 ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον ἐ περισσεύῃ<sup>3</sup> ἐν ἐπιγνώσει καὶ  
 'your yet more and more may abound in knowledge and  
 πάσῃ αἰσθήσει. 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-  
 all intelligence, for 'to approve 'you the things that are  
 φέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν  
 excellent, that ye may be pure and without offence for [the] day  
 χριστοῦ, 11 πεπληρωμένοι καρπῶν δικαιοσύνης τῶν<sup>4</sup>  
 of Christ, being filled with fruits of righteousness which [are]  
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἑπαινον θεοῦ.  
 by Jesus Christ, to 'glory and 'praise 'God's.

12 Γινώσκουν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'  
 But 'to know 'you I wish, brethren, that the things concerning  
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν<sup>5</sup>  
 me rather to [the] advancement of the glad tidings have turned out,  
 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν χριστῷ γενέσθαι  
 so as my bonds 'manifest 'in 'Christ 'to have 'become  
 ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν<sup>6</sup> 14 καὶ τοὺς  
 in 'whole 'the praetorium and to 'the 'rest 'all; and the  
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς  
 most of the brethren 'in [the] 'Lord 'trusting by 'bonds  
 μου περισσοτέρως τολμᾷ ἀφόβως τὸν λόγον λαλεῖν. 15 Τινὲς  
 'my 'more 'abundantly 'dare 'fearlessly 'the 'word 'to speak. Some  
 μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν  
 indeed even from envy and strife, but some also from good-will the  
 χριστὸν κηρύσσουν. 16 οἱ μὲν ἔξ ἐριθείας τὸν<sup>7</sup> χριστὸν  
 Christ are proclaiming. Those indeed out of contention the Christ  
 καταγγέλλουσιν οὐχ ἄνως, οἰόμενοι θλίψιν ἐπιφέρειν<sup>8</sup>  
 are announcing, not purely, supposing tribulation to add  
 τοῖς δεσμοῖς μου.<sup>9</sup> 17 οἱ δὲ ἔξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-  
 'my bonds, but these out of love, knowing that for de-  
 λογίαν τοῦ εὐαγγελίου κεῖμαι. 18 τί γάρ; πλὴν παντὶ  
 fence of the glad tidings I am set. What then? nevertheless in every  
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται<sup>10</sup>  
 way, whether in pretext or in truth, Christ is announced;  
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γὰρ ὅτι  
 and in this I rejoice, yea, also I will rejoice: for I know that  
 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως,  
 this for me shall turn out to salvation through your supplication,  
 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ  
 and [the] supply of the Spirit of Jesus Christ: according to  
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθή-  
 'earnest expectation and 'hope 'my, that in nothing I shall be  
 σομαι, ἀλλ' ἐν πάσῃ παρῃσῃ, ὡς πάντοτε, καὶ νῦν μεγα-  
 ashamed, but in all boldness, as always, also now shall be  
 λυνθήσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ  
 magnified Christ in my body whether by life or by  
 θανάτου. 21 Ἐμοὶ γὰρ τὸ ζῆν χριστός, καὶ τὸ ἀποθανεῖν  
 death. For to me to live [is] Christ, and to die is

cord, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest in all the palace, and in all other places; 14 and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; 17 but the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. 21 For to me to live is Christ, and to die is

\* — ἐστιν (read [is]) [L]ITTA. \* χριστοῦ Ἰησοῦ GLTTAW.  
 πὸν (with) fruit GLTTAW. \* τὸν (read which [is]) G[L]ITTAW.  
 7 verses 16 and 17 transposed, except οἱ μὲν and οἱ δὲ GLTTAW.  
 to arouse LITTAW. b + ὅτι (read πλὴν except) LITTAW.

t περισσεύει L. \* καρ-  
 x + τοῦ θεοῦ of God LITTA.  
 s [τὸν] LITTA. a ἐγείρειν

gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 and in nothing terrified by your adversaries, which is to you an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 having the same conflict which ye saw in me, and now hear to be in me.

κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· gain; but if to live in flesh, this for me [is] fruit of labour: καὶ τί αἰρήσομαι οὐ γινώσκω. 23 συνέχομαι γὰρ ἐκ τῶν and what I shall choose I know not. I am pressed for by the δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ two, the desire having for to depart, and with Christ εἶναι, πολλῶν μᾶλλον κρείσσον. 24 τὸ δὲ ἐπιμένειν ἐν to be, [for it is] very much better; but to remain in τῇ σαρκὶ ἀναγκαϊότερον δι' ὑμᾶς. 25 καὶ τοῦτο the flesh [is] more necessary for the sake of you; and this πεποιθὼς οἶδα ὅτι μενῶ καὶ συνεπαρμένῳ πάντων being persuaded of, I know that I shall abide and continue with all ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 ἵνα you; for your advancement and joy of faith; that τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ your boasting may abound in Christ Jesus in me through τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. 27 Μόνον ἀξίως τοῦ my presence again with you. Only worthily of the εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ glad tidings of the Christ conduct yourselves, that whether having come and ἰδὼν ὑμᾶς, εἴτε ἀπὼν ἁκούσω τὰ περὶ ὑμῶν, having seen you, or being absent I might hear the things concerning you, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθροῦντες that ye stand fast in one spirit, with one soul striving together τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in no- δειν ὑπὸ τῶν ἀντικειμένων ἥτις αὐτοῖς μὲν ἐστὶν ἐν- thing by those who oppose; which to them is a demon- δεξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ stration of destruction, to you but of salvation, and this from God; 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ because to you it was granted concerning Christ, not only εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν on him to believe, but also concerning him to suffer, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες ὅλον ἑαυτῶν ἐν ἐμοί, καὶ νῦν the same conflict having such as ye saw in me, and now ἀκούετε ἐν ἐμοί. hear of in me.

II. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but

2 Εἴ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παρα- If any then encouragement [there be] in Christ, if any conso- μῦθον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ- lation of love, if any fellowship of [the] Spirit, if any bowels χνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν, ἵνα and compassions, fulfil my joy, that τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σὺμψυχοι, ye may be of the same mind, the same love having, joined in soul, τὸ ἐν φρονούντες 3 μηδὲν κατὰ ἐριθείαν ἢ κeno- the one thing minding— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγοούμενοι ὑπερ- glory, but in humility one another esteeming a- ἔχοντας ἑαυτῶν. 4 μὴ τὰ ἑαυτῶν ἑκάστος above themselves, not the things of themselves each

ο δὲ but GLITTAW. d + γὰρ for EGLITTAW. e — ἐν (read τῇ in the) T. f παρα- μένω continue (read πάντων with all) LITTA. g ἀκούω LITR. h ἐστὶν αὐτοῖς GLITTAW. i ὑμῶν (read but of your salvation) LITTAW. k εἶδετε LITTAW. l τις GLITTA. m συν. T. n κατ' TITAW. o μηδὲ κατὰ nor according to LITTA. p ἑκάστοι LITTA.



ἵσχομεν, <sup>1</sup> ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος. <sup>2</sup> 5 Τοῦτο  
<sup>1</sup>consider, <sup>2</sup>but <sup>3</sup>also <sup>4</sup>the <sup>5</sup>things <sup>6</sup>of <sup>7</sup>others <sup>8</sup>each. <sup>9</sup>This

ἡ γὰρ φρονέσις <sup>1</sup> ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, <sup>2</sup> 6 ὁς  
<sup>1</sup>for <sup>2</sup>let mind be in you which also in Christ Jesus [was]; who,  
 in [the] form of God subsisting, <sup>3</sup>not <sup>4</sup>rapine <sup>5</sup>esteemed <sup>6</sup>it to be

ἴσα <sup>1</sup> θεῷ, <sup>2</sup> 7 ἅλλ' ἐαυτὸν ἐκένωσεν, μορφὴν <sup>3</sup> δούλου  
<sup>1</sup>equal with God; but <sup>2</sup>himself <sup>3</sup>emptied, <sup>4</sup>form <sup>5</sup>a <sup>6</sup>bondman's

λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. <sup>1</sup> 8 καὶ σχή-  
<sup>1</sup>having <sup>2</sup>taken, in [the] likeness of men having become; and in

ματι εὐρεθεὶς ὡς ἄνθρωπος, ἑταπείνωσεν ἐαυτὸν, γενό-  
<sup>1</sup>figure having been found as a man, he humbled himself, having

μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. <sup>1</sup> 9 διὸ  
<sup>1</sup>become obedient unto death, even death of [the] cross. Wherefore

καὶ ὁ θεὸς αὐτὸν ὑπερέψωσεν καὶ ἑχαρίσατο αὐτῷ ὄνομα  
<sup>1</sup>also God him highly exalted and granted to him a name

τὸ ὑπὲρ πᾶν ὄνομα. <sup>1</sup> 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν  
<sup>1</sup>which [is] above every name, that at the name of Jesus every

γόνυ κάμψῃ ἑπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.  
<sup>1</sup>knee should bow of [beings] in heaven and on earth and under the earth,

11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς  
<sup>1</sup>and every tongue should confess that [is] <sup>2</sup>Lord <sup>3</sup>Jesus

χριστὸς εἰς δόξαν θεοῦ πατρὸς.  
<sup>1</sup>Christ to [the] glory of God [the] Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπακούσατε, μὴ  
<sup>1</sup>So that, <sup>2</sup>my beloved, even as always ye obeyed, not

ὥς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλὰ μᾶλλον ἐν  
<sup>1</sup>as in <sup>2</sup>my presence only, but now much rather in

τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τῆν ἐαυτῶν σωτηρίαν  
<sup>1</sup>my absence, with fear and trembling your own salvation

κατεργάζεσθε. <sup>1</sup> 13 ὅς θεός γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ  
<sup>1</sup>work out, for God it is who works in you both

θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. <sup>1</sup> 14 πάντα  
<sup>1</sup>to will and to work according to [his] good pleasure. <sup>2</sup>All <sup>3</sup>things

ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, <sup>1</sup> 15 ἵνα <sup>2</sup>γένησθε  
<sup>1</sup>do apart from murmurings and reasonings, <sup>2</sup>that ye may be

ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἁμώμητα <sup>1</sup> ἐν μέσῳ  
<sup>1</sup>faultless and simple, children of God unblamable in [the] midst

γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς  
<sup>1</sup>of a generation crooked and perverted; among whom ye appear as

φωστῆρες ἐν κόσμῳ, <sup>1</sup> 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα  
<sup>1</sup>luminaries in [the] world, [the] word of life holding forth, for a boast

ἐμοὶ εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς  
<sup>1</sup>to me in <sup>2</sup>day <sup>3</sup>Christ's, that not in vain I ran nor in

κενὸν ἐκοπίσα. <sup>1</sup> 17 ἅλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ  
<sup>1</sup>vain laboured. But if also I am poured out on the sacrifice and

λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ <sup>1</sup> συγχαίρω <sup>2</sup> πᾶσιν  
<sup>1</sup>ministration of your faith, I rejoice, and rejoice with all

ὑμῖν. <sup>1</sup> 18 τὸ ὁδ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ <sup>1</sup> συγχαίρετέ <sup>2</sup> μοι.  
<sup>1</sup>you. And in the same also ye <sup>2</sup>rejoice and rejoice with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι  
<sup>1</sup>But I hope in [the] Lord Jesus <sup>2</sup>Timotheus <sup>3</sup>soon <sup>4</sup>to send

every man also on the things of others. 3 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto

<sup>1</sup> σκοποῦντες considering GLTtrAw.

<sup>2</sup> ἕκαστοι GLTtrAw.

<sup>3</sup> φρονεῖτε (omit for) LTrA.

<sup>4</sup> ἴσα LTrAw.

<sup>5</sup> ἀλλὰ LTrAw.

<sup>6</sup> + τὸ θε (the name) LTr[A]W.

<sup>7</sup> ἐξομολογήσεται

shall confess TAw.

<sup>8</sup> ο LTrAw.

<sup>9</sup> ἦτε L.

<sup>10</sup> ἄμωμα LTrA.

<sup>11</sup> ἐν μέσῳ [in the]

midst LTrAw.

<sup>12</sup> ἅλλὰ LTrAw.

<sup>13</sup> συν- T.

<sup>14</sup> δὲ TTr.

<sup>15</sup> χριστῷ Christ L.

you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly. 25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation: 30 because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

III. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the circumcision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in

ὁμιν, ἵνα καὶ γὰρ ἐν ὑμῶν, ἵνα καὶ γὰρ ἐν ὑμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ἀντὶ τοῦ κυρίου ἡμεῶν. 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἀντὶ τοῦ κυρίου ἡμεῶν. 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσεται. 25 Ἀναγκαῖον δὲ ἡγήσασθαι Ἐπαφρόδιτον τὸν ἀδελφόν καὶ συνεργόν καὶ συστρατιώτην μου, ὁ μὲν ἀπόστολος καὶ λειτουργὸς τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἡσθένησεν. 27 καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλ' ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπη ἐπὶ λύπῃ σχῶ. 28 σπουδαίστε οὖν ἐπεμψάμενον αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρήτε, καὶ γὰρ ἡμεῖς ὀλιγότροχοι. 29 προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε. 30 ὅτι διὰ τὸ ἔργον τοῦ κυρίου ἡμεῶν ἕως θανάτου ἡγγισεν, παραβουλεύσας τὴν ψυχὴν, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας. 3 Τὸ λοιπόν, ἀδελφοί μου, χαίrete ἐν κυρίῳ τὰ αὐτὰ γράφετε ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. 2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. 3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι τῷ θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν κυρίῳ Ἰησοῦ, καὶ οὐκ

h — τοῦ GLTTAW.  
m + [ἰδεῖν] to see L.  
q — τοῦ LTTA.  
t θεοῦ (read serve in [the] Spirit of God) LTTAW.

i Ἰησοῦ χριστοῦ GLTTAW.  
o ἀλλά LTTAW.  
r — χριστοῦ A.

k ἀφ' ὧ LTTA.

l συνο- LTTA.  
p λύπην GLTTAW.  
q παραβουλεύσας having hazarded GLTTAW.

ἐν σαρκὶ πεποιθότες, 4 καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν  
in flesh trust. Though I have trust even in

σαρκί· ἢ εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον<sup>a</sup>  
flesh; if any <sup>a</sup>thinks <sup>b</sup>other to trust in flesh, I rather :

5 ὥς περιτομή· ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς  
[as to] circumcision. on [the] eighth day; of [the] race of Israel, of [the] tribe

Ἰβενιαμίν,<sup>b</sup> Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,  
of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;

6 κατὰ ἰζήλον<sup>c</sup> διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύ-  
according to zeal, persecuting the assembly; according to righteous-

νην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. 7 ἅλλ<sup>d</sup> ἅτινα  
ness which [is] in [the] law, having become blameless; but what things

ἦν μοι<sup>e</sup> κέρδη, ταῦτα ἡγήμαι<sup>f</sup> διὰ τὸν χριστὸν  
were to me gain, these I have esteemed, on account of Christ,

ζημίαν· 8 ἀλλὰ βουνοῦνγε<sup>g</sup> καὶ ἡγούμαι πάντα ζημίαν  
loss. But yea rather, also I am esteeming all things loss

εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως<sup>h</sup> χριστοῦ Ἰησοῦ  
to be on account of the excellency of the knowledge<sup>h</sup> of Christ Jesus

τοῦ κυρίου μου, δι<sup>i</sup> ὃν τὰ πάντα ἐξημιώθη, καὶ ἡγού-  
my Lord, on account of whom all things I suffered loss of, and esteem

μαι σκύβαλα<sup>j</sup> εἶναι,<sup>k</sup> ἵνα χριστὸν κερδήσω, 9 καὶ εὔρεθῶ  
[them] refuse to be, that Christ I may gain; and be found

ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ  
in him, not having my righteousness which [is] of law, but

τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ  
that which by faith of Christ [is], the <sup>of</sup> of God <sup>righteousness</sup> on

τῇ πίστει, 10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-  
faith, to know him and the power of resur-

στάσεως αὐτοῦ, καὶ τὴν<sup>l</sup> κοινωνίαν τῶν<sup>m</sup> παθημάτων αὐτοῦ,  
rection <sup>his</sup>, and the fellowship of his sufferings,

ἑσσυμφορόμενος<sup>n</sup> τῷ θανάτῳ αὐτοῦ, 11 εἴ πως κατανήσω  
being conformed to his death, if by any means I may arrive

εἰς τὴν ἐξανάστασιν ἡτῶν<sup>o</sup> νεκρῶν. 12 οὐχ ὅτι ἤδη ἔλαβον,  
at the resurrection of the dead. Not that already I received,

ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ<sup>p</sup> καταλάβω  
or already have been perfected; but I am pursuing, if also I may lay hold,

ἐφ' ᾧ καὶ ἠκατέληθην<sup>q</sup> ὑπὸ τοῦ χριστοῦ Ἰησοῦ. 13 ἀδέλ-  
for that also I was laid hold of by the Christ Jesus. Bre-

φοί, ἐγὼ ἐμαυτὸν<sup>r</sup> οὐ<sup>s</sup> λογιζομαι κατεῖληφέναι<sup>t</sup> ἐν δέ,  
thren, I myself <sup>not</sup> do reckon to have laid hold; but one thing—

τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν  
the things behind forgetting, and to the things before

ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον  
stretching out, towards [the] goal I pursue for the prize

ἧς ἂν κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. 15 Ὅσοι  
of the <sup>on</sup> on high <sup>calling</sup> of God in Christ Jesus. As many as

οὗν τέλειοι τοῦτο φρονῶμεν<sup>u</sup> καὶ εἴ τι ἑτέρως  
therefore [are] perfect should be of this mind; and if [in] anything differently

φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ  
ye are minded, <sup>also</sup> <sup>this</sup> God to you will reveal. But whereto

the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 3 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. 9 and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 if by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise

<sup>a</sup> To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἴ τις. <sup>b</sup> περιτομή LITRAW. <sup>c</sup> Βενιαμίν LITRAW. <sup>d</sup> ἰζήλος LITRAW. <sup>e</sup> ἀλλὰ [LITRAW]; — ἀλλὰ T. <sup>f</sup> μοι ἦν L. <sup>g</sup> μὲν οὖν then indeed GLTRAW. <sup>h</sup> + τοῦ (read of the Christ) L. <sup>i</sup> εἶναι LITRAW. <sup>j</sup> — τὴν LITRAW. <sup>k</sup> — τῶν TTR. <sup>l</sup> συμμορφόμενος (συν-Τ) LITRAW. <sup>m</sup> ἡν ἐκ from among [the] LITRAW. <sup>n</sup> — καὶ T. <sup>o</sup> κατεῖληφέν LITRAW. <sup>p</sup> — τοῦ GLITRAW. <sup>q</sup> — Ἰησοῦ GLITRAW. <sup>r</sup> οὕτω not yet T. <sup>s</sup> εἰς LITRAW.



minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end [is] destruction, whose God [is] the belly, and the glory in their shame, who earthly things value more than those which are true.) 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

ἐφθάσαμεν, τῇ αὐτῇ στοιχεῖν ἑκάνοι, καὶ αὐτὸ φρονεῖν. ἡμεῖς ἔχοντες τὴν αὐτὴν ἀρχήν, ὡς καὶ ἔχοντες τὴν αὐτὴν διάνοιαν. 17 ἀδελφοί, καὶ σκοπεῖτε τὸν ὁδόν μου, ὡς καὶ ἔχοντες τὴν αὐτὴν ἀρχήν. 18 ὅτι πολλοὶ πορεύονται, οἵων ἐγὼ ὑμῖν ἔειπα, καὶ νῦν λέγω ὑμῖν, καὶ ὑμεῖς κλαίετε, ὅτι οὗτοι ἐχθροὶ τοῦ σταυροῦ τοῦ ἡμετέρου. 19 οὗτοι τὸ τέλος τῆς ἀπώλειας, ὃν θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονεῖντες. 20 ἡμεῖς γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ ἡ ζωὴ ἡμετέρα ἐστίν. 21 καὶ ὁ σωτὴρ ἡμετέρος ὁ κύριος Ἰησοῦς Χριστός, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δυνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτὸν τὰ πάντα.

IV. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. 2 I beseech Eudodan, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στεφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. 2 Εὐδο-  
 διαν μου, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. 3 Καὶ ἐρωτῶ καὶ σε, σύζυγε γνήσιε, συνα-  
 λαμβάνου αὐταῖς, αἵτινες ἐν τῇ εὐαγγελίῳ συνήλθουσιν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βιβλῷ ζωῆς.

4 Χαίρετε ἐν κυρίῳ πάντοτε· ἄλλοτε ἔρω, χαίρετε. 5 Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. 6 Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δέξσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζετε καὶ τὴν εἰρήνην τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν χριστῷ Ἰησοῦ. 8 Τὸ λοιπόν, ἀδελφοί, ὅσα

P — κανόνι, τὸ αὐτὸ φρονεῖν GLITTA.

α αὐτῷ LITTA.

2 συν- TTA.

ε Εὐδοιαν EGLITTAW.

9 συν- T.

ν καὶ γεα GLITTAW.

7 — εἰς τὸ γενέσθαι αὐτὸ GLITTAW.

8 γνήσιε σύνζυγε LITTA.

ἵσιν ἀληθῇ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,  
are true, whatsoever venerable, whatsoever just, whatsoever pure,  
ὅσα προσφιλῇ, ὅσα εὐφημία, εἰ τις ἀρετὴ καὶ εἰ τις  
whatsoever lovely, whatsoever of good report; if any virtue and if any  
ἔπαινος, ταῦτα λογίσεσθε· Ὁ ἅ καὶ ἐμάθετε καὶ παρελάβετε  
praise, these things consider. What also ye learned and received  
καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς  
and heard and saw in me, these things do; and the God  
τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ  
of peace shall be with you. But I rejoiced in [the] Lord  
μεγάλως, ὅτι ἤδη ποτὶ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·  
greatly, that now at length ye revived [your] of me thinking;  
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡ κατερίσθη δέ. 11 οὐχ ὅτι  
although also ye were thinking, but ye were lacking opportunity. Not that  
καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι,  
as to destitution I speak; for I learned in what [circumstances] I am,  
αὐτάρκης εἶναι. 12 οἶδα γὰρ ὅτι ταπεινούσθαι, οἶδα καὶ  
content to be. And I know [how] to be brought low, and I know [how]  
περισσεύειν ἐν παντί καὶ ἐν πᾶσιν μεμύνημαι καὶ χορτά-  
to abound. In everything and in all things I am initiated both to be  
ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα  
full and to hunger, both to abound and to be deficient. \*All things  
ἰσχύω ἐν τῷ ἐνδυναμοῦντί με ἡ Χριστῷ. 14 πλὴν  
I am strong for in the who empowers me Christ. But  
καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. 15 οἶδατε  
well ye did, having fellowship in my tribulation. \*Know  
δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,  
and also ye, O Philippians, that in [the] beginning of the glad tidings,  
ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοί-  
when I came out from Macedonia, not any with me assembly had  
νώνησεν εἰς λόγον δόσεως καὶ ἡλψεως, εἰ μὴ ὑμεῖς  
nourished with regard to an account of giving and receiving, except ye  
μόνοι. 16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς τὴν  
alone; because also in Thessalonica both once and twice for  
χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ  
my need ye sent. Not that I seek after gift, but  
ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν·  
I seek after fruit that abounds to your account.  
18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι, δεξιόμενος  
But I have all things and abound; I am full, having received  
παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,  
from Epaphroditus the things from you, an odour of a sweet smell,  
θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει  
a sacrifice acceptable, well-pleasing to God. But my God will fill up  
πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν  
all your need according to his riches in glory in  
Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς  
Christ Jesus. But to the God and Father of us [be] glory to  
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the ages of the ages. Amen.

21 Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζον-  
Salute every saint in Christ Jesus. \*Sa-  
ται ὑμᾶς οἱ σὺν ἐμοί ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάν-  
lute you the with me brethren. \*Salute all you all

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9-Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. 19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint

γ καὶ GLTFAW. \* — Χριστῷ (read τῷ him) GLTFAW. \* συν- T.  
• [eis] L. • ἀλλὰ LITFAW. • τὸ πλοῦτος LITFAW.

ἡλψεως LITFAW.

in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

τες οἱ ἅγιοι, μάλιστα· δι' οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

Ἡ Πρός Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπαφροδίτου.

**Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.**  
THE "TO [THE] "COLOSSIANS "EPISTLE "OF "PAUL.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, 2 to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ. διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε ὑπὲρ ὑμῶν προσευχόμενοι 4 ἀκούσας

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and know the grace of God in truth: 7 as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your love in the Spirit.

σαντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην ἣν εἰς πάντας τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἣν ἐμαρτυρήσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφοροῦντες, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἡκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐμαρτυροῦντος ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

ῥ — ἡμῶν (read of the Lord) LTTAW.

8 τοῦ πνεύματος ὑμῶν your spirit LTTAW.

h — ἀμήν [L]TT[A].

i — the subscription GLTW; Πρός Φιλιππησίους TRA.

k — τοῦ Ἀποστόλου of the Apostle E; Πρός Κολοσσαεῖς ET; Παύλου ἐπιστολὴ πρὸς Κολοσσαεῖς G; Πρός Κολοσσαεῖς LTTAW. m Κολοσσαεῖς

EGLAW. n + Ἰησοῦ Jesus L. o — καὶ κυρίου Ἰησοῦ χριστοῦ G[L]TTAW. p — καὶ (read to God [the] Father) LA. q ὑπὲρ LTr. r ἣν ἔχετε which ye have LTTAW. s — καὶ

LTTAW. t + καὶ αὐξανόμενον and growing GLTTAW. u — καὶ LTTAW. v ἡμῶν us LTrA.



9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς-ἡμέρας ἠκούσαμεν,  
On account of this also we from the day in which we heard [of it],  
οὐ-πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτοῦμενοι ἵνα  
do not cease <sup>2</sup>for <sup>3</sup>you <sup>2</sup>praying and asking that  
πληρωθῇτε τὴν ἐπίγνωσιν τοῦ-θελήματος-αὐτοῦ ἐν πάσῃ  
ye may be filled with the knowledge of his will in all  
σοφίᾳ καὶ συνείδει πνευματικῇ, 10 περιπατῆσαι <sup>1</sup>ὑμᾶς<sup>2</sup>  
wisdom and <sup>2</sup>understanding <sup>1</sup>spiritual, <sup>2</sup>to walk <sup>3</sup>for <sup>3</sup>you  
ἀξίως τοῦ κυρίου εἰς πᾶσαν <sup>2</sup>ἀρεσκειαν<sup>1</sup> ἐν παντὶ ἔργῳ ἀγαθῷ  
worthily of the Lord to all <sup>2</sup>pleasing, in every <sup>2</sup>work <sup>2</sup>good  
καρποφοροῦντες καὶ αὐξανόμενοι <sup>2</sup>τεῖς τὴν ἐπίγνωσιν<sup>1</sup> τοῦ  
bringing forth fruit and growing into the knowledge  
θεοῦ· 11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος  
of God; with all power being strengthened according to the might  
τῆς-δόξης-αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ  
of his glory to all endurance and longsuffering with  
χαρᾶς· 12 εὐχαριστοῦντες τῷ πατρὶ, τῷ <sup>2</sup>ἱκανώσαντι <sup>1</sup>ἡμᾶς<sup>2</sup>  
joy; giving thanks to the Father, who made <sup>2</sup>competent <sup>1</sup>us  
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς  
for the share of the inheritance of the saints in the light, who  
<sup>1</sup>ἐρρύσατο<sup>2</sup> ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστη-  
delivered us from the authority of darkness, and trans-  
σεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς-ἀγάπης-αὐτοῦ, 14 ἐν  
lated [us] into the kingdom of the Son of his love:  
ᾧ ἔχομεν τὴν ἀπολύτρωσιν <sup>1</sup>διὰ τοῦ-αἵματος-αὐτοῦ,<sup>2</sup> τὴν  
whom we have redemption through his blood, the  
ἄφεσιν τῶν ἁμαρτιῶν· 15 ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ  
remission of sins; who is [the] image of God the  
ἀοράτου, πρωτότοκος πάσης κτίσεως· 16 ὅτι ἐν αὐτῷ ἐ-  
invisible, firstborn of all creation; because by him were  
κτίσθη τὰ-πάντα, <sup>1</sup>τὰ<sup>2</sup> ἐν τοῖς οὐρανοῖς καὶ <sup>1</sup>τὰ<sup>2</sup> ἐπὶ τῆς  
created all things, the things in the heavens and the things upon the  
γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες  
earth, the visible and the invisible, whether thrones, or lordships,  
εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ-πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν  
or principalities, or authorities: all things by him and for him  
ἔκτισται· 17 καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ-πάντα  
have been created. And he is before all, and all things  
ἐν αὐτῷ συνέστηκεν· 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμα-  
in him subsist. And he is the head of the body,  
τος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ  
the assembly; who is [the] beginning, firstborn from among  
τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτός <sup>1</sup>πρωτεύων<sup>2</sup>  
the dead, that <sup>2</sup>might <sup>2</sup>be <sup>2</sup>in <sup>2</sup>all <sup>2</sup>things <sup>1</sup>he holding the first place;  
19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι,  
because in him <sup>2</sup>was <sup>2</sup>pleased <sup>2</sup>all <sup>2</sup>the <sup>2</sup>fulness to dwell,  
20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ-πάντα εἰς αὐτόν, εἰρη-  
and by him to reconcile all things to itself, having  
νοποιήσας διὰ τοῦ αἵματος τοῦ-σταυροῦ-αὐτοῦ, <sup>2</sup>ἰδί' αὐτοῦ,<sup>1</sup>  
made peace by the blood of his cross, by him,  
εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· 21 καὶ  
whether the things on the earth, or the things in the heavens. And  
ἡμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ  
you once being alienated and enemies in mind

<sup>1</sup> — ὑμᾶς GLTtrA.

<sup>2</sup> ἀρεσκειαν T.

<sup>3</sup> τῇ ἐπιγνώσει by the knowledge GLTtrAW.

<sup>1</sup> + καλέσαντι καὶ called and L.

<sup>2</sup> ὑμᾶς you T.

<sup>1</sup> ἐρύσατο Ttr.

<sup>2</sup> — διὰ τοῦ αἵματος

αὐτοῦ GLTtrAW.

<sup>2</sup> — τὰ LTr.

<sup>1</sup> — τὰ [L]T[Tr].

<sup>2</sup> — δι' αὐτοῦ LTr.

yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable in his sight; 23 if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

ἐν τοῖς ἔργοις τοῖς πονηροῖς. νυνὶ δὲ ἑἀποκατήλλαξεν· 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου<sup>h</sup>, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ<sup>i</sup> τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.  
servant.

24 who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 to whom God would make known what is the riches of the glory among the Gentiles; which is Christ in you, the hope of glory: 28 whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 whereunto I also labour, striving according to his working, which worketh in me mightily.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν<sup>k</sup> μου<sup>l</sup> ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ· ἐγὼ ἐπλήρωσιν τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος· κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι<sup>m</sup> τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν ἡ ἐλπίς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ Ὁ Ἰησοῦ· 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.  
<sup>h</sup>his <sup>i</sup>which <sup>k</sup>works <sup>l</sup>in me <sup>m</sup>in power.

II. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts might be comforted, being knit

2 Θέλω γὰρ ὑμᾶς εἶδέναι ἡλίκοις ἀγῶνα ἔχω ὑπὲρ<sup>n</sup> ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακασιν<sup>o</sup> τὸ πρόσωπον μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἰ. καρδίαι αὐτῶν, ἐν τῇ ἐνέργειᾳ αὐτοῦ τῇ ἐνεργουμένῃ ἐν ἐμοὶ ἐν δυνάμει.

<sup>h</sup> ἀποκατηλλάγητε were ye reconciled L.

<sup>i</sup> τῇ LITRAW. <sup>k</sup> — μου (read the sufferings) GLTTAW.

<sup>l</sup> οὗ LITRA. <sup>m</sup> — Ἰησοῦ GLTTAW.

<sup>n</sup> ἐώρακαν T.

<sup>p</sup> ὑπὲρ LITRA.

<sup>q</sup> Λαοδικείᾳ T.

<sup>r</sup> ἑώρακαν LITRAW;

<sup>i</sup> — τῇ

<sup>l</sup> νῦν LITRA.

<sup>m</sup> τί τοῦ LITRAW.

<sup>1</sup>συμβιβασθέντων<sup>1</sup> ἐν ἀγάπῃ, καὶ εἰς <sup>2</sup>πάντα πλοῦτον<sup>2</sup> τῆς  
being knit together in love, and to all riches of the  
πληροφορίας τῆς συνέσεως; εἰς <sup>3</sup>ἐπίγνωσιν τοῦ μυστηρίου  
full assurance of understanding; to [the] knowledge of the mystery  
τοῦ θεοῦ <sup>4</sup>καὶ πατρὸς καὶ τοῦ <sup>5</sup>Χριστοῦ; <sup>6</sup>ὅ ἐν <sup>7</sup>ᾧ εἰσιν  
of God and of [the] Father and of the Christ; in which are  
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ <sup>8</sup>τῆς γνώσεως ἀπόκρυ-  
all the treasures of wisdom and of knowledge hid.  
φοι. <sup>9</sup>4 τοῦτο<sup>9</sup> λέγω, ἵνα <sup>10</sup>μη τις<sup>10</sup> ὑμᾶς παραλογίζηται ἐν  
And this I say, that not anyone you may beguile by  
πιθανολογία· <sup>11</sup>5 εἰ γὰρ καὶ τῇ σαρκὶ <sup>12</sup>ἄπειμι, ἀλλὰ τῷ  
persuasive speech, For if indeed in the flesh I am absent, yet  
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,  
in spirit with you I am, rejoicing and seeing your order,  
καὶ τὸ στερεώμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. <sup>13</sup>6 ὥς οὖν  
and the firmness <sup>14</sup>in <sup>15</sup>Christ <sup>16</sup>of <sup>17</sup>your <sup>18</sup>faith. As therefore  
παραλάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπα-  
ye received the Christ, Jesus the Lord, in <sup>19</sup>him walk,  
τεῖτε, <sup>20</sup>7 ῥριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ  
having been rooted and being built up in him, and  
βεβαιούμενοι <sup>21</sup>ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες  
being confirmed in the faith, even as ye have taught, abounding  
<sup>22</sup>ἐν αὐτῇ ἐν εὐχαριστίᾳ.  
in it with thanksgiving.

8 Βλέπετε μή τις <sup>1</sup>ἐυμᾶς <sup>2</sup>ἔσται<sup>1</sup> ὁ συλαγωγῶν  
Take heed lest anyone <sup>3</sup>you <sup>4</sup>there <sup>5</sup>shall <sup>6</sup>be <sup>7</sup>who <sup>8</sup>makes <sup>9</sup>a <sup>10</sup>prey <sup>11</sup>of  
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παρά-  
through philosophy and empty deceit, according to the tra-  
δοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ  
dition of men, according to the elements of the world, and  
οὐ κατὰ Χριστὸν· <sup>12</sup>9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα  
not according to Christ. For in him dwells all the fulness  
τῆς θεότητος σωματικῶς, <sup>13</sup>10 καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι  
of the Godhead bodily; and ye are <sup>14</sup>in <sup>15</sup>him <sup>16</sup>complete,  
<sup>17</sup>ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· <sup>18</sup>11 ἐν <sup>19</sup>ᾧ  
who is the head of all principality and authority, in whom  
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπ-  
also ye were circumcised with circumcision not made by hand, in the put-  
εκδύσει τοῦ σώματος <sup>20</sup>τῶν ἁμαρτιῶν<sup>20</sup> τῆς σαρκός, ἐν τῇ περι-  
ting off of the body of the sins of the flesh, in the circum-  
τομῇ τοῦ Χριστοῦ, <sup>21</sup>12 συναφέντες αὐτῷ ἐν τῷ βαπτίσματι<sup>21</sup>  
cision of the Christ; having been buried with him in baptism,  
ἐν <sup>22</sup>ᾧ καὶ συνεγέρθητε διὰ τῆς πίστεως τῆς ἐνερ-  
in which also ye were raised with [him] through the faith of the work-  
γείας τοῦ θεοῦ τοῦ ἡγείραντος αὐτὸν ἐκ <sup>23</sup>ἐτῶν<sup>23</sup> νεκρῶν.  
ing of God who raised him from among the dead,  
<sup>24</sup>13 καὶ ὑμᾶς νεκροὺς ὄντας <sup>25</sup>ἐν τοῖς παραπτώμασιν καὶ τῇ  
And you, <sup>26</sup>dead <sup>27</sup>being in offences and in the  
ἀκροβυστία τῆς σαρκὸς ὑμῶν, <sup>28</sup>ἠσυνεζωποίησεν<sup>28</sup> <sup>29</sup>σὺν αὐτῷ,  
uncircumcision of your flesh, he quickened together with him, with him, having for-

together in love, and into all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 in whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him; 7 rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having for-

<sup>1</sup> συμβιβασθέντες GLTTAW. <sup>2</sup> πᾶν (+ τὸ the 1[τ]-w) πλοῦτος LITAW. <sup>3</sup> — καὶ πατὴρ καὶ τοῦ (read [even] Christ) GLTTAW. <sup>4</sup> — Χριστοῦ GA. <sup>5</sup> — τῆς LITAW. <sup>6</sup> — ὅς and 7[τ]-A]. <sup>7</sup> — μηδεὶς LITAW. <sup>8</sup> — ἐν (read τῇ in the) LIT[A]. <sup>9</sup> — ἐν αὐτῇ 7[τ]-A]. <sup>10</sup> ἐστὶν ὑμᾶς L. <sup>11</sup> δ L. <sup>12</sup> — τῶν ἁμαρτιῶν GLTTAW. <sup>13</sup> βαπτισμῷ TrA. <sup>14</sup> — τῶν (read [the]) UT[A]w. <sup>15</sup> — ἐν (read παραπ. in offences) TT. <sup>16</sup> ἠσυνεζωποίησεν GLTTAW. <sup>17</sup> + ὑμᾶς you LITAW.



given you all trespasses; 14 blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα· 14 ἐξαλείψας having forgiven us all the offences; having blotted out τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἔρκεν ἐκ τοῦ μέσου, προσηλώσας to us, also it he has taken out of the midst, having nailed αὐτὸ τῷ σταυρῷ, 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας it to the cross; having stripped the principalities and the authorities, he made a show [of them] publicly, leading in triumph αὐτοὺς ἐν αὐτῷ. them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: 17 which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

16 Μὴ οὖν τις ὑμᾶς κρίνῃ ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων· 17 ᾧ ἐστὶν or in respect of feast, or new moon, or sabbaths, which are σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ. 18 μὴ δείς ὑμᾶς καταβραβεύεω θέλων ἐν ταπεινοφροσύνῃ καὶ ᾠθησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ ὧ πάντῳ διὰ τῶν ἁφῶν holding fast the head, from whom all the body, by the joints καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζομενον, αὖξαι and bands being supplied and knit together, increases τὴν αὖξιν τοῦ θεοῦ. [with] the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 which all are to perish with the using;) after the commandments and doctrines of men? 23 which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

20 Εἰ οὖν ἀπεθάνετε σὺν τῷ χριστῷ ἀπὸ τῶν στοιχείων If then ye died with the Christ from the elements τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματί- of the world, why as if alive in [the] world do ye subject yourselves ζεσθε; 21 Μὴ ᾤψῃ, μὴ δέ γευσθῇ, μὴ δὲ θίγῃς; to decrees? Thou mayest not handle, Thou mayest not taste, Thou mayest not touch, 22 ᾧ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει· κατὰ (which things are all unto corruption in the using,) according to τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων· 23 ἵτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ὑπελοθησκείᾳ are an appearance indeed having of wisdom in voluntary worship καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν and humility and unsparing treatment of [the] body, not in τιμῇ τιμῇ πρὸς πλησμονὴν τῆς σαρκός. honour a certain for satisfaction of the flesh.

III. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and

3 Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ ἄνω ζητεῖτε, If therefore ye were raised with Christ, the things above seek, οὗ ὃ χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος where the Christ is at [the] right hand of God sitting: 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπεθάνετε the things above mind, not the things on the earth; ye died

<sup>1</sup> ἡμῖν you E. <sup>m</sup> καὶ and A. <sup>n</sup> νεομηνίας LTr. <sup>o</sup> ὃ LA. <sup>p</sup> — τοῦ (read of Christ) GW. <sup>q</sup> ᾠθησκία T. <sup>r</sup> — μὴ (read ἐμβ. 'standing 'on) [L]TrA. <sup>s</sup> ἐώρακεν TA. <sup>t</sup> συν- TA. <sup>u</sup> — οὖν GLTrAW. <sup>v</sup> — τῷ GLTrAW. <sup>x</sup> Continue question to end of verse 21 GW; to end of verse 22 LT; to end of verse 23 A. <sup>y</sup> ἐπελοθησκία T. <sup>z</sup> [καὶ] L. <sup>aa</sup> ἀφειδίᾳ L.

γάρ, καὶ ἡ ζωὴ ὑμῶν κρύπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.  
for, and your life has been hid with the Christ in God.

4 ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν, τότε καὶ  
When the Christ may be manifested our life, then also

ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.  
ye with him shall be manifested in glory.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς,  
Put to death therefore members your which [are] on the earth,

πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν  
fornication, uncleanness, passion, desire evil, and

πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, 6 δι' αὐτῶν  
covetousness, which is idolatry. On account of which things

ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.  
comes the wrath of God upon the sons of disobedience.

7 ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν  
Among whom also ye walked once when ye were living in

αὐτοῖς.<sup>8</sup> 8 νυνὶ δὲ ἀποθέθετε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,  
these things. But now, put off also ye, all [these] things, wrath,

θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόμα-  
indignation, malice, blasphemy, foul language out of mouth

τος ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν  
your. Do not lie to one another, having put off the

παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσά-  
old man with his deeds, and having

μενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ'  
put on the new that [is] being renewed into knowledge according to

εἰκόνα τοῦ κτίσαντος αὐτόν.<sup>11</sup> ὅπου οὐκ ἔνι  
[the] image of him who created him; where there is not

Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, Βάρβαρος,  
Greek and Jew, circumcision and uncircumcision, barbarian,

Σκύθης, δοῦλος, ἑλευθερός· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν  
Scythian, bondman, free; but all things and in all

Χριστός.  
[is] Christ.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ  
Put on therefore, as elect of God, holy and

ἡγαπημένοι, σπλάγχνα ὀίκτιρμῶν,<sup>12</sup> χρηστότητα, ταπεινο-  
beloved, bowels of compassions, kindness, humility,

φροσύνην,<sup>13</sup> πραύτητα,<sup>14</sup> μακροθυμίαν.<sup>15</sup> 13 ἀνεχόμενοι ἀλ-  
lity, meekness, long-suffering; bearing with one

λήλων, καὶ χαρίζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχῃ  
another, and forgiving each other, if any against any should have

μορφήν· καθὼς καὶ ὁ Χριστὸς ἔχαρίσατο ὑμῖν, οὕτως καὶ  
a complaint; even as also the Christ forgave you, so also [do]

ὑμεῖς.<sup>14</sup> ἐπὶ πᾶσιν δὲ τοῖς τὴν ἀγάπην, ὥς τις ἐστὶν  
ye. And to all these [add] love, which is [the]

σύνδεσμος τῆς τελειότητος.<sup>15</sup> 15 καὶ ἡ εἰρήνη τοῦ θεοῦ βρα-  
bond of perfectness. And the peace of God let

βεβῆτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώ-  
preside in your hearts, to which also ye were called in one

ματι καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω  
body, and thankful be. The word of the Christ let dwell

your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 for which things' sake the wrath of God cometh on the children of disobedience: 7 in the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 and have put on the new man, which is renewed in knowledge after the image of him that created him. 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful; 16 Let the word of Christ dwell in you richly in all

<sup>8</sup> ὧν (read your life) TTR.

<sup>9</sup> [7] L.

<sup>10</sup> ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς In which things) [7] TTR.

<sup>11</sup> τοὺς LITRAW.

<sup>12</sup> καὶ and L.

<sup>13</sup> τὰ T.

<sup>14</sup> τοῦ L.

<sup>15</sup> οἰκτιρμοῦ of compassion LITRAW.

<sup>16</sup> κυριος Lord LITRA.

<sup>17</sup> οὐ LITRAW.

<sup>18</sup> πρὸς Χριστῷ

<sup>19</sup> ὧν (read the members) TTR.

<sup>20</sup> ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς In which things) [7] TTR.

<sup>21</sup> τοὺς LITRAW.

<sup>22</sup> καὶ and L.

<sup>23</sup> τὰ T.

<sup>24</sup> τοῦ L.

<sup>25</sup> οἰκτιρμοῦ of compassion LITRAW.

<sup>26</sup> κυριος Lord LITRA.

<sup>27</sup> οὐ LITRAW.

<sup>28</sup> πρὸς Χριστῷ

<sup>29</sup> δὲ which A.

<sup>30</sup> [7] TTR.

<sup>31</sup> τοὺς LITRAW.

<sup>32</sup> καὶ and L.

<sup>33</sup> τὰ T.

<sup>34</sup> τοῦ L.

<sup>35</sup> οἰκτιρμοῦ of compassion LITRAW.

<sup>36</sup> κυριος Lord LITRA.

<sup>37</sup> οὐ LITRAW.

<sup>38</sup> πρὸς Χριστῷ





ρῶσω αὐτό ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε  
manifest it as it behoves me to speak. In wisdom walk  
πρὸς τοὺς ἕξω, τὸν καιρὸν ἐξαγοραζόμενοι. 6 ὁ λόγος  
towards those without, <sup>the</sup> time <sup>ransoming.</sup> [Let] <sup>word</sup>  
ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος, εἰδέναι πῶς  
<sup>your</sup> [be] always with grace, <sup>with</sup> salt <sup>seasoned,</sup> to know how  
δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.  
it behoves you <sup>each</sup> <sup>one</sup> <sup>to</sup> <sup>answer.</sup>

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός  
<sup>The</sup> <sup>things</sup> <sup>concerning</sup> me <sup>all</sup> <sup>will</sup> <sup>make</sup> <sup>known</sup> <sup>to</sup> <sup>you</sup> Tychicus  
ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος  
the beloved brother and faithful servant and fellow-bondman  
ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα  
in [the] Lord; whom I sent to you for this very thing, that  
ἡ γινῶ<sup>11</sup> τὰ περὶ ὑμῶν<sup>12</sup> καὶ παρακαλέσῃ τὰς  
he might know the things concerning you, and might encourage  
καρδίας ὑμῶν, 9 σὺν Ὀνσίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ  
your hearts; with Onesimus, the faithful and beloved  
ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν <sup>γνωριούσιν</sup>  
brother, who is of you. All things <sup>to</sup> <sup>you</sup> <sup>they</sup> <sup>will</sup> <sup>make</sup> <sup>known</sup>  
τὰ ὧδε.  
<sup>here.</sup>

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμάλωτός μου, καὶ  
<sup>Salutes</sup> <sup>you</sup> <sup>Aristarchus</sup> <sup>my</sup> <sup>fellow-prisoner,</sup> and

Μάρκος ὁ ἀνεψιὸς Βαρνάβας, περὶ οὗ ἐλάβετε ἐντολὰς·  
Mark, the cousin of Barnabas, concerning whom ye received orders,  
ἐάν ἐλθῇ πρὸς ὑμᾶς, δέξασθε αὐτόν· 11 καὶ Ἰησοῦς ὁ λεγόμενος  
(if he come to you, receive him,) and Jesus who is called  
Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς· <sup>οὗτο</sup> <sup>μόνοι</sup>  
Justus, who are of [the] circumcision. These [are the] only

συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν  
fellow-workers for the kingdom of God, who were  
μοι παρηγορία. 12 Ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν  
to me a consolation. <sup>Salutes</sup> <sup>you</sup> <sup>Epaphras</sup> who [is] of you,

δοῦλῳ χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς  
a bondman of Christ, always striving for you in

προσευχαῖς, ἵνα ᾖ στήτε τέλει καὶ <sup>πεπληρωμένοι</sup> ἐν  
prayers, that ye may stand perfect and complete in

παντὶ θελήματι τοῦ θεοῦ. 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει  
every will of God. For I bear witness to him that he has

ζῆλον πολὺν<sup>14</sup> ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ<sup>15</sup> καὶ τῶν  
zeal much for you and them in Laodicea and them

ἐν Ἱερὰπολιν. 14 Ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἱατρός ὁ ἀγα-  
in Hierapolis. <sup>Salutes</sup> <sup>you</sup> <sup>Luke</sup> <sup>the</sup> <sup>physician</sup> <sup>po-</sup>

πητὸς, καὶ Δημᾶς. 15 Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελ-  
loved, and Demas. Salute the <sup>in</sup> <sup>Laodicea</sup> <sup>breth-</sup>

φούς, καὶ Νυμφᾶν<sup>16</sup> καὶ τὴν κατ' οἶκον αὐτοῦ<sup>17</sup> ἐκκλησίαν  
ren, and Nymphas, and the <sup>in</sup> <sup>his</sup> <sup>house</sup> <sup>assembly.</sup>

16 καὶ ὅταν ἀναγνῶσθῃ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε  
And when may be read among you the epistle, cause

ἵνα καὶ ἐν τῇ Λαοδικείῳ ἐκκλησίᾳ ἀναγνῶσθῃ, καὶ  
that also in the <sup>of</sup> <sup>the</sup> <sup>Laodiceans</sup> <sup>assembly</sup> it may be read, and

as I ought to speak.  
5 Walk in wisdom to-  
ward them that are  
without, redeeming  
the time. 6 Let your  
speech be always with  
grace, seasoned with  
salt, that ye may know  
how ye ought to an-  
swer every man.

7 All my state shall  
Tychicus declare unto  
you, who is a beloved  
brother, and a faith-  
ful minister and fel-  
low-servant in the  
Lord: 8 whom I have  
sent unto you for the  
same purpose, that he  
might know your es-  
tate, and comfort  
your hearts; 9 with  
Onesimus, a faithful  
and beloved brother,  
who is one of you.  
They shall make  
known unto you all  
things which are done  
here.

10 Aristarchus my  
fellow-prisoner salu-  
teth you, and Marcus,  
sister's son to Barna-  
bas, (touching whom  
ye received command-  
ments: if he come un-  
to you, receive him;) 11 and Jesus, which  
is called Justus, who are  
of the circumcision.  
These only are my  
fellow-workers unto  
the kingdom of God,  
which have been a  
comfort unto me. 12 E-  
paphras, who is one  
of you, a servant of  
Christ, saluteth you,  
always labouring fer-  
vently for you in  
prayers, that ye may  
stand perfect and com-  
plete in all the will of  
God. 13 For I bear  
him record, that he  
hath a great zeal for  
you, and them that are  
in Laodicea, and them  
in Hierapolis. 14 Luke,  
the beloved physician,  
and Demas, greet you.  
15 Salute the brethren  
which are in Laodicea,  
and Nymphas, and the  
church which is in his  
house. 16 And when  
this epistle is read a-  
mong you, cause that  
it be read also in the  
church of the Laodi-  
ceans; and that ye

<sup>1</sup> γινώτε ye might know LITR. <sup>2</sup> ἡμῶν us LITR. <sup>3</sup> γνωρίσουν LITR. <sup>4</sup> Πunctuate so as to read These only who are of the circumcision [are the] &c. LITR. <sup>5</sup> + Ἰησοῦ Jesus LITR. <sup>6</sup> σταθίτε TTR. <sup>7</sup> πεπληροφορημένοι fully assured LITR & W. <sup>8</sup> πολὺν πόνον much labour GLTTR & T. <sup>9</sup> πόνον πολὺν W. <sup>10</sup> Λαοδικεία T. <sup>11</sup> Νύμφαν Nympha L. <sup>12</sup> αὐτῆς (read her house) L & αὐτῶν (read their house) TTR.

likewise read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

τὴν ἐκ<sup>b</sup> Λαοδικείας<sup>1</sup> ἵνα καὶ ὑμεῖς ἀναγνῶτε<sup>1</sup> 17 καὶ εἶπατε<sup>1</sup> τὰ ἀπὸ Λαοδικείας<sup>1</sup> ἵνα καὶ ὑμεῖς ἀναγνῶτε<sup>1</sup> 17 καὶ εἶπατε<sup>1</sup> τὴν ἀρχιππί, βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν τῇ κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν.<sup>1</sup>

<sup>d</sup>Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ καὶ Ὀνησίμου.<sup>1</sup>  
To [the] Colossians written from Rome, by Tychicus and Onesimus.

•Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ  
THE<sup>1</sup> TO [THE] THESSALONIANS<sup>1</sup> EPISTLE<sup>1</sup> OF PAUL<sup>1</sup>

ΠΡΩΤΗ.<sup>1</sup>  
FIRST.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.<sup>1</sup>

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν,  
We give thanks to God always concerning all you,

2 We give thanks to God always for you all, making mention of you in our prayers; 3 remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 4 knowing, brethren beloved, your election of God. 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 6 And ye became followers of us,

μνησίαν<sup>1</sup> ἐμῶν<sup>1</sup> ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιάλειπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν. 4 εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ<sup>h</sup> θεοῦ, τὴν ἐκλογὴν ὑμῶν. 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς<sup>1</sup> ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν ἐν<sup>1</sup> ὑμῖν δι' ὑμᾶς. 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε

<sup>b</sup> Λαοδικείας T.

<sup>c</sup> — ἀμήν GLTFAW.

<sup>d</sup> Πρὸς Κολοσσαεῖς &c. E; — the subscription

GLTW; Πρὸς Κολασσαεῖς TrA.

<sup>e</sup> + τὸν Ἀποστόλου the apostle E; Πρὸς Θεσσαλονικεῖς α' LTTFAW.

<sup>f</sup> — ἀπὸ θεοῦ to end

of verse [1] ATTA.

<sup>g</sup> — ὑμῶν LTT[A].

<sup>h</sup> + τοῦ T.

<sup>i</sup> πρὸς L.

<sup>k</sup> — ἐν [Tt].

<sup>l</sup> [ἐν] Tr.

καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ  
and of the Lord, having accepted the word in tribulation much  
μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύποις<sup>m</sup>  
with joy of (the) Spirit Holy, so that became ye patterns  
πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.  
to all those believing in Macedonia and Achaia:  
8 ἀφ' ὑμῶν γὰρ ἐξηχταί ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν  
for from you has sounded out the word of the Lord not only in  
τῇ Μακεδονίᾳ καὶ Ὁ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντί τότῃ ἢ  
Macedonia and Achaia, but also in every place  
πίστις ὑμῶν ἣ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ<sup>n</sup>  
your faith which [is] towards God has gone abroad, so as no  
χρειαν ἡμᾶς ἔχειν<sup>o</sup> λαλεῖν τι<sup>p</sup> 9 αὐτοὶ γὰρ περὶ  
need for us to have to say anything; for themselves concerning  
ἡμῶν ἀπαγγέλλουσιν ὅτιαν εἰσοδὸν ἔχουμεν<sup>q</sup> πρὸς ὑμᾶς,  
we relate what entrance in we have to you,  
καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δου-  
and how ye turned to God from idols, to  
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν  
serve a God living and true, and to await Son  
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰη-  
his from the heavens, whom he raised from among [the] dead— Je-  
σοῦν τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.  
sus, who delivers us from the wrath coming.

2 Αὐτοὶ γὰρ οἰδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν  
For yourselves ye know, brethren, our entrance in which [we had]  
πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. 2 ἀλλὰ καὶ προπαθόν-  
to you, that not void it has been; but also having before suf-  
τες καὶ ὑβρισθέντες, καθὼς οἰδατε, ἐν Φιλίπποις, ἐπαρ-  
fered and having been insulted, even as ye know, at Philippi, we  
ρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον  
were bold in our God to speak to you the glad tidings  
τοῦ θεοῦ ἐν πολλῷ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ  
of God in much conflict. For exhortation our [was] not  
ἐκ πλάνης, οὐδὲ ἐκ ἀκαθαρσίας, οὔτε ἐν δόλῳ, 4 ἀλλὰ καθὼς  
of error, nor of uncleanness, nor in guile; but even as  
δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον,  
we have been approved by God to be entrusted with the glad tidings,  
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ ὥς<sup>r</sup>  
so we speak; not as men pleasing, but  
θεῷ, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὔτε γὰρ ποτε  
God, who proves the hearts of us. For neither at any time  
ἐν λόγῳ κολακίας<sup>s</sup> ἐγενήθημεν, καθὼς οἰδατε, οὔτε  
with word of flattery were we [with you], even as ye know, nor  
ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε ζητοῦντες  
with a pretext of covetousness, God [is] witness; nor seeking  
ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,  
from men glory, neither from you nor from others, [though].  
δυνάμενοι ἐν βάρει εἶναι ὡς χριστοῦ ἀπόστολοι; 7 ἀλλ' ὡς<sup>t</sup>  
having power burdensome to be as Christ's apostles; but  
ἐγενήθημεν ἡπιοὶ<sup>u</sup> ἐν μέσῳ ὑμῶν, ὡς ἄν<sup>v</sup> τροφὸς θάλπη  
we were gentle in your midst, as a nurse would cherish

and of the Lord, hav-  
ing received the word  
in much affliction,  
with joy of the Holy  
Ghost; so that ye  
were examples to all  
that believe in Mac-  
edonia and Achaia.  
8 For from you sound-  
ed out the word of the  
Lord not only in Ma-  
cedonia and Achaia,  
but also in every place  
your faith to God-  
ward is spread abroad;  
so that we need not  
to speak any thing.  
9 For they themselves  
shew of us what man-  
ner of entering in we  
had unto you, and how  
ye turned to God from  
idols to serve the liv-  
ing and true God;  
10 and to wait for his  
Son from heaven,  
whom he raised from  
the dead, even Jesus,  
which delivered us  
from the wrath to  
come.

II. For yourselves,  
brethren, know our  
entrance in unto you,  
that it was not in  
vain: 2 but even after  
that we had suffered  
before, and were  
shamefully entreated,  
as ye know, at Phi-  
lippi, we were bold in  
our God to speak unto  
you the gospel of God  
with much contention.  
3 For our exhortation  
was not of deceit, nor  
of uncleanness, nor in  
guile: 4 but as we  
were allowed of God  
to be put in trust with  
the gospel, even so we  
speak; not as pleasing  
men, but God, which  
trieth our hearts. 5 For  
neither at any time  
used we flattering  
words, as ye know,  
nor a cloak of covet-  
ousness; God is wit-  
ness: 6 nor of men  
sought we glory, nei-  
ther of you, nor yet of  
others, when we might  
have been burden-  
some, as the apostles  
of Christ. 7 But we  
were gentle among  
you, even as a nurse  
cherisheth her chil-

<sup>m</sup> τύπον a pattern LITRAW.<sup>n</sup> + ἐν in LITRAW.<sup>o</sup> + ἐν (in) τῇ LT.<sup>p</sup> ἀλλ' LA.<sup>q</sup> — καὶ LITRAW. ἔχειν ἡμᾶς LITRAW.<sup>r</sup> ἐσχομεν we had GLITRAW.<sup>t</sup> + τῶν the

GLITRAW. ἔκ out of T.

<sup>s</sup> — καὶ GLITRAW. οὔδὲ LITRAW.<sup>u</sup> ἡπιοὶ simple LA.<sup>v</sup> — τῷ [L]ITRAW.

ἡμῶν of you W.

<sup>u</sup> κολακίας T.<sup>b</sup> ἀλλὰ Ttr.<sup>c</sup> νηπίοι simple LA.<sup>d</sup> ἐὰν LITRAW.



dren: 8 so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 11 as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 that ye would walk worthy of God, who hath called you unto his kingdom and glory. 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they persecute us now, and are contrary to all men: 16 forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

τὰ ἐαυτῶν τέκνα. 8 οὕτως ἐμειρόμενοι ὑμῶν, εὐδοκοῦμεν ἡμετέρους ὑμῶν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν γεγέννησθε. 9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· For ye remember, brethren, our labour and the toil, νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινὰ ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. anyone of you, we proclaimed to you the glad tidings of God. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμείπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι 12 καὶ μαρτυροῦμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος for ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. 13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθὺς, λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γάρ μιμηταὶ ἀκούοντες ἡμᾶς, ὡς ἡμεῖς ἐγενήθημεν, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτά ἑπ' αὐτοὺς καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς ἰδίους προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσι ἀνθρώποις ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ὁ ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος. upon them the wrath to the uttermost.

17 But we, brethren, being taken from you for a short time in

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορραπισθέντες ἀφ' ὑμῶν πρὸς But we, brethren, having been bereaved of you for

\* ἐμειρόμενοι GLITTAW.

† ἐγενήθητε ye became LITTAW.

§ — γὰρ for GLITTAW.

h μαρτυροῦμενοι TTAW.

i περιπατεῖν to walk LITTAW.

k + καὶ and LITTA.

l αὐτὰ LITTAW.

m — ἰδίους (read the prophets) GLITTAW

n ὑμᾶς us EGLITTAW.

o ἐφθασεν has come L.

καιρὸν ὥρας προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπον-  
time of an hour in face, not in heart, more abundantly were  
δόσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ· 18 ἄδιδ'<sup>1</sup>  
diligent your face to see with much desire; wherefore  
ἠεθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ  
we wished to come to you, I indeed Paul, both once  
καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γὰρ ἡμῶν  
and twice, and hindered us Satan; for what [is] our  
ἐλπὶς ἡ χαρὰ ἡ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς  
hope or joy or crown of boasting? or [are] not even ye  
ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ  
before our Lord Jesus Christ at his  
παρουσίᾳ; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.  
coming? for ye are our glory and joy.

3 Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι  
Wherefore no longer enduring, we thought good to be left  
ἐν Ἀθήναις μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφόν  
in Athens alone, and sent Timotheus the brother  
ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῇ  
our and servant of God and fellow-worker our in the  
εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στήριξαι ὑμᾶς καὶ παρακαλέσαι  
glad tidings of the Christ, for to establish you and to encourage  
ὑμᾶς· ἡ περὶ τῆς πίστεως ὑμῶν 3 ἵτις μὴδένα σάινεσθαι  
you concerning your faith that no one be moved  
ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο  
by these tribulations. (For yourselves know that for this  
κείμεθα 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν  
we are set; for also, when with you we were, we told beforehand you  
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶ-  
we are about to suffer tribulation, even as it came to pass and ye  
δατε· 5 διὰ τοῦτο ἀγὼ μηκέτι στέγων, ἐπεμψα εἰς τὸ  
know.) Because of this I also no longer enduring, sent for  
γινώσκει τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ  
to know your faith, lest perhaps did tempt you he who  
πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. 6 ἄρτι δὲ  
tempts, and void should become our labour. But now  
ἐλθόντος Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισα-  
having come Timotheus to us from you, and having announced  
μένον ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι  
glad tidings to us [of] faith and love your, and that  
ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντές ἡμᾶς  
ye have remembrance of us good always, longing us  
ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλή-  
to see, even as also we you; because of this we were encou-  
θημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ  
raged, brethren, as to you, in all tribulation and necessity  
ἡμῶν, διὰ τῆς ὑμῶν πίστεως· 8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς  
our, through your faith, because now we live if ye  
ἑσθίητε ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα  
should stand fast in [the] Lord. For what thanksgiving are we able  
τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ  
to God to render concerning you, for all the joy

presence, not in heart, endeavoured the more abundantly to see you; face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy.

III. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 that no man should be moved by these tribulations: for yourselves know that for these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy where-

<sup>1</sup> διότι because LITTAW.

<sup>2</sup> — Χριστοῦ LITTAW.

<sup>3</sup> ἡδουκήσαμεν TTR.

<sup>4</sup> συνεργὸν

fellow-worker (read τὸ θεοῦ under God) GLAW.

<sup>5</sup> — καὶ συνεργὸν ἡμῶν GLITTAW.

<sup>6</sup> — ὑμᾶς LITTAW. <sup>7</sup> ὑπὲρ GLITTAW.

<sup>8</sup> τὸ LITTAW.

<sup>9</sup> μὴδεν (nothing [ye]) ἀσάινε-

θαί L. <sup>10</sup> ἀνάγκη καὶ θλίψις LITTAW.

<sup>11</sup> στήκετε stand fast TTRA.

with we joy for your  
sakes before our God ;  
10 night and day pray-  
ing exceedingly that  
we might see your  
face, and might per-  
fect that which is  
lacking in your faith ?  
11 Now God himself  
and our Father, and  
our Lord Jesus Christ,  
direct our way unto  
you. 12 And the Lord  
make you to increase  
and abound in love  
one toward another,  
and toward all *men*,  
even as we do toward  
you : 13 to the end he  
may establish your  
hearts unblameable in  
holiness before God,  
even our Father, at the  
coming of our Lord  
Jesus Christ with all  
his saints.

ἡ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,<sup>ο</sup>  
wherewith we rejoice on account of you before our God,  
10 νυκτὸς καὶ ἡμέρας ὑπερέκπερισσοῦ<sup>1</sup> δεόμενοι εἰς τὸ ἰδεῖν  
night and day exceedingly beseeching for to see  
ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως  
your face, and to perfect the things lacking in faith  
ὑμῶν ; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν  
your? But himself God and our Father and our Lord  
Ἰησοῦς ὁ χριστός,<sup>1</sup> κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.  
Jesus Christ may direct our way to you.  
12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ  
But you the Lord may make to exceed and to abound  
ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς  
in love toward one another and toward all, even as also we  
εἰς ὑμᾶς, 13 εἰς τὸ στηριξάει ὑμῶν τὰς καρδίας ἀμέμπτους  
toward you, for to establish your hearts blameless  
ἐν ἀγιασμῷ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ  
in holiness before God and Father our, at the  
παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ<sup>1</sup> μετὰ πάντων τῶν  
coming of our Lord Jesus Christ with all  
ἀγίων αὐτοῦ.<sup>2</sup>  
his saints.

IV. Furthermore then  
we beseech you, bre-  
thren, and exhort you  
by the Lord Jesus, that  
as ye have received of  
us how ye ought to  
walk and to please  
God, so ye would a-  
bound more and more.  
2 For ye know what  
commandments we  
gave you by the Lord  
Jesus. 3 For this is  
the will of God, even  
your sanctification,  
that ye should abstain  
from fornication :  
4 that every one of you  
should know how to  
possess his vessel in  
sanctification and ho-  
nour ; 5 not in the lust  
of concupiscence, even  
as the Gentiles which  
know not God : 6 that  
no man go beyond and  
defraud his brother in  
any matter : because  
that the Lord is the  
avenger of all such, as  
we also have fore-  
warned you and testifi-  
ed. 7 For God hath  
not called us unto un-  
cleanness, but unto  
holiness. 8 He there-  
fore that despiseth, de-  
spiseth not man, but  
God, who hath also  
given unto us his holy  
Spirit.

4 ἡ τοῦ λοιποῦ οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα-  
For the rest then, brethren, we beseech you and we  
καλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν  
exhort in [the] Lord Jesus, even as ye received from us  
τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισ-  
how it behoves you to walk and please God, that ye should  
σεύητε μᾶλλον. 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν  
abound more. For ye know what injunctions we gave  
ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γάρ ἐστιν ἡ θέλησις τοῦ  
you through the Lord Jesus. For this is the will  
θεοῦ, ὁ ἀγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,  
God's, your sanctification, to abstain [for] you from fornication,  
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι ἐν  
to know each of you [how] his own vessel to possess in  
ἀγιασμῷ καὶ τιμῇ. 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ  
sanctification and honour, (not in passion of lust even as also  
τὰ ἔθνη τὰ μὴ εἰδότες τὸν θεόν.) 6 τὸ μὴ ὑπερβαίνειν καὶ  
the nations who know not God,) not to go beyond and  
πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφόν αὐτοῦ, διότι ἐκ-  
to overreach in the matter his brother ; because [the] a-  
δικος μὲν κύριος περὶ πάντων τούτων, καθὼς καὶ  
venger [is] the Lord concerning all these things, even as also  
προείπαμεν ὑμῖν καὶ διεμαρτύραμεθα. 7 οὐ γὰρ ἐκάλεσεν  
we told before you and fully testified. For not called  
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἀγιασμῷ. 8 τοιγαρὺν  
us God to uncleanness, but in sanctification. So then  
ὁ ἀθετῶν, οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν θεόν, τὸν  
he that sets aside, not man sets aside, but God, who  
ῥεκαῖ ἡ δόξα τοῦ πνεύματος αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.<sup>1</sup>  
also gave his Spirit Holy to us.

<sup>ο</sup> ; (ending the question at ἡμῶν) GA. <sup>1</sup> ὑπερέκπερισσοῦ GLTFAW. <sup>2</sup> — χριστός LITRA.  
<sup>1</sup> — χριστῷ LITFAW. <sup>3</sup> + ἀμήν Amen [LIT]. <sup>4</sup> — τὸ GLTFAW. <sup>5</sup> + ἵνα that LITRA.  
<sup>6</sup> + καθὼς καὶ περιπατεῖτε even as also ye are walking LITFAW. <sup>7</sup> + [τὸ] (read the will  
of God) L. <sup>8</sup> — ὁ (read [the]) LITRA. <sup>9</sup> προείπαμεν G. <sup>10</sup> ἀλλὰ TIT. <sup>11</sup> — καὶ LIT[A].  
<sup>12</sup> δίδοντα gives LITR. <sup>13</sup> αὐτοῦ τὸ πνεῦμα L. <sup>14</sup> ὑμᾶς you LITFAW.



9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γρά-  
Now concerning brotherly love no need ye have [for me] to  
φειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν  
write to you, for yourselves ye taught of God are for to love  
ἀλλήλους. 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-  
one another. For also ye do this towards all the bre-  
φούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς,  
thren who [are] in the whole of Macedonia; but we exhort you,  
ἀδελφοί, περισσεύειν μᾶλλον, 11 καὶ φιλοτιμιεῖσθαι ἡσυχάζειν  
brethren, to abound more, and endeavor earnestly to be quiet  
καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν  
and to do your own things, and to work with own hands  
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 ἵνα περιπατῇτε ἐν-  
your, even as on you we enjoined, that ye may walk be-  
σχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.  
comingly towards those without, and of no one need may have.

13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ  
Not I do wish but you to be ignorant, brethren, concerning  
τῶν ὑκεκοιμημένων, ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ  
those who have fallen asleep, that ye be not grieved, even as also the rest  
οἱ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέ-  
who have no hope. For if we believe that Jesus died  
θανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας  
and rose again, so also God those who are fallen asleep  
διὰ τοῦ Ἰησοῦ ἀξει σὺν αὐτῷ. 15 τοῦτο γὰρ ὑμῖν λέ-  
through Jesus will bring with him. For this to you we  
γομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-  
say in [the] word of [the] Lord, that we the living who re-  
λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν  
main to the coming of the Lord, in no wise may anticipate  
τοὺς κοιμηθέντας. 16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσει  
those who are fallen asleep; because himself the Lord with a shout of com-  
ματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ κατα-  
mand, with voice archangel's and with trumpet of God shall  
βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται  
descend from heaven, and the dead in Christ shall rise  
πρῶτον. 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα  
first; then we the living who remain, together  
σὺν αὐτοῖς ἀπαγησόμεθα ἐν νεφέλῃς εἰς ἀπάντησιν  
with them shall be caught away in [the] clouds for [the] meeting  
τοῦ κυρίου εἰς αἶρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσό-  
of the Lord in [the] air; and thus always with [the] Lord we shall  
μεθα. 18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.  
be. So encourage one another with these words.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν  
But concerning the times and the seasons, brethren, no need  
ἔχετε ὑμῖν γράφεσθαι. 2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι  
ye have for you to be written [to], for yourselves accurately ye know that  
ἡ ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται  
the day of [the] Lord as a thief by night so comes.  
3 ὅταν ἂν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-  
For when they may say, Peace and security, then sud-  
διος αὐτοῖς ἐβίβησται ὁλεθρὸς, ὥσπερ ἡ ὄδιον τῇ  
den upon them comes destruction, as travail to her

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

V. But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

ἔχομεν we have L. — τοὺς LT[Tr]. — ἰδίαις own LITTAW. — θέλομεν we do wish GLTFAW. — κοιμώμενοι are falling asleep LITRA. — ἡ (read [the]) LITTAW. — γὰρ for GLTFA; [δέ] but L. — ἐπίσταται TIT.

with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

ἐν-γαστρο-ἐχούσῃ, καὶ οὐ-μὴ ἐκφύγῳσιν. 4 ὑμεῖς-δέ, ἀδελφοί, οὐκ-ἐστέ ἐν σκότει, ἵνα ᾗ ἡμέρα ὑμᾶς ὡς κλέπτῃς. 5 πάντες ὁ μὲν υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ-ἐσμὲν νυκτός οὐδὲ σκότους. 6 ἄρα οὖν μὴ-καθεύδωμεν ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. 7 οἱ-γὰρ καθεύδοντες νυκτός καθεύδουσιν, καὶ οἱ μεθύοντες, ἵνα ἡμέρας μεθύουσιν. 8 ἡμεῖς-δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεός εἰς ὀργήν, ἀλλ' εἰς περιτοίχισιν σωτηρίας διὰ τοῦ κυρίου-ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἑαυτοῦ, καθὼς καὶ ποιεῖτε.

the other, even as also ye are doing.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesies. 21 Prove all things; hold fast that

12 Ἐρωτῶμεν-δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ-ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ-ἔργον-αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. 14 παρακαλοῦμεν-δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντήχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἁποδοῇ ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδιαλείπτως προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο-γὰρ ἡ θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα μὴ-ὁσβεννύετε. 20 προφητείας μὴ-ἐξουθενεῖτε. 21 πάντα

ο ὑμᾶς ἡ ἡμέρα LW.

δ κλέπταις thieves L.

ε + γὰρ for (all) GLTTAW.

f — καὶ

LTT[A]. ε ἀλλὰ TTA.

η περὶ TTR.

ι ὑπερεκπερισσῶς LTTA; ὑπερεκπερισσοῦ GW.

κ αὐτοῖς (read with them) TT.

λ ἀποδοί T.

μ — καὶ LTT.

ν + ἐστὶν is L.

ξ βέν-

νυτε Z. ρ + δὲ but (all things) GLTTAW.

δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ παντὸς εἶδους πονη-  
 prove, the right hold fast; from every form of wicked-  
 ροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι  
 ness abstain. Now 'himself 'the 'God 'of 'peace 'may sanctify  
 ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ  
 you wholly; and 'entire 'your 'spirit 'and 'soul  
 καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν  
 'and 'body 'blameless 'at 'the 'coming 'of 'our 'Lord  
 Ἰησοῦ χριστοῦ τηρηθεῖν. 24 πιστὸς ὁ καλῶν ὑμᾶς,  
 'Jesus 'Christ 'may 'be 'preserved. [He is] faithful who calls you,  
 ὃς καὶ ποιήσει. 25 Ἀδελφοί, προσεύχεσθε ἅ περὶ ἡμῶν.  
 who. also will perform [it]. Brethren, pray for us.  
 26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.  
 Salutes 'the 'brethren 'all with a 'kiss 'holy.  
 27 ὁρκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστο-  
 I adjure you [by] the Lord [that] be read the epistle  
 λην πᾶσιν τοῖς ἁγίοις ἀδελφοίς. 28 ἡ χάρις τοῦ κυρίου ἡμῶν  
 to all the holy brethren. The grace of our Lord  
 Ἰησοῦ χριστοῦ μετ' ὑμῶν. Ἀμήν.  
 Jesus Christ [be] with you. Amen.

Ἦ Πρός Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.  
 'To 'the 'Thessalonians 'first written from Athens.

which is good. 22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it. 25 Brethren, pray for us. 26 Greet all the brethren with an holy kiss. 27 I charge you by the Lord that this epistle be read unto all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

Ἡ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.  
 THE 'TO 'THE 'THESSALONIANS 'EPISTLE 'SECOND.

ΠΑΥΛΟΣ καὶ Σιλvanανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-  
 Paul and Silvanus and Timotheus, to the assembly of Thes-  
 σαλονικῶν ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ.  
 salonians in God 'Father 'our and Lord Jesus Christ.  
 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
 Grace to you and peace from God 'Father 'our and Lord  
 Ἰησοῦ χριστοῦ.  
 Jesus Christ.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 Εὐχαριστοῦν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,  
 'To 'thank 'we 'ought God always concerning you,  
 ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις  
 brethren, even as meet it is, because increases exceedingly 'faith  
 ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἑκάστου πάντων ὑμῶν  
 'your, and abounds the love of 'one 'each of 'all 'you  
 εἰς ἄλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν  
 to one another; so as for us ourselves 'in 'you 'to 'boast in  
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως  
 the assemblies of God for your endurance and faith  
 ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέ-  
 in all your persecutions and the tribulations which ye are  
 χεσθε, 5 ἐνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ  
 bearing; a manifest token of the righteous judgment of God, for

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure; 5 which is a manifest token of the righteous judgment of God, that ye may be

α + [καὶ] also L. ἔνορκίζω LITtrAW.

\* — ἁγίοις LITtrA.

† — ἀμήν GLITtrAW.

— the subscription GLTW; Πρός Θεσσαλονικεῖς α' TR.

α + Παύλου τοῦ Ἀποστόλου of the Apostle Paul B; + Παύλου G; Πρός Θεσσαλονικεῖς B LITtrAW. β — ἡμῶν (read [the]) LITtrA. γ αὐτοὺς ἡμᾶς TTrA. δ ἐγκαυχᾶσθαι

(ἐν- T) LITtrA.



counted worthy of the kingdom of God, for which ye also suffer: 6 seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

καταξιώθηται ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς  
<sup>2</sup>to be <sup>1</sup>accounted <sup>2</sup>worthy <sup>1</sup>you of the kingdom of God, for which  
 καὶ πάσχετε· 6 εἴπερ δίκαιον παρὰ θεοῦ ἀνταποδοῦναι  
 also ye suffer; if at least righteous [it is] with God to recompense  
 τοῖς θλίβουσιν ὑμᾶς θλίψιν, 7 καὶ ὑμῖν τοῖς θλιβο-  
 to those who oppress you tribulation, and to you that are op-  
 μένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ  
 pressed repose with us, at the revelation of the Lord Jesus  
 ἀπ' οὐρανόθεν μετ' ἀγγέλων δυνάμεως αὐτοῦ, 8 ἐν πυρὶ φλογός,<sup>1</sup>  
 from heaven with [the] angels of his power, in a fire of flame,  
 διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ  
 awarding vengeance on those that <sup>2</sup>not <sup>1</sup>know God, and those that <sup>2</sup>not  
 ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ <sup>1</sup>χριστοῦ·<sup>1</sup>  
<sup>1</sup>obey the glad tidings of our Lord Jesus Christ,  
 9 ὅτινες δίκην τίσουσιν, εὐλεθρόν<sup>1</sup> αἰώνιον, ἀπὸ  
 who [the] penalty shall suffer, <sup>2</sup>destruction <sup>1</sup>eternal, from [the]  
 προσώπου τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,  
 presence of the Lord, and from the glory of his strength,  
 10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ  
 when he shall have come to be glorified in his saints and  
 θαυμασθῆναι ἐν πᾶσιν τοῖς <sup>1</sup>πιστεύουσιν, ὅτι ἐπιστεύθη  
 to be wondered at in all them that believe, (because <sup>2</sup>was <sup>1</sup>believed  
 τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 εἰς ὃ  
 our <sup>2</sup>testimony <sup>2</sup>to <sup>1</sup>you, in that day. For which  
 καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξίωσῃ  
 also we pray always for you, that <sup>2</sup>you <sup>1</sup>may <sup>2</sup>count <sup>1</sup>worthy  
 τῆς κλήσεως ὁ θεός ἡμῶν, καὶ πληρῶσῃ πᾶσαν εὐδοκίαν  
 of the <sup>2</sup>calling <sup>1</sup>our God, and may fulfil every good pleasure  
 ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· 12 ὅπως ἐν-  
 of goodness and work of faith with power, so that may  
 δοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ <sup>1</sup>χριστοῦ ἐν ὑμῖν,  
 be glorified the name of our Lord Jesus Christ in you,  
 καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ  
 and ye in him, according to the grace of our God and  
 κυρίου Ἰησοῦ χριστοῦ.  
 of [the] Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ  
 Now we beseech you, brethren, by the coming  
 κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'  
 of our Lord Jesus Christ and our gathering together to  
 αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός,  
 him, for <sup>2</sup>not <sup>1</sup>quickly <sup>2</sup>to be <sup>1</sup>shaken <sup>1</sup>you in mind,  
<sup>1</sup>μήτε<sup>1</sup> θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε  
 nor <sup>1</sup>to be troubled, neither by spirit, nor by word, nor  
 δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ  
 by <sup>1</sup>epistle, as if by us, as that is present the day of the  
<sup>1</sup>χριστοῦ.<sup>1</sup> 3 Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον·  
 Christ. Not anyone <sup>2</sup>you <sup>1</sup>should <sup>2</sup>deceive in any way,  
 (lit. no)

II. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 who opposeth and exalteth himself above all that is called

ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρώτην  
 because [it will not be] unless shall have come the apostasy first,  
 καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας,<sup>1</sup> ὁ υἱὸς  
 and shall have been revealed the man of sin, the son  
 τῆς ἀπωλείας, 4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα  
 of perdition, he who opposes and exalts himself above all

\* φλογὶ πυρὸς a flame of fire LTRW.

† — χριστοῦ [L]ITTA.

§ οὐδέριον, (read fatal,

eternal) L. <sup>h</sup> πιστεύσανιν believed GLT<sup>h</sup>AW.

† — χριστοῦ [L]ITTAW.

<sup>k</sup> μηδὲ LTTAW.

<sup>1</sup> κυρίου Lord GLT<sup>h</sup>W.

<sup>m</sup> ἀνομίας of lawlessness Ttr.

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν  
 called God or object of veneration: so as for him in the temple  
 τοῦ θεοῦ ὡς θεὸν<sup>1</sup> καθίσατο, ἀποδεικνύοντα ἑαυτὸν ὅτι ἐστὶν  
 of God as God to sit down, setting forth himself that he is  
 θεός. 5 οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα  
 God. Do ye not remember that, yet being with you, these things  
 ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀπο-  
 I said to you? And now that which restrains ye know, for <sup>2</sup>to be  
 καλυφθῆναι αὐτὸν ἐν τῷ ὁἰαντοῦ<sup>3</sup> καιρῷ. 7 τὸ γὰρ μυστήριον  
 'revealed' 'him in his own time. For the mystery  
 ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων  
 'already 'is 'working 'of 'lawlessness; only [there is] he who restrains  
 ἀρτι ἕως ἐκ μέσου γένηται<sup>4</sup> 8 καὶ τότε ἀποκαλυ-  
 at present until out of [the] midst he be [gone], and then will be re-  
 φθῆσεται ὁ ἀνομίος, ὃν ὁ κύριος<sup>5</sup> ἀναλώσει<sup>6</sup> τῷ  
 vealed the lawless [one], whom the Lord will consume with<sup>7</sup> the  
 πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ  
 breath of his mouth, and annul by the appearing  
 τῆς παρουσίας αὐτοῦ. 9 οὗ ἐστιν ἡ παρουσία κατ'  
 of his coming; whose 'is 'coming according to [the]  
 ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν  
 working of Satan in every power and signs and wonders  
 ψεύδους, 10 καὶ ἐν πάσῃ ἀπάτῃ<sup>8</sup> τῆς<sup>9</sup> ἀδικίας<sup>10</sup> ἐν<sup>11</sup> τοῖς  
 of falsehood, and in every deceit of unrighteousness in them that  
 ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἔδεξαντο  
 perish, because the love of the truth they received not  
 εἰς τὸ σωθῆναι αὐτούς. 11 καὶ διὰ τοῦτο<sup>12</sup> ἐπέμψαι<sup>13</sup>  
 for <sup>2</sup>to be 'saved' them. And on account of this <sup>2</sup>will 'send  
 αὐτοῖς ὁ θεός ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς  
 'to 'them 'God a working of error, for <sup>2</sup>to 'believe 'them  
 τῷ ψεύδει. 12 ἵνα κριθῶσιν πάντες<sup>14</sup> οἱ μὴ πιστεύσαντες  
 what [is] false, that may be judged all who believed not  
 τῇ ἀληθείᾳ, ἡ ἀλλ' ἐυδόκησαντες<sup>15</sup> ἐν<sup>16</sup> τῇ ἀδικίᾳ.  
 the truth, but delighted in unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ  
 But we ought to give thanks to God always concerning  
 ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ κυρίου, ὅτι ἐΐλετο<sup>17</sup> ὑμᾶς  
 you, brethren beloved by [the] Lord, that 'chose' you  
 ὁ θεός ἀπ' ἀρχῆς<sup>18</sup> εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος  
 'God from [the] beginning to salvation in sanctification of [the] Spirit  
 καὶ πίστει ἀληθείας, 14 εἰς ὃ<sup>19</sup> ἐκάλεσεν<sup>20</sup> ὑμᾶς<sup>21</sup> διὰ τοῦ  
 and belief of [the] truth; whereto he called you by  
 εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου  
 our glad tidings, to [the] obtaining of [the] glory of Lord  
 ἡμῶν Ἰησοῦ χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ  
 'our Jesus Christ. So then, brethren, stand firm, and  
 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγον  
 hold fast the traditions which ye were taught, whether by word  
 εἴτε δι' ἐπιστολῆς ἡμῶν. 16 αὐτὸς δὲ ὁ κύριος ἡμῶν<sup>22</sup> Ἰησοῦς  
 or by our epistle. But 'himself 'Lord 'our 'Jesus  
<sup>c</sup> χριστός, καὶ <sup>d</sup> ὁ θεός<sup>23</sup> καὶ<sup>24</sup> πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς  
 'Christ, and 'God 'and 'Father 'our, who loved us,

God, or that is wor-  
 shipped; so that he  
 as God sitteth in the  
 temple of God, shew-  
 ing himself that he is  
 God. 5 Remember ye  
 not, that, when I was  
 yet with you, I told  
 you these things? 6  
 and now ye know  
 what withholdeth that  
 he might be revealed  
 in his time. 7 For the  
 mystery of iniquity  
 doth already work:  
 only he who now let-  
 teth will let, until he  
 be taken out of the  
 way. 8 And then shall  
 that Wicked be reveal-  
 ed, whom the Lord  
 shall consume with the  
 spirit of his mouth, and  
 shall destroy with the  
 brightness of his  
 coming: 9 even him,  
 whose coming is after  
 the working of Satan  
 with all power, and  
 signs and lying won-  
 ders, 10 and with all  
 deceivableness of un-  
 righteousness in them  
 that perish; because  
 they received not the  
 love of the truth, that  
 they might be saved.  
 11 And for this cause  
 God shall send them  
 strong delusion, that  
 they should believe a  
 lie: 12 that they all  
 might be damned who  
 believed not the truth,  
 but had pleasure in  
 unrighteousness.

13 But we are bound  
 to give thanks always  
 to God for you, bre-  
 thren beloved of the  
 Lord, because God  
 hath from the begin-  
 ning chosen you to sal-  
 vation through sanc-  
 tification of the Spirit  
 and belief of the  
 truth: 14 wherunto  
 he called you by our  
 gospel, to the obtain-  
 ing of the glory of our  
 Lord Jesus Christ.  
 15 Therefore, brethren,  
 stand fast, and hold  
 the traditions which  
 ye have been taught,  
 whether by word,  
 or our epistle. 16 Now  
 our Lord Jesus Christ  
 himself, and God, even  
 our Father, which hath  
 loved us, and hath

<sup>1</sup> — ὡς θεὸν GLTTAW.  
<sup>2</sup> ἀνελεῖ will slay LITTA.  
<sup>3</sup> πέμπει sends LITTAW.  
 'unrighteousness) [L]TT[A].  
 is us L. <sup>c</sup> + ὁ the L.

<sup>4</sup> αὐτοῦ (read his time) TTr. <sup>p</sup> + Ἰησοῦς Jesus GLTTAW.  
<sup>5</sup> — τῆς LITTAW. <sup>6</sup> — ἐν (read τοῖς to them that) LITTAW.  
<sup>7</sup> ἀπαρξῆς TTr. <sup>8</sup> ἀλλά TTr. <sup>9</sup> — ἐν (read ἀδικία in  
 'ἐλάτο GLTTAW. <sup>10</sup> ἀπαρχὴν L. <sup>11</sup> + καὶ also T.  
<sup>d</sup> — ὁ [L]Tr. <sup>e</sup> ὁ LITTA.

given us everlasting consolation and good hope through grace, 17 comfort your hearts, and stablish you in every good word and work.

καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, and gave [us] encouragement eternal and hope good by grace, 17 παρακαλεῖται ὑμῶν τὰς καρδίας, καὶ στηρίζει ὑμᾶς<sup>1</sup> may he encourage your hearts, and may he establish you ἐν παντί λόγῳ καὶ ἔργῳ<sup>2</sup> ἀγαθῷ.<sup>3</sup> in every word and work good.

III. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 and that we may be delivered from unreasonable and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall establish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3 Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα ῥυσθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς δὲ ἐστὶν ὁ κύριος,<sup>4</sup> ὃς στηρίζει ὑμᾶς καὶ φυλάξει ὑμᾶς ἀπὸ τοῦ πονηροῦ. 4 πεποιθήμεν δὲ ἐν κυρίῳ ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ὑμεῖτε καὶ ποιήσετε. 5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς ὑπομονὴν τοῦ χριστοῦ.

3 πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ὑμᾶς ἀπὸ τοῦ πονηροῦ. 4 πεποιθήμεν δὲ ἐν κυρίῳ ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ὑμεῖτε καὶ ποιήσετε. 5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς ὑπομονὴν τοῦ χριστοῦ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 not because we have not power, but to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Je-

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν ἐπαρέλαβεν παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἶδαν ὅτι ὡς ἡμεῖς ἡμῶν ἐμιμήσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, 8 οὐδὲ δωρεάν ἄρτον ἐφαγόμεν παρὰ τίνος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, ἡμέρας καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν. 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἐαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲ ἐργαζόμενους, ἀλλὰ περιεργαζόμενους. 12 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ

1 — ὑμᾶς (read [you]) LITTA.W. 2 ἔργῳ καὶ λόγῳ LITTA.W. 3 ὁ θεός God L. 4 — ὑμῖν [LITTA.W.] 5 — [καὶ ἐπορεύσατε] ye did L. 6 — καὶ [LITTA.W.] 7 — ἡμῶν (read the Lord) [L.A.] 8 οὐδὲ δωρεάν they received, EATW; παρελάβετε ye received LIT. 9 ἀλλὰ Tr. 10 νυκτὸς καὶ ἡμέρας LITTA. 11 ἐν κυρίῳ Ἰησοῦ χριστῷ in [the] Lord Jesus Christ LITTA.



χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον  
Christ, that with quietness working, their own bread  
ἰσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιούν-  
they may eat. But ye, brethren, do not lose heart [in] well-doing.

τες. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπι-  
But if anyone obey not our word by the epis-

στολῆς, τοῦτον σημειώσθε καὶ ἢ συναναμίγνυσθε αὐτῷ,  
tle, that [man] mark and associate not with him,

ἵνα ἐντραπή. 15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ  
that he may be ashamed; and not as an enemy esteem [him], but

νοουθετεῖτε ὡς ἀδελφόν. 16 αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης  
admonish [him] as a brother. But himself the Lord of peace

δῶν ὑμῖν τὴν εἰρήνην διὰ παντός ἐν παντί ὡς ἑστέ. ὁ  
may give you peace continually in every way. The Lord be with you all.

κύριος μετὰ πάντων ὑμῶν.

Lord [be] with all you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον  
The salutation by my [own] hand of Paul, which is [the] sign

ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 18 ἡ χάρις τοῦ κυρίου ἡμῶν  
in every epistle; so I write. The grace of our Lord

Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

Jesus Christ [be] with all you. Amen.

Ἡ Πρός Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

To [the] Thessalonians second written from Athens.

esus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. 16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

## Ἡ ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE TO TIMOTHY EPISTLE FIRST.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν  
Paul, apostle of Jesus Christ according to [the] command

θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς  
of God our Saviour, and of [the] Lord Jesus Christ

ἐλπίδος ἡμῶν, 2 Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει χάρις,  
our hope, to Timotheus, [my] true child in faith; grace,

ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ χριστοῦ Ἰησοῦ  
mercy, peace, from God our Father and Christ Jesus

τοῦ κυρίου ἡμῶν.

our Lord.

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ,  
Even as I besought thee to remain in Ephesus, [when I was]

πορευόμενος εἰς Μακεδониαν, ἵνα παραγγείλῃς τισὶν μὴ  
going to Macedonia, that thou mightest charge some not

ἐτεροδιδασκαλεῖν, 4 μὴ δὲ προσέχειν μύθοις καὶ γενεαλογίαις  
to teach other doctrines, nor to give heed to fables and genealogies

ἀπεράντοις, αἵτινες ἐζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονο-  
interminable, which questionings bring rather than adminis-

μίαν θεοῦ τὴν ἐν πίστει. 5 τὸ δὲ τέλος τῆς παραγγελίας  
tration God's which [is] in faith. But the end of the charge

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 unto Timotheus, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is cha-

\* ἐγ- LTTAW. † — καὶ LTTA.

with LTA. \* τόπος place L. ‡ — ἀμήν TTA. § — the subscription GLTW; Πρὸς Θεσσαλονικεῖς β' TRA.

α + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου E; Πρὸς Τιμόθεον α' LTTAW.

β χριστοῦ Ἰησοῦ TTTAW. γ — κυρίου GLTTAW. δ χριστοῦ Ἰησοῦ GLTTAW. ε — ἡμῶν (read [the]) LTTAW. ζ ἐκζητήσεις TTr. η οἰκοδομίαν building up E.

rity out of a pure heart, and of a good conscience, and of faith unfeigned; 6 from which some having swerved have turned aside unto vain jangling; 7 desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 8 But we know that the law is good, if a man use it lawfully; 9 knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for whoremongers, for them that defile themselves with mankind, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 according to the glorious gospel of the blessed God, which was committed to my trust. 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. 17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 18 This charge I com-

ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς  
is love out of pure heart and conscience good  
καὶ πίστει ἀνυποκρίτου· 6 ὧν τινες ἀστοχισάντες,  
and faith unfeigned; from which some, having missed the mark,  
ἐξετράπησαν εἰς ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσ-  
turned aside to vain talking, wishing to be law-teachers,  
καλοὶ, μὴ νοοῦντες μήτε ἃ λέγουσιν, μήτε περὶ τίνων  
understanding neither what they say, nor concerning what  
διαβεβαίουσιν. 8 οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις  
they strongly affirm. Now we know that good [is] the law, if anyone  
αὐτῷ νομίμως ἡχῇται, 9 εἰδὼς τοῦτο, ὅτι δικαίῳ  
it lawfully use, knowing this, that for a righteous [one]  
νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν  
law is not enacted, but for lawless and insubordinate [ones], for [the] ungodly  
καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρалφάις  
and sinful, for [the] unholy and profane, for smiters of fathers  
καὶ μητρалφάις, ἀνδροφόνους, 10 πόρνοις, ἀρσενο-  
and smiters of mothers; for slayers of man, fornicators, abusers of them-  
κοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκους, καὶ εἴ  
selves with men, men-stealers, liars, perjurers, and if  
τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, 11 κατὰ  
any thing other to sound teaching is opposed, according to  
τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεῖ  
the glad tidings of the glory of the blessed God, which was entrusted  
ἡμῖν ἐγώ. 12 καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ  
with I. And I thank him who strengthened me, Christ  
Ἰησοῦ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς  
Jesus our Lord, that faithful me he esteemed, appointing [me] to  
διακονίαν, 13 τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην  
service, previously being a blasphemer and persecutor  
καὶ ὑβριστήν· ὁ δὲ ἡλήθην, ὅτι ἀγνοῶν ἐποίησα  
and insolent; but I was shewn mercy, because being ignorant I did  
ἐν ἀπιστίᾳ. 14 ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν  
[it] in unbelief. But superabounded the grace of our Lord  
μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ. 15 πιστὸς  
with faith and love which [is] in Christ Jesus. Faithful  
ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς  
[is] the word, and of all acceptation worthy, that Christ Jesus  
ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτος  
came into the world sinners to save, of whom [the] first  
εἰμι ἐγώ. 16 ἀλλὰ διὰ τοῦτο ἡλήθην, ἵνα ἐν ἐμοὶ  
am I. But for this reason I was shewn mercy, that in me, [the]  
πρῶτος ἐνδείξται Ἰησοῦς χριστὸς τὴν πᾶσαν μακρο-  
first, might shew forth Jesus Christ the whole long-  
θυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦεν ἐπ'  
suffering, for a delineation of those being about to believe on  
αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεῖ τῶν αἰώνων,  
him to life eternal. Now to the King of the ages, [the]  
ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς  
incorruptible, invisible, only wise God, honour and glory to the  
αἰῶνας τῶν αἰώνων. ἀμήν. 18 ταύτην τὴν παραγγελίαν  
ages of the ages. Amen. This charge  
παράθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προ-  
I commit to thee, [my] child Timothee, according to the going

<sup>b</sup> χρῆσται L.

<sup>i</sup> πατρалφάις LTTA.

<sup>k</sup> μητρалφάις LTTA.

<sup>l</sup> — καὶ LTTA.

<sup>m</sup> τὸ

LTTA. <sup>n</sup> + me (being) L.

<sup>o</sup> ἀλλὰ LTTAW.

<sup>p</sup> χριστὸς Ἰησοῦς LTTA.

<sup>q</sup> πᾶσαν

LTTAW, <sup>r</sup> — σοφῷ GLTTAW.

αγοῦσας ἐπὶ σε προφητείας. ἵνα <sup>α</sup>στρατεύῃ<sup>β</sup> ἐν αὐταῖς τὴν  
<sup>α</sup>before <sup>α</sup>as <sup>α</sup>to <sup>α</sup>thee <sup>β</sup>prophecies, that thou mightest war by them the  
καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,  
good warfare, holding faith and <sup>α</sup>good <sup>α</sup>conscience;  
ἣν <sup>α</sup>τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐανάγησαν<sup>β</sup>  
which [conscience] some, having cast away, as to faith made shipwreck;  
20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς <sup>α</sup>παρέδωκα τῷ  
of whom are Hymeneus and Alexander, whom I delivered up  
σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.  
to Satan, that they may be disciplined not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,  
I exhort therefore, first of all, to be made supplications,  
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώ-  
prayers, intercessions, thanksgivings, for all men;  
πων, 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,  
for kings and all that in dignity are,  
ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ  
that a tranquil and quiet life we may lead in all piety and  
σεμνότητι. 3 τοῦτο· γὰρ<sup>α</sup> καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ  
gravity; for this [is] good and acceptable before  
σωτήρος ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι  
our Saviour God, who <sup>α</sup>all <sup>α</sup>men <sup>α</sup>wishes to be saved  
καὶ εἰς ἐπιγινώσκιν ἀληθείας ἔλθειν. 5 εἰς· γὰρ θεός, εἷς· καὶ  
and <sup>α</sup>to <sup>α</sup>knowledge <sup>α</sup>of [the] <sup>α</sup>truth <sup>α</sup>to <sup>α</sup>come. For <sup>α</sup>one <sup>α</sup>God <sup>α</sup>[is], and one.  
μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρωπος χριστὸς Ἰη-  
[the] mediator of God and men, [the] man Christ Je-  
σοῦς, 6 ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, <sup>α</sup>τὸ μαρ-  
sus, who gave himself a ransom for all, the tes-  
τύριον<sup>α</sup>· καριοῖς ἰδίους, 7 εἰς δὲ ἐτίθην ἐγὼ  
timony [to be rendered] in <sup>α</sup>times <sup>α</sup>its <sup>α</sup>own, to which <sup>α</sup>was <sup>α</sup>appointed I  
κήρυξ καὶ ἀπόστολος· ἀλήθειαν λέγω <sup>α</sup>ἐν χριστῷ, <sup>α</sup>οὐ  
a herald and apostle, [(the)] truth I speak in Christ, <sup>α</sup>not  
ψεύδομαι· διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ.  
<sup>α</sup>I do lie, a teacher of [the] nations, in faith and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ,  
I will therefore <sup>α</sup>to <sup>α</sup>pray <sup>α</sup>the <sup>α</sup>men in every place,  
ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·  
lifting up holy hands apart from wrath and reasoning.  
9 ὡσαύτως <sup>α</sup>καὶ<sup>β</sup> <sup>α</sup>τὰς<sup>γ</sup> γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ  
In like manner also the women in <sup>α</sup>guise <sup>α</sup>seemly with  
αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,  
modesty and discreetness to adorn themselves, not with platings,  
<sup>α</sup>ζῇ<sup>α</sup> <sup>α</sup>χρυσῷ,<sup>β</sup> ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 <sup>α</sup>ἀλλ<sup>β</sup>  
or gold, or pearls, or <sup>α</sup>clothing <sup>α</sup>costly, but  
ὃ πρέπει γυναῖξιν ἐπαγγελιομένης θεοσεβείας, δι'  
what is becoming to women professing [the] fear of God, by  
ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μαθησθήτω ἐν πάσῃ  
<sup>α</sup>works <sup>α</sup>good, <sup>α</sup>A <sup>α</sup>woman <sup>α</sup>in <sup>α</sup>quietness <sup>α</sup>let <sup>α</sup>learn in all  
ὑποταγῇ· 12 <sup>α</sup>γυναικὶ δὲ διδάσκειν<sup>α</sup> οὐκ ἐπιτρέπω, οὐδὲ ἀν-  
subjection; but a woman to teach I do not allow, nor to usurp  
θεντεῖν ἀνδρός, <sup>α</sup>ἀλλ<sup>β</sup> εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ· γὰρ  
authority over man, but to be in quietness; for Adam  
πρῶτος ἐπλάσθη, εἶτα Ἐβὰ. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ  
first was formed, then Eve: and Adam was not deceived; but the

mit unto thee, son Ti-  
mothy, according to the  
prophecies which  
went before on thee,  
that thou by them  
mightest war a good  
warfare; 19 holding  
faith, and a good con-  
science; which some  
having put away con-  
cerning faith have  
made shipwreck; 20 of  
whom is Hymeneus  
and Alexander; whom  
I have delivered unto  
Satan, that they may  
learn not to blas-  
pheme.

II. I exhort there-  
fore, that, first of all,  
supplications, prayers,  
intercessions, and giv-  
ing of thanks, be made  
for all men; 2 for  
kings, and for all that  
are in authority; that  
we may lead a quiet  
and peaceable life in  
all godliness and hon-  
esty. 3 For this is  
good and acceptable in  
the sight of God our  
Saviour; 4 who will  
have all men to be  
saved, and to come  
unto the knowledge  
of the truth. 5 For  
there is one God, and  
one mediator between  
God and men, the man  
Christ Jesus; 6 who  
gave himself a ransom  
for all, to be testified  
in due time. 7 Where-  
unto I am ordained a  
preacher, and an apo-  
stle, (I speak the truth  
in Christ, and lie not);  
a teacher of the Gen-  
tiles in faith and ver-  
ity.

8 I will therefore  
that men pray every  
where, lifting up holy  
hands, without wrath  
and doubting. 9 In  
like manner also, that  
women adorn them-  
selves in modest ap-  
parel, with shamefaced-  
ness and sobriety;  
not with broided hair,  
or gold, or pearls, or  
costly array; 10 but  
(which becometh wo-  
men professing godli-  
ness) with good works.  
11 Let the woman  
learn in silence with  
all subjection. 12 But  
I suffer not a woman  
to teach, nor to usurp  
authority over the  
man, but to be in si-  
lence. 13 For Adam  
was first formed, then  
Eve. 14 And Adam  
was not deceived, but the

<sup>α</sup> στρατεύσῃ TTr.

<sup>β</sup> — γὰρ for LTr.

<sup>γ</sup> — τὸ μαρτύριον L.

<sup>α</sup> — ἐν χριστῷ GLTTA.W.

<sup>α</sup> — καὶ LT[Tr].

<sup>β</sup> — τὰς LTTA.W.

<sup>γ</sup> καὶ and LTTA.

<sup>α</sup> χρυσῷ L.

<sup>β</sup> ἀλλὰ W.

<sup>α</sup> διδάσκειν δὲ γυναῖκι LTTA.

<sup>α</sup> ἀλλὰ LTr.



the woman being deceived, was in the transgression, 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

III. This is a true saying, If a man desire the office of a bishop, he desireth a good work, 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 one that ruleth well his own house, having his children in subjection with all gravity; 5 (for if a man know not how to rule his own house, how shall he take care of the church of God?) 6 not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And let them also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly: 15 but if I tarry long, that thou mayest

γυνή "ἀπατηθεῖσα" ἐν παραβάσει γέγονεν· 15 σωθήσεται δὲ woman, having been deceived, in transgression has become. But she shall be saved διὰ τῆς τεκνογονίας, ἵαν μείνωσιν ἐν πίστει καὶ ἀγάπῃ through the childbearing, if they abide in faith and love καὶ ἀγιασμῷ μετὰ σωφροσύνης. and sanctification with discreetness.

3 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, Faithful [is] the word: if any "oversership" stretches "forward" to καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπί- of "good" "a work he is desirous. It behoves then the overseer irreproach- ληπτὸν" εἶναι, μίας γυναῖκος ἄνδρα, ἡνθαλέον, "σωφρόνα, able to be, "of "one "wife "husband, sober, discreet, κόσμον, φιλόξενον, διδασκικόν· 3 μὴ πάροινον, μὴ πλήκτρην, decorous, hospitable, apt to teach; not given to wine, not a striker, ἡμὴ αἰσχροκερδῆ, "ἀλλ'" ἐπεικῆν, ἄμαχον, ἀφιλάργυρον· not greedy of base gain, but gentle, not contentious, not loving money; 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν his own house well ruling, [his] children having in ὑποταγῇ μετὰ πάσης σεμνότητος· 5 εἰδέ τις τοῦ ἰδίου οἴκου subjection with all gravity; (but if one his own house;

προστήναι οὐκ οἶδεν; πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; [how] to rule knows not, how [the] assembly of God shall he take care of?)

6 μὴ νεόφυτον, ἵνα μὴ τυφώθῃς εἰς κρίμα ἐμπίση not a novice, lest being puffed up, into [the] crime "he "may "fall τοῦ διαβόλου. 7 δεῖ δὲ "αὐτὸν" καὶ μαρτυρίαν καλὴν of "the "devil. But it behoves "him also a "testimony "good ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπίση καὶ to have from those without, lest into reproach he may fall and [the] παῖδα τοῦ διαβόλου. 8 Διακόνους ὡσαύτως σεμνοὺς, μὴ snare of the devil. Those who serve, in like manner, grave, not

διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, double-tongued, not to "wine "much given, not greedy of base gain,

9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. holding "the mystery of the faith in "pure "a conscience.

10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, And these also let them be proved first, then let them serve, ἀνέγκλητοι ὄντες. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ δια- "unimpeachable "being. Women in like manner grave, not slan-

δόλους, ἡνθαλέους, πιστάς ἐν πᾶσιν. 12 διάκονοι ἔστω- derers, sober, faithful in all things. "Those "who "serve "let

σαν μίας γυναῖκος ἄνδρες, τέκνα καλῶς προϊστάμενοι "be "of "one "wife "husbands, ["their] "children "well "ruling

καὶ τῶν ἰδίων οἰκῶν. 13 οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν and their own houses. For those well having served, a "degree

ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παρόρσιν ἐν "for "themselves "good acquire, and much boldness in

πίστει τῇ ἐν χριστῷ Ἰησοῦ. faith which [is] in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε "τάχιον"· These things to thee I write, hoping to come to thee more quickly;

15 ἐάν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν but if I should delay, that thou mayest know how it behoves [one] in [the]

οἶκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ house of God to conduct oneself, which is [the] assembly of "God [the]

<sup>ε</sup> ἀπατηθεῖσα LITTA.W.

<sup>ι</sup> αἰσχροκερδῆ GLITTA.W.

<sup>η</sup> ἡνθαλέους EGLITTA.W.

<sup>κ</sup> ἀνεπίληπτον LITTA.W.

<sup>ι</sup> ἀλλὰ LITTA.W.

<sup>κ</sup> — αὐτὸν (read δεῖ it is necessary) LITTA.W.

<sup>ε</sup> ἡνθαλέον EGLITTA.W.

<sup>η</sup> — μὴ

ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας. 16 καὶ ὁμολο-  
 \*living, pillar and base of the truth. And confes-  
 γοιμένης μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὁ θεὸς"  
 sody great is the \*of piety \*mystery: God  
 ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγ-  
 was manifested in flesh, was justified in [the] Spirit, was seen by  
 γέλοις. ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,  
 angels, was proclaimed among [the] nations, was believed on in [the] world,  
 \*ἀνελήφθη" ἐν δόξῃ.  
 was received up in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀπο-  
 But the Spirit expressly speaks, that in latter times \*shall  
 στήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις  
 \*depart \*from \*some the faith, giving heed to \*spirits \*deceiving  
 καὶ διδασκαλίαις δαιμονίων 2 ἐν ὑποκρίσει ψευδολόγων,  
 and teachings of demons in hypocrisy of speakers of lies,  
 \*Ρεκαυτηριασμένων" τὴν ἰδίαν συνείδησιν, 3 κωλύόντων  
 being cauterized [as to] their own conscience, forbidding

γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτίσεν εἰς  
 to marry, [bidding] to abstain from meats, which God created for  
 \*μετάληψιν" μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν  
 reception with thanksgiving for the faithful and who know  
 τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν  
 the truth. Because every creature of God [is] good, and nothing  
 ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· 5 ἀγιάζεται  
 to be rejected, with thanksgiving being received; \*it \*is \*sanctified

γὰρ διὰ λόγου θεοῦ καὶ ἐντευξέως. 6 Ταῦτα ὑποτι-  
 \*for by \*word \*God's and intercourse [with him]. These things laying  
 θέμενος τοῖς ἀδελφοῖς, καλὸς ἐσθ' ὁ θεὸς ἐκτίσεν εἰς  
 before the brethren, good \*thou \*wilt \*be \*a \*servant of Jesus  
 χριστοῦ," ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς  
 Christ, being nourished with the words of the faith, and of the  
 καλῆς διδασκαλίας ᾧ παρηκολούθηκας. 7 Τοὺς δὲ βεβήλους  
 good teaching which thou hast closely followed. But the profane

καὶ γράωδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς  
 and old wives' fables refuse, but exercise thyself to  
 εὐσεβείαν· 8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν  
 piety; for bodily exercise for a little is

ὠφέλιμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφέλιμος ἐστὶν, ἐπαγγε-  
 profitable, but piety for everything \*profitable \*is, pro-  
 λὶαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.  
 mise having of life, of that which [is] now and of that which [is] coming.

9 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 10 εἰς τοῦτο γὰρ  
 Faithful [is] the word and of all acceptation worthy; for, for this

\*καὶ ἡ κοπιῶμεν καὶ ὀνειδιζόμεθα," ὅτι ἡλπικαμεν ἐπὶ θεῷ  
 both we labour and are reproached, because we have hope in a \*God  
 ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.  
 \*living, who is Preserver of all men, specially of believers.

11 Παράγγελλε ταῦτα καὶ δίδασκε. 12 μηδεὶς σου τῆς  
 Charge these things and teach. \*No \*one \*thy

νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν  
 \*youth \*let \*despise, but a pattern be of the believers in  
 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι," ἐν πίστει,  
 word, in conduct, in love, in [the] Spirit, in faith,

know how thou ought-  
 est to behave thyself  
 in the house of God,  
 which is the church of  
 the living God, the  
 pillar and ground of  
 the truth. 16 And with-  
 out controversy great  
 is the mystery of god-  
 liness: God was mani-  
 fested in the flesh, jus-  
 tified in the Spirit, se-  
 en of angels, preach-  
 ed unto the Gentiles,  
 believed on in the  
 world, received up in-  
 to glory.

IV. Now the Spirit  
 speaketh expressly,  
 that in the latter times  
 some shall depart from  
 the faith, giving heed  
 to seducing spirits, and  
 doctrines of devils;  
 2 speaking lies in hy-  
 pocrisy; having their  
 conscience seared with  
 a hot iron; 3 for-  
 bidding to marry, and  
 commanding to abstain  
 from meats, which  
 God hath created to be  
 received with thanks-  
 giving of them which  
 believe and know the  
 truth. 4 For every  
 creature of God is good,  
 and nothing to be re-  
 fused, if it be received  
 with thanksgiving: 5  
 for it is sanctified by  
 the word of God and  
 prayer. 6 If thou put  
 the brethren in re-  
 membrance of these  
 things, thou shalt be a  
 good minister of Jesus  
 Christ, nourished up  
 in the words of faith  
 and of good doctrine,  
 whereunto thou hast  
 attained. 7 But re-  
 fuse profane and old  
 wives' fables, and ex-  
 ercise thyself rather  
 unto godliness. 8 For  
 bodily exercise profit-  
 eth little; but godliness  
 is profitable unto all  
 things, having promise  
 of the life that now  
 is, and of that which  
 is to come. 9 This is a  
 faithful saying and  
 worthy of all accepta-  
 tion. 10 For therefore  
 we both labour and  
 suffer reproach, be-  
 cause we trust in the  
 living God, who is the  
 Saviour of all men,  
 specially of those that  
 believe. 11 These things  
 command and teach.  
 12 Let no man despise  
 thy youth; but be thou  
 an example of the be-  
 lievers, in word, in

\* ὃς who GLTTAW.

ο ἀνελημφθη LTTA.

Ρ ρεκαυτηριασμένων TT.

γ μετάληψιν

LTTA. \* χριστοῦ Ἰησοῦ LTTAW.

\* — καὶ LTT[A].

τ αγωνιζόμεθα we combat LTT.

ν — ἐν πνεύματι GLTTAW.

conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Υ. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 the elder women as mothers; the younger as sisters, with all purity. 3 Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax

ἐν ἀγνείᾳ. 13 ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρα-  
in purity. Till I come, give heed to reading, to exhortation, to teaching. Be not negligent of the <sup>2</sup>in <sup>3</sup>these <sup>1</sup>gifts,  
ὃ ἐδόθη σοι διὰ <sup>2</sup>προφητείας μετὰ ἐπιθέσεως τῶν χει-  
which was given to thee through prophecy with laying on of the hands  
ρῶν τοῦ πρεσβυτέρου. 15 ταῦτα μελέτα, ἐν τούτοις ἴσθι·  
of the elderhood. These things meditate on, in them be,  
ἵνα σου ἡ-προκοπή φανερά ᾖ <sup>2</sup>ἐν <sup>1</sup>πάν. 16 ἔπεχε  
that thy advancement manifest may be among all. Give heed  
σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο· γὰρ  
to thyself and to the teaching; continue in them; for this  
ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.  
doing, both thyself thou shalt save and those that hear thee.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς  
An elder do not sharply rebuke, but exhort [him] as  
πατέρα· νεωτέρους ὡς ἀδελφοὺς· 2 πρεσβυτέρας ὡς  
a father; younger [men] as brethren; elder [women] as  
μητέρας· νεωτέρας ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ. 3 χήρας  
mothers; younger as sisters, with all purity. <sup>2</sup>Widows  
τίμα τὰς ὄντως χήρας. 4 εἰδὲ τις χήρα τέκνα ἢ ἔκγονα  
'honour that [are] <sup>2</sup>indeed <sup>1</sup>widows; but if any widow <sup>2</sup>children <sup>3</sup>or <sup>1</sup>descendants  
ἔχει, μανθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν, καὶ  
'have, let them learn first [as to] their own house to be pious, and  
ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους· τοῦτο γὰρ ἐστὶν <sup>2</sup>καλὸν  
'recompense <sup>2</sup>to <sup>1</sup>render to [their] parents; for this is good  
καὶ <sup>1</sup>ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 ἡ δὲ ὄντως χήρα  
and acceptable before God. Now she who [is] <sup>2</sup>indeed <sup>1</sup>a <sup>2</sup>widow,  
καὶ μεμονωμένη ἤλπιεν ἐπὶ <sup>2</sup>τὸν <sup>1</sup>θεόν, καὶ προσμένει ταῖς  
and left alone, has [her] hope in God, and continues  
δεήσεων καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· 6 ἡ δὲ  
in supplications and prayers night and day. But she that  
σπαταλῶσα, ζῶσα τέθηκεν. 7 καὶ ταῦτα παράγγελλε,  
lives in self-gratification, living is dead. And these things charge,  
ἵνα <sup>2</sup>ἀνεπιληπτοὶ <sup>1</sup>ᾖσιν. 8 εἰδὲ τις τῶν ἰδίων καὶ μάλιστα  
that irreproachable they may be. But if anyone his own and specially  
<sup>2</sup>τῶν <sup>1</sup>οἰκείων οὐ <sup>2</sup>προνοεῖ, <sup>1</sup>τὴν πίστιν ἥρηται, καὶ  
[his] household does not provide for, the faith he has denied, and  
ἐστὶν ἀπίστου χειρὼν. 9 Χήρα καταλεγέσθω μὴ  
is <sup>2</sup>than <sup>1</sup>an <sup>2</sup>unbeliever <sup>1</sup>worse. <sup>2</sup>A <sup>1</sup>widow <sup>2</sup>let be put on the list <sup>1</sup>not  
ἐλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, 10 ἐν  
<sup>2</sup>less <sup>2</sup>than <sup>2</sup>years <sup>2</sup>sixty <sup>1</sup>being, of one man wife, in  
ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξένο-  
'works <sup>2</sup>good being borne witness to, if she brought up children, if she enter-  
δόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρ-  
tained strangers, if saints' feet she washed, if to the oppressed she inpart-  
κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. 11 Νεωτέρας δὲ  
ed relief, if every <sup>2</sup>work <sup>1</sup>good she followed after. But younger  
χήρας παραιτοῦ· ὅταν γὰρ <sup>2</sup>καταστρηνιάσωσιν <sup>1</sup>τοῦ  
widows refuse; for when they may have grown wanton against  
χοριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι <sup>2</sup>τὴν  
Christ, to marry they wish, having judgment because [their]  
πρῶτην πίστιν ἡτέθησαν. 13 ἅμα δὲ καὶ ἀργαί μανθά-  
first faith they cast off. And withal also [to be] idle they

<sup>1</sup> — ἐν (read πάντων to all) LITTAU.

<sup>2</sup> — καλὸν καὶ GLTTAU.

<sup>3</sup> — τὸν [LIT.

<sup>2</sup> ἀνεπιληπτοὶ LITTAU.

<sup>1</sup> — τῶν LITTAU.

<sup>2</sup> προνοεῖται TIT.

<sup>2</sup> καταστρηνιάσωσιν

they shall grow wanton against A.



νουσιν, περιερχόμενοι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ  
learn, going about to the houses; and not only idle, but  
καὶ φλύαροι καὶ περιεργοί, λαλοῦσαι τὰ μὴ δεόντα. 14 Βού-  
also tattlers and busy-bodies, speaking things [they] ought not.

λομαὶ οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,  
will, therefore younger [ones] to marry, to bear children, to rule the house,  
μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.  
no occasion to give to the adversary of reproach on account.

15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ. 16 Εἰ τις  
For already some are turned aside after Satan. If any

πιστὸς ἢ πιστή ἔχει χήρας, ἐπαρκείτω αὐ-  
believing [man] or believing [woman] have widows, let him impart relief to  
ταῖς. καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις  
them, and not let be burdened the assembly, that to the indeed widows

ἐπαρκέσῃ.  
it may impart relief.

17 Οἱ καλῶς προεστώτες πρεσβύτεροι διπλῆς τιμῆς  
The well who take the lead elders of double honour

ἀξιοῖσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασ-  
cal be counted worthy, specially those labouring in word and teach-

καλίφ. 18 Λέγει γὰρ ἡ γραφή, Ἐβοῦν ἀλοῶντα οὐ φι-  
ing; for says the scripture, An ox treading out corn not thou

μῶσεις καὶ Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Κατὰ  
shalt muzzle, and, Worthy [is] the workman of his hire. Against

πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός ἐι μὴ ἐπὶ  
an elder an accusation receive not, unless on [the testi-

δύο ἢ τριῶν μαρτύρων. 20 Τοὺς ἁμαρτάνοντας ἐνώπιον  
mony of] two or three witnesses. Those that sin before

πάντων ἐλεγχῇ, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. 21 Διαμαρ-  
all convict, that also the rest fear may have. I earnestly

τύρομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίῳ Ἰησοῦ χριστῷ καὶ  
testify before God and [the] Lord Jesus Christ and

τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς  
the elect angels, that these things thou shouldest keep, apart from

προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.  
prejudice, nothing doing by partiality.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις  
Hands quickly on no one lay, nor share in sins

ἄλλοτρίαις. σεαυτὸν ἀγνὸν τήρει. 23 μηκέτι ὑδροπότει. ἄλλ' ἢ  
of others. Thyself pure keep. No longer drink water, but

οἶνον ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς  
wine a little use on account of thy stomach and frequent

σου ἀσθενείας. 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί  
thy infirmities. Of some men the sins manifest

εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.  
are, going before to judgment; and some also they follow after.

25 ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστιν καὶ τὰ  
In like manner also good works manifest are, and those that

ἄλλως ἔχοντα, κρυβήναι οὐ δύναται.  
otherwise are, be hid cannot.

6 Ὅσοι εἰσιν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας  
As many as are under yoke bondmen, their own masters

wanton against Christ, they will marry, 12 having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

And, The labourer is worthy of his reward. 19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear. 21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest before-

d. — πιστός ἢ (read ἐπαρ. let her impart relief) LTTT[A].  
φίμωσεις βοῦν ἀλοῶντα L.  
ἰ πρόσκλησιν advocacy L.  
but (in like manner) LW.  
ἐ δύνανται LTTTAW.

ε + δε but (those that) L[A].  
ἰ ἀλλά LTTT.A.  
ἰ ἐργα τὰ καλὰ LTTTAW.

ε ἐπαρκέσθω LTTT.  
ἰ οὐ  
ἰ χριστοῦ Ἰησοῦ LTTTAW.  
ἰ — σοῦ (read [thy]) LTTT.A.  
ἰ + δε  
ο — ἐστιν LTTT.A.; εἰσιν W.

hand; and they that are otherwise cannot be hid.

VI. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, 5 perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I

πάσης τιμῆς ἄξιους ἡγείσθωσαν. ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ of all honour worthy let them esteem, that not the name of God  
καὶ ἡ διδασκαλία βλασφημῇται. 2 οἱ δὲ πιστοὺς ἔχοντες and the teaching be blasphemed. And they that believing have  
δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ masters, let them not despise [them], because brethren they are; but  
μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν· καὶ ἀγα- rather let them serve [them], because believing [ones] they are and be-  
πητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβάνοντο. ταῦτα διδάσκει loved who the "good service" are being "helped" by. These things teach  
καὶ παρακάλει. 3 Εἰ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται and exhort. If anyone teaches other doctrine, and draws not near  
ὕγιαίνουσιν λόγοις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ "sound to words, those of our Lord Jesus Christ, and  
τῷ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τεύφεται, μηδὲν the "according to, "piety teaching, he is puffed up, nothing  
ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας, knowing, but sick about questions and disputes of words,  
ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημία, ὑπόνοια πονηραί, out of which come envy, strife, evil speakings, "suspicious "wicked,  
5 παραδιτριβαί· διεφθαρμένον ἀνθρώπων τὸν νοῦν, καὶ vain argumentations "corrupted of men in mind, and  
ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν destitute of the truth, holding gain to be  
εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων." 6 Ἔστιν δὲ πορισμὸς "piety; withdraw from such. But "is gain  
μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. 7 οὐδὲν γὰρ εἰσηνέγκαμεν great "piety with contentment. For nothing we brought  
εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δύνα- into the world, [it is] manifest that neither to carry out anything are we  
μεθα· 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρ- able. But having sustenance and coverings, with these we shall  
κεσθσόμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς be satisfied. But those desiring to be rich, fall into  
πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνόητους καὶ temptation and a snare and "desires many unwise and  
βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὕληθρον "but, O man of God, flee these things; and pursue right-  
καὶ ἀπώλειαν. 10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλ- and perdition. For a root of all evils is the love  
αργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς of money; which some stretching after were seduced from the  
πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς. 11 Σὺ faith, and themselves pierced with sorrows many. Thou  
δέ, ὦ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεύγε· δώκε δὲ δικαιο- of God, these things flee, and pursue right-  
σύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, "πραότητα" eousness, piety, faith, love, endurance, meekness.  
12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς Combat the good combat of the faith. Lay hold  
αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας of eternal life, to which also thou wast called, and didst confess  
τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγ- the good confession before many witnesses. I

ἡ μὴ προσέρχεται cleaves not T.

διαπατριβαί constant quarrellings GLTTRAW.

ἀφίστασο ἀπὸ τῶν τοιούτων LITRAW.

ὅτι οὐδὲν (read ὅτι so that) LITRA.

— τοῦ

LITRA. πρᾶιπάθειαν meekness of spirit LITRAW; πρᾶιπάθειαν T.

— καὶ GLTTRAW.

γέλλω \*σοι ἐνώπιον τοῦ θεοῦ τοῦ ζῶσσοποιούντος τὰ πάντα,  
charge thee before God who quickens all things,  
καὶ χριστοῦ Ἰησοῦ τοῦ μαρτυροῦσάντος ἐπὶ Ποντίου Πι-  
and Christ Jesus who witnessed before Pontius Pi-  
λάτου τὴν καλὴν ὁμολογίαν, 14 τηροῦσαί· σε τὴν ἐντολὴν  
late the good confession, that thou keep the commandment  
ἁσπιλον, ἄνεπιληπτον, ἕχρι τῆς ἐπιφανείας τοῦ κυρίου  
spotless, irreproachable, until the appearing of Lord  
ἡμῶν Ἰησοῦ χριστοῦ, 15 ἣν καιροῖς ἰδίους δείξει ὁ  
our Jesus Christ; which in its own times shall show the  
μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευν-  
blessed and only Ruler, the King of those being kings  
των καὶ κύριος τῶν κυριούντων, 16 ὁ μόνος ἔχων ἀθα-  
and Lord of those being lords; who alone has im-  
νασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς  
mortality, in light dwelling unapproachable, whom no one  
ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος  
of men nor to see is able; to whom honour, and might  
αἰώνιον. ἀμήν.  
eternal. Amen.

17 Τοῖς πλουσίοις ἐν τῇ νῦν αἰῶνι παράγγελλε, μὴ  
To the rich in the present age charge, not  
ἐψήλοφρονεῖν, ἢ μηδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδηλότητι,  
to be high-minded, nor to have hope in of riches [the] uncertainty;  
ἀλλ' ἐν ἑτῷ θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν ἅπλου-  
but in God the living, who giveth us richly  
σίως πάντα εἰς ἀπόλαυσιν· 18 ἀγαθοεργεῖν, πλουτεῖν ἐν  
all things for enjoyment; to do good, to be rich in  
ἐργοῖς καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῖς, 19 ἀπο-  
works good, liberal in distributing to be, ready to communicate, trea-  
θησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα  
suring up for themselves a foundation good for the future, that  
ἐπιλάβωνται τῆς αἰωνίου ζωῆς.  
they may lay hold of eternal life.

20 Ὁ Τιμόθεε, τὴν παρακαταθήκην φύλαξον,  
O Timotheus, the deposit committed [to thee] keep,  
εκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς  
avoiding profane empty babblings, and oppositions  
ψευδωνύμου γνώσεως· 21 ἣν τινες ἐπαγγελλόμενοι, περὶ  
of falsely-named knowledge, which some professing, in reference to  
τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.  
the faith missed the mark. Grace [be] with thee. Amen.

Ἡρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις  
To Timothy first written from Laodiceæ, which  
ἐστὶν μητρόπολις Φρυγίας τῆς Πακατιανῆς.  
is the chief city of Phrygia Pacatiana.

give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; 15 which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 that they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 which some professing have erred concerning the faith. Grace be with thee. Amen.

\* — σοι (read [thee]) T. γ — τοῦ T. ζῶσσοποιούντος preserves alive LITRA. Π — Πι-  
λάτου T. ἄνεπιληπτον LITRA. ἐψήλα φρονεῖν to mind high things T. ἀ ἐπὶ LITR.  
— τῷ TTR. — τῷ ζῶντι LITRA. ε + τὰ L. πάντα πλουσίως GLTTRAW. ἰδόντως  
(read of that which [is] truly life) GLTTRAW. κ παραθήκην GLTTRAW. ἡ μεθ' ἡμῶν with  
you LITR. μ — ἀμήν GLTTRAW. α — the subscription GLTW; Ἡρὸς Τιμόθεον α' TTR.



PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 whereunto I am

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ  
Paul, apostle of Jesus Christ by [the] will of God  
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ Ἰησοῦ, 2 Τι-  
according to promise of life which [is] in Christ Jesus, to Ti-  
μοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ  
motheus [my] beloved child: Grace, mercy, peace from God [the]  
πατρός καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.  
Father and Christ Jesus our Lord.

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν  
I am thankful to God, whom I serve from [my] forefathers with  
καθαρᾷ συνειδήσει, ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηίαν  
pure conscience, how unceasingly I have the of thee remembrance  
ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας, 4 ἐπιποθῶν σε  
in my supplications night and day, longing thee  
ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ·  
to see, remembering thy tears, that with joy I may be filled;  
5 ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,  
remembrance taking of the in thee unfeigned faith,  
ἣτις ἐνέκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ  
which dwelt first in thy grandmother Lois and in thy mother  
σου Εὐνικῇ, 6 πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ. 6 Δι' ἣν αἰτίαν  
thy Eunice, and I am persuaded that also in thee. For which cause  
ἀναμνησκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν  
I remind thee to kindle up the gift of God which is  
ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 οὐ γὰρ ἔδωκεν  
in thee by the laying on of my hands. For not gave  
ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμει καὶ ἀγάπῃ  
us God a spirit of cowardice, but of power, and of love,  
καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνηθῇς τὸ  
and of wise discretion. Not therefore thou shouldst be ashamed of the  
μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ  
testimony of our Lord, nor me his prisoner; but  
συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δυνάμιν θεοῦ, 9 τοῦ  
suffer evils along with the glad tidings according to power God's; who  
ὥσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ  
saved us and called [us] with a calling holy, not according to  
τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν  
our works, but according to his own purpose and grace, which  
δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,  
[was] given us in Christ Jesus before the ages of time,  
10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν  
but made manifest now by the appearing of our Saviour  
Ἰησοῦ χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαν-  
Jesus Christ, who annulled death, brought to  
τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ  
light and life and incorruptibility by the glad tidings; to which

<sup>a</sup> + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Τιμόθεον B' LITRAW. <sup>b</sup> χριστοῦ Ἰησοῦ TITRAW. <sup>c</sup>, νυκτὸς καὶ ἡμέρας (read night and day) longing & C. LITr. <sup>d</sup> λαβὼν having taken LITrA. <sup>e</sup> Εὐνικῇ EGLITRAW. <sup>f</sup> συν- T. <sup>g</sup> κατὰ LITrA. <sup>h</sup> χριστοῦ Ἰησοῦ LITr.

ἐπέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος  
<sup>2</sup>was <sup>2</sup>appointed I a herald and apostle and teacher  
 ἑθνῶν.<sup>11</sup> 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ  
 of [the] nations. For which cause also these things I suffer; but <sup>2</sup>not

ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι  
<sup>1</sup>I <sup>2</sup>am ashamed; for I know whom I have believed, and am persuaded that  
 ὁ ἀνατὸς ἐστὶν τῇ παραθήκῃ μου φυλάξει εἰς ἐκείνην  
 able he is the deposit committed [to him] of me to keep for that

τὴν ἡμέραν. 13 ὑπότιππων ἐξε ὑγαγιόντων λόγων, ὧν  
 day. <sup>2</sup>A <sup>2</sup>delineation <sup>2</sup>have of sound words, which [words]

παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ  
 from me thou didst hear, in faith and love which [are] in Christ

Ἰησοῦ. 14 τὴν καλὴν παρακαταθήκην<sup>1</sup> φυλάξον διὰ  
 Jesus. The good deposit committed [to thee] keep by [the]

πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 15 Οἶδας τοῦτο,  
<sup>2</sup>Spirit <sup>2</sup>Holy which dwells in us. Thou knowest this,

ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν  
 that turned away from me all who [are] in Asia, of whom is

ἡ Φύγελλος<sup>1</sup> καὶ ἡ Ἑρμογένης.<sup>2</sup> 16 Δῶς<sup>1</sup> ἔλεος ὁ κύριος τῷ  
 Phygellus and Hermogenes. May <sup>2</sup>grant <sup>2</sup>mercy <sup>2</sup>the <sup>2</sup>Lord to the

Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν  
<sup>2</sup>of <sup>2</sup>Onesiphorus <sup>2</sup>house, because of me he refreshed, and

αἰσύνω μου οὐκ ἐπαισχύνθη. 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ,  
 my chain <sup>2</sup>was not ashamed of; but having been in Rome,

σπουδαιότερον<sup>1</sup> ἐζητήσεν με καὶ εὑρεν· 18 δῶς αὐτῷ  
 more diligently he sought out me and found [me]— may <sup>2</sup>grant <sup>2</sup>to <sup>2</sup>him

ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ  
<sup>2</sup>the <sup>2</sup>Lord to find mercy from [the] Lord in that day— and

ὅσα ἐν Ἐφέσῳ διεκόνησεν βέλτιον σὺ γινώσκεις.  
 how much in Ephesus he served <sup>2</sup>better <sup>2</sup>than <sup>2</sup>I <sup>2</sup>need <sup>2</sup>say <sup>2</sup>thou <sup>2</sup>knowest.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ  
 Thou therefore, my child, be strong in the grace which [is]

ἐν χριστῷ Ἰησοῦ. 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ  
 in Christ Jesus. And the things which thou didst hear of me

διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,  
 with many witnesses, these commit to faithful men,

οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 ὅσῳ οὖν  
 such as competent shall be also others to teach. Thou therefore

κακοπάθησον<sup>1</sup> ὡς καλὸς στρατιώτης· ὁ Ἰησοῦς χριστοῦ. 4 οὐδεὶς  
 suffer hardship as <sup>2</sup>good <sup>2</sup>soldier of Jesus Christ, No one

στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις,<sup>1</sup>  
 serving as a soldier entangles himself with the <sup>2</sup>of <sup>2</sup>life <sup>2</sup>affairs,

ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ  
 that him who enrolled him as a soldier he may please. And if also <sup>2</sup>contend

τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀ-  
<sup>2</sup>in <sup>2</sup>the <sup>2</sup>games <sup>2</sup>anyone, he is not crowned unless lawfully he shall

θλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν  
 have contended. The <sup>2</sup>labour <sup>2</sup>husbandman <sup>2</sup>must before of the

καρπῶν μεταλαμβάνειν.  
 fruits partaking.

7 Νόει <sup>2</sup>ἄλ· λέγω· <sup>2</sup>δῶς<sup>1</sup> γάρ σοι ὁ κύριος σύνεσιν  
 Consider the things I say, <sup>2</sup>may <sup>2</sup>give <sup>2</sup>for <sup>2</sup>thee <sup>2</sup>the <sup>2</sup>Lord understanding

appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith, and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 but, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

II. Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman must be first taker of the fruits.

<sup>1</sup> — ἐθνῶν. <sup>2</sup> παραθήκην GLTtAW. <sup>3</sup> Φύγελλος Phygellus LITtAW. <sup>4</sup> Ἑρμογένης Hermogenes T. <sup>5</sup> ἐπαισχύνθη LITtAW. <sup>6</sup> σπουδαιότερον LITtAW. <sup>7</sup> συγκαταλέσθον (συγκ- T) suffer hardship with [me] LITtAW. <sup>8</sup> χριστοῦ Ἰησοῦ LITtAW. <sup>9</sup> πραγματείας T. <sup>10</sup> δῶσει will give LITtAW.

ay; and the Lord give them understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; 9 wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 if we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 if we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings; for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus; 18 who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he

ἐν πᾶσιν. 8 Μνημόνευε Ἰησοῦν χριστὸν ἐγηνερμένον ἐκ ἐν ὅσιν. Remember Jesus Christ raised from among νεκρῶν, ἐκ σπέρματος Ὑδαβίδ, κατὰ τὸ εὐαγγέλιον [the] dead, of [the] seed of David, according to <sup>2</sup>glad tidings μου. 9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεσται. 10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τῶν ἁγίων τῆς ἐν χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ <sup>2</sup>συζήσομεν [is] the word; for if we died together with [him], also we shall live together; 12 εἰ ὑπομένομεν, καὶ <sup>2</sup>συμβασιλεύσομεν· εἰ ἄρνούμεθα, <sup>2</sup>κακείνος ἀρνήσεται ἡμᾶς· 13 εἰ ἀπιστοῦμεν, ἐκεῖνος [him], he also will deny us; if we are unfaithful, he πιστὸς μένει· ἀρνήσασθαι <sup>2</sup>ἑαυτὸν οὐ δύναται. faithful abides; to deny himself he is not able.

14 Ταῦτα ὑπομίμησκε, διαμαρτυρούμενος ἐν ὧπιν <sup>2</sup>These things put in remembrance of, testifying earnestly before αὐτοῦ κυρίου· μὴ λογομαχεῖν· εἰς οὐδὲν χρήσιμον, ἐπὶ τοῦ κυρίου not to dispute about words <sup>2</sup>for nothing profitable, to καταστροφῇ τῶν ἀκουόντων. 15 σπουδάσον σεαυτὸν subversion of those who hear. Be diligent thyself δοκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθο- <sup>2</sup>approved to present to God, a workman not ashamed, straight- τομούντα τὸν λόγον τῆς ἀληθείας· 16 τὰς δὲ βεβήλους κενό- ly cutting the word of truth; but profane empty φωνίας περιύσασο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, babblings stand aloof from, <sup>2</sup>more for they will advance of ungodliness, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν and their word as a gangrene pasture will have; of whom is Ὑμέναιος καὶ Φιλητός, 18 οὕτινες περὶ τὴν ἀλήθειαν Hymeneus and Philetus; who concerning the truth ἡστόχησαν, λέγοντες <sup>2</sup>τὴν ἀνάστασιν ἤδη γεγονέναι, missed the mark, asserting the resurrection already to have taken place; καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. 19 ὁ μέντοι στερεὸς and are overthrowing the <sup>2</sup>of some faith. Nevertheless firm θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα αὐτῆν, ἔγνω <sup>2</sup>foundation God's stands, having this seal, <sup>2</sup>Knows κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα <sup>2</sup>χριστοῦ. 20 ἐν μεγάλῃ [the] Lord those that are his, and Let depart from unrighteousness everyone who names the name of Christ. <sup>2</sup>In great δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ <sup>2</sup>but a house there are not only vessels golden and silver, but καὶ ξύλινα καὶ ὀστράκινα, καὶ ἅ μὲν εἰς τιμὴν, ἅ δὲ εἰς also wooden and earthen, and some to honour, others to δόξαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, dishonour. If therefore one shall have purged himself from these,

<sup>1</sup> Δαυεὶδ LITTA; Δαυὶδ GW. <sup>2</sup> ἀλλὰ LITTA. <sup>3</sup> συν- LITTA. <sup>4</sup> συν- T. <sup>5</sup> ἀρνήσόμεθα we shall deny LITTA. <sup>6</sup> + γὰρ for (to deny) LITTA. <sup>7</sup> τοῦ θεοῦ God Ttr. <sup>8</sup> μὴ λογομάχει Dispute thou not about words L. <sup>9</sup> ἐπ' LITTA. <sup>10</sup> — τὴν (read [the]) TTA. <sup>11</sup> μέντοι Tr. <sup>12</sup> κυρίου of [the] Lord GLITTA.



ἔσται σκεῖος εἰς τιμὴν, ἡγιασμένον, <sup>ε</sup>καὶ εὐχρηστον  
he shall be a vessel to honour, having been sanctified, and serviceable  
τῷ δεσποτρῇ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.  
to the master, for every <sup>g</sup>work <sup>g</sup>good having been prepared.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· δίωκε δὲ δικαιοσύνην,  
But youthful <sup>l</sup>lusts <sup>l</sup>flee, and pursue righteousness,

πίστιν, ἀγάπην, εἰρήνην μετὰ <sup>h</sup>τῶν ἐπικαλουμένων τὸν  
faith, love, peace with those that call on the

κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ ἀταί-  
Lord out of <sup>a</sup>pure <sup>a</sup>heart. But foolish and undis-

δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας·  
ciplined questionings refuse, knowing that they beget contentions.

24 δούλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἄλλ' ἥπιον  
And <sup>a</sup>a <sup>b</sup>bondman <sup>o</sup>of [the] <sup>t</sup>Lord <sup>i</sup>it <sup>b</sup>behoves not to contend, but gentle

εἶναι πρὸς πάντας, διδασκικόν, ἀνέξικακον, 25 ἐν <sup>k</sup>πραότητι  
to be towards all; apt to teach; forbearing; in meekness

παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε <sup>i</sup>δῶν αὐτοῖς  
disciplining those that oppose, if perhaps <sup>m</sup>may <sup>g</sup>give <sup>t</sup>them

ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνα-  
<sup>g</sup>God repentance to acknowledgment of [the] truth, and they may

νήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἰζωγρημένοι ὑπ'  
awake up out of the <sup>o</sup>of <sup>t</sup>the <sup>d</sup>devil <sup>s</sup>snare, having been taken by

αὐτοῦ εἰς τὸ ἐκείνου θέλημα.  
him for his will.

3 Τοῦτο δὲ <sup>m</sup>γίνωσκε, ὅτι ἐν <sup>l</sup>σχάταις ἡμέραις ἐνστή-  
But this know thou, that in [the] last days <sup>w</sup>will <sup>b</sup>be

σονται καιροὶ χαλεποί. 2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι,  
<sup>p</sup>present <sup>t</sup>times <sup>d</sup>difficult; for <sup>w</sup>will <sup>b</sup>be <sup>m</sup>men <sup>l</sup>lovers of self,

φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν  
lovers of money, vaunting, proud, evil speakers. to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι,  
disobedient, unthankful, unholy, without natural affection, implacable,

διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδόται,  
slanderers, incontinent, savage, not lovers of good, betrayers,

προτετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,  
headlong, puffed up, lovers of pleasure rather than lovers of God;

5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνη-  
having a form of piety, but the power of it deny-

μένοι. καὶ τοὺτους ἀποτρέπον. 6 ἐκ τούτων γὰρ εἰσιν οἱ  
ing: and these turn away from. For of these are those who

ἐνδύοντες εἰς τὰς οἰκίας καὶ <sup>a</sup>αἰχμαλωτεύοντες τὰ <sup>w</sup>γυναικάρια  
[are] entering into houses and leading captive <sup>s</sup>silly women

σεσωρευμένα ἁμαρτίας, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάν-  
laden with sins, led away by <sup>j</sup>lusts <sup>v</sup>various, al-

τοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας  
ways learning and never to [the] knowledge of [the] truth

ἔλθεῖν δυνάμενι. 8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέ-  
<sup>t</sup>to <sup>c</sup>come <sup>a</sup>able. Now in the way Jannes and Jambres with-

στησαν Μωϋσῇ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,  
stood Moses, thus also these withstand the truth,

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ  
men utterly corrupted in mind, found worthless as regards

τὴν πίστιν. 9 ἄλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια  
the faith. But they shall not advance farther, for <sup>t</sup>folly

shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, fair, charity, peace, with them that call on the Lord out of a pure heart. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, 25 in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

III. This know also, that in the last days perilous times shall come. 2 For men shall be lovers of self, so, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5 having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly

ε — καὶ LITTA. <sup>h</sup> + πάντων all L. <sup>i</sup> ἄλλα LITTA. <sup>k</sup> πραῖτη LITTAW. <sup>l</sup> δὲ LITTAW.  
<sup>m</sup> γινώσκετε know ye L. <sup>n</sup> αἰχμαλωτίζοντες GLITTAW.



στρέψουσιν, ἐπὶ δὲ τοῖς μύθοις ἐκτραπήσονται. 5 σὺ δὲ  
turn away, and to fables will be turned aside. But thou,  
νήφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγ-  
be sober in all things, suffer hardships, [the] work do of an  
γελίστου, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γὰρ ἤδη  
evangelist, thy service fully carry out. For I already

σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως<sup>1</sup> ἐφ-  
am being poured out, and the time of my release is  
έστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν<sup>2</sup> ἠγωνίσαι, τὸν δρόμον  
come. The "combat 'good I have combated, the course

τετέλεκα, τὴν πίστιν τετήρηκα. 8 λοιπὸν ἀποκειται μοι  
I have finished, the faith I have kept. Henceforth is laid up for me

ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος  
the "of 'righteousness 'crown, which "will 'render "to "me "the "Lord  
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς<sup>3</sup> οὐ μόνον δέ μοι,  
in "that "day "the "righteous "judge; and not only to me,

ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπήκοις τὴν ἐπιφάνειαν αὐτοῦ.  
but also to all who "love his appearing.

9 Σπουδάσον ἔλθεῖν πρὸς με ταχέως. 10 Δημᾶς γὰρ με  
Be diligent to come to me quickly; for Demas "me

ἔγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς  
"forsook, having loved the present age, and is gone to

Θεσσαλονικὴν· Κρησκὸς εἰς Γαλατίαν,<sup>4</sup> Τίτος εἰς Δαλματίαν.<sup>5</sup>  
Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε  
Luke "is "alone with me. Mark having taken bring

μετὰ σεαυτοῦ· ἐστὶν γὰρ μοι εὐχρηστος εἰς διακονίαν. 12 Τυ-  
with thyself, for he is "to "me "useful for service. "Ty-

χικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. 13 Τὸν "φαιλόνην<sup>6</sup> ὃν  
chicus "but I sent to Ephesus. The cloak which

ἀπέλιπον ἐν Τρωάδι<sup>7</sup> παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ  
I left in Troas with Carpus, [when] coming bring, and the

βιβλία, μάλιστα τὰς μεμβράνας. 14 Ἀλέξανδρος ὁ χαλκεὺς  
books, especially the parchments, Alexander the smith

πολλὰ μοι κακὰ ἐνεδείξατο· ἁποδῶ<sup>8</sup> αὐτῷ ὁ  
"many "against "me "evil "things "did. May "render "to "him "the

κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν καὶ σὺ φυλάσσου,  
"Lord according to his works. Whom also thou be ware of,

λίαν γὰρ ἠνθέστηκεν<sup>9</sup> τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ  
for exceedingly he has withstood our words. In

πρώτῃ μου ἀπολογία οὐδεὶς μοι ἔστη παρῆναι, ἀλλὰ πάντες  
my first defence no one "me "stood "with, but all

με ἔγκατέλιπον· μὴ αὐτοῖς λογισθεῖν<sup>10</sup> 17 ὁ δὲ κύριος  
me "forsook, Not to them may it be reckoned. But the Lord

μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κή-  
"me "stood "by, and strengthened me, that through me the "pro-

ρυγμα πληροφορηθῇ, καὶ ἀκούσῃ<sup>11</sup> πάντα τὰ ἔθνη· καὶ  
clamation might be fully made, and "should "hear "all "the "nations; and

ἔρρύσθην<sup>12</sup> ἐκ στόματος λέοντος. 18 καὶ ῥύσεται<sup>13</sup> με  
I was delivered out of [the] "mouth "lion's. And "will "deliver "me

ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν  
"the "Lord from every "work "wicked, and will preserve [me] for

turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me: 10 for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 of whom be thou ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his

<sup>1</sup> ἀναλύσεώς μου LITtr.

<sup>2</sup> καλὸν ἀγῶνα LITtr.

<sup>4</sup> Γαλίαν Gallia p.

<sup>5</sup> Δελματίαν L.

<sup>6</sup> φελόνην EULITtrAW.

<sup>7</sup> Τρωάδι LT.

<sup>8</sup> ἀποδώσει shall render LITtrAW.

<sup>9</sup> ἀνέστη

he withstood LITtrAW.

<sup>10</sup> συν- A; παρεγένετο stood by LITtr.

<sup>11</sup> ἀκούσων LITtrAW.

<sup>12</sup> ἐρύσθην LITtrA.

<sup>13</sup> — καὶ LITtrA.



heavenly kingdom :  
to whom be glory for  
ever and ever. Amen.

βασιλείαν αὐτοῦ τὴν ἑπουράνιον· ᾧ ἡ δόξα εἰς τοὺς  
his kingdom the heavenly; to whom [be] glory unto the  
αἰῶνας τῶν αἰώνων. ἀμήν.  
ages of the ages. Amen.

19 Salute Prisca and  
Aquila, and the house-  
hold of Onesiphorus.  
20 Erastus abode at  
Corinth : but Trophi-  
mus have I left at Mi-  
letum sick. 21 Do thy  
diligence to come be-  
fore winter. Eubulus  
greeteth thee, and Pu-  
dēs, and Linus, and  
Claudia, and all the  
brethren, 22 The Lord  
Jesus Christ be with  
thy spirit. Grace be  
with you. Amen.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου  
Salute Prisca and Aquila, and the of Onesiphorus  
οἶκον. 20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον  
house. Erastus remained in Corinth, but Trophimus I left  
ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.  
in Miletus sick. Be diligent before winter to come.  
Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Ἀλίνος,<sup>9</sup> καὶ  
Salutes thee Eubulus, and Pudens, and Linus, and  
Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ κύριος Ἰησοῦς<sup>10</sup>  
Claudia, and the brethren all. The Lord Jesus  
ἡμεῖς<sup>11</sup> μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.  
Christ [be] with thy spirit. Grace [be] with you.  
ἀμήν.  
Amen.

Ἦρὸς Τιμόθεον δεύτερα, τῆς Ἐφεσίων ἐκκλη-  
To Timotheus second, of the of Ephesians assem-  
σίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ  
bly [the] first overseer chosen, written from  
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι  
Rome, when a second time was placed before Paul Caesar  
Νέρωνι.  
Nero.

Ἡ ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>11</sup>  
THE TO TITUS EPISTLE OF PAUL.

PAUL, a servant of  
God, and an apostle of  
Jesus Christ, accord-  
ing to the faith of  
God's elect, and the  
acknowledging of the  
truth which is after  
godliness; 2 in hope  
of eternal life, which  
God, that cannot lie,  
promised before the  
world began; 3 but  
hath in due times  
manifested his word  
through preaching,  
which is committed  
unto me according to  
the commandment of  
God our Saviour; 4 to  
Titus, mine own son  
after the common  
faith: Grace, mercy,  
and peace, from God  
the Father and the  
Lord Jesus Christ our  
Saviour.

ΠΑΥΛΟΣ δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ κατὰ  
Paul bondman of God, and apostle of Jesus Christ according to  
πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς  
[the] faith elect of God's and knowledge of [the] truth which [is]  
κατ' εὐσέβειαν, 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ-  
according to piety; in [the] hope of life eternal, which pro-  
γεῖλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνιων, 3 ἐ-  
mised the who cannot lie God before the ages of time,  
φανέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κήρυγματι  
but manifested in its own seasons his word in [the] proclamation  
ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος  
which was entrusted with I according to [the] commandment of Saviour  
ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν  
our God; to Titus [my] true child according to [our] common  
πίστιν, χάρις, <sup>b</sup>ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρός, καὶ  
faith: Grace, mercy peace from God [the] Father, and [the]  
κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν  
Lord Jesus Christ our Saviour.

5 For this cause left  
I thee in Crete, that

5 Τοῦτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα  
For this cause I left thee in Crete, that the things lacking

<sup>9</sup> Ἀλίνος LITW.

<sup>10</sup> Ἰησοῦς TIT[A].

<sup>11</sup> χριστὸς LITW[A].

<sup>12</sup> ἀμήν GLITTAW.

<sup>v</sup> — the subscription GLTW; Πρὸς Τιμόθεον β' (— β' Α) TRA.

<sup>a</sup> + τοῦ Ἀποστόλου the apostle E; Πρὸς Τίτον LITTAW. <sup>b</sup> καὶ and TITAW. <sup>c</sup> χριστοῦ Ἰησοῦ LITTA. <sup>d</sup> ἀπέλιπόν LITTAW.

<sup>εἰς</sup>ἐπιδορθῶσθ<sup>ς</sup>. καὶ καταστήσῃς κατὰ πόλιν πρεσ-  
 thou mightest go on to set right, and mightest appoint in every city  
 βυτέρους, ὡς ἐγὼ σοι διατάξαιμην. 6 εἴ τις ἐστὶν ἀνέγ-  
 elders, as I <sup>thee</sup> ordered: if anyone is unim-  
 κλητος, μὴς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν  
 peacheable, <sup>of</sup>one's <sup>wife</sup> husband, <sup>children</sup> having <sup>believing</sup> believing, not under  
 κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπί-  
 accusation of dissoluteness or insubordinate. For it behoves the over-  
 σκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον μὴ αὐθάδη,  
 seer unimpeachable to be, as God's steward; not selfwilled,  
 μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,  
 not passionate, not given to wine, not a striker, not greedy of base gain,  
 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγ-  
 but hospitable, a lover of good, discreet, just, holy, tem-  
 κρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ  
 perate, holding to the <sup>according to</sup> the <sup>the</sup> teaching <sup>faithful</sup> faithful  
 λόγον, ἵνα δυνατοὶ ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ  
<sup>word</sup> word, that able he may be both to encourage with <sup>teaching</sup> teaching  
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 εἰσὶν γὰρ  
<sup>sound</sup> sound, and those who gainsay to convict. For there are  
 πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-  
 many and insubordinate vain talkers and mind-deceivers, espe-  
 λιστα οἱ ἐκ περιτομῆς, 11 οὓς δεῖ ἐπιστο-  
 cially those of [the] circumcision, whom it is necessary to stop the  
 μίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδασκοντες  
 mouths of, who whole houses overthrow, teaching  
 ὅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 12 εἰπὲν  
 things which [they] ought not, <sup>base</sup> base <sup>for</sup> for <sup>sake</sup> sake of. <sup>Said</sup> Said  
 τις ἐξ αὐτῶν ἰδίου αὐτῶν προφήτης, Κρήτες αἰεὶ  
<sup>one</sup> one of <sup>themselves</sup> themselves <sup>of</sup> of <sup>their</sup> their <sup>own</sup> own <sup>a</sup> a <sup>prophet</sup> prophet, Cretans always [are]  
 ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὐτῇ  
 liars, evil wild beasts, <sup>gluttons</sup> gluttons <sup>lazy</sup> lazy. This testimony  
 ἐστὶν ἀληθὴς· δι' ἣν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα  
 is true; for which cause convict them with severity, that  
 ὑγιαίνωσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες Ἰουδαίκοις  
 they may be sound in the faith, not giving heed to Jewish  
 μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-  
 fables and commandments of men, turning away from the truth.  
 θειαν. 15 πάντα <sup>μὲν</sup> καθαρὰ τοῖς καθαροῖς· τοῖς δὲ  
 All things [are] pure to the pure; but to those who  
<sup>κ</sup>μεμασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιά-  
 are defiled and unbelieving nothing [is] pure; but are de-  
 ται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν ὁμολογοῦσιν  
<sup>filed</sup> their <sup>both</sup> both mind and [their] conscience. God they profess  
 εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ  
 to know, but in works deny [him], <sup>abominable</sup> abominable <sup>being</sup> being and  
 ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.  
 disobedient, and as to every <sup>work</sup> work found worthless.  
 2 Σὺ δὲ λαλεῖ ὅτι πρέπει τῇ ὑγιαίνουσῃ διδασ-  
 But <sup>thou</sup> thou <sup>speak</sup> speak the things that become sound teach-  
 καλίᾳ· 2 πρεσβύτεας νηφάλιους εἶναι, σεμνοὺς, σώ-  
 ing: [the] aged [men] <sup>sober</sup> sober <sup>to</sup> to <sup>be</sup> be, grave, dis-  
 φρονας, ὑγιαίνοντας τῇ πίστει. τῷ ἀγάπῃ, τῇ ὑπομονῇ;  
 creet, sound in faith, in love, in endurance;

thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet, that they have sworn to ever believe, is a liar, evil beast, slow bellies, evildoers, false accusers, disobedient. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. II. But speak thou the things which become sound doctrine: 2 that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The

\* ἐπιδορθῶσθ<sup>ς</sup> L.  
 1 — μὲν LIT. Δ W.

† — καὶ LIT. Γ [A].  
 ‡ μεμαμμένοις LIT. γ; μεμαμμένοις Δ.

§ + [δὲ] but (especially) L

ῃ + τῆς the ITA

aged women likewise, <sup>3</sup> πρεσβύτιδας <sup>[the]</sup> aged <sup>[women]</sup> in like manner in deportment as becomes holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded, 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

3 πρεσβύτιδας <sup>[the]</sup> aged <sup>[women]</sup> in like manner in deportment as becomes holiness, not false accusers, not given to much wine, teachers of good things; 4 ἵνα <sup>1</sup> σωφρονίζωσιν <sup>2</sup> τὰς νέας <sup>3</sup> καλοδιδασκάλους; <sup>4</sup> ἵνα <sup>5</sup> φιλότικους, <sup>6</sup> 5 σώφρονας, <sup>7</sup> φιλότικους, <sup>8</sup> 5 σώφρονας, <sup>9</sup> ἀγαθὰς, <sup>10</sup> οἰκουρούς, <sup>11</sup> ἀγαθὰς, <sup>12</sup> ὑποτασσόμενας τοῖς ἰδίοις ἀνδράσιν, <sup>13</sup> ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηται. 6 Τοὺς νεωτέρους <sup>7</sup> ὡσαύτως <sup>8</sup> παρακαλεῖ <sup>9</sup> σωφρονεῖν, <sup>10</sup> 7 περὶ πάντα <sup>11</sup> σεαυτὸν <sup>12</sup> παρεχόμενος <sup>13</sup> τύπον <sup>14</sup> καλῶν <sup>15</sup> ἔργων, <sup>16</sup> ἐν τῇ διδασκαλίᾳ <sup>17</sup> ῥαδιαφθορίαν, <sup>18</sup> σεμνότητα, <sup>19</sup> ἀφθαρσίαν, <sup>20</sup> 8 λόγον <sup>21</sup> ὡμιῶν, <sup>22</sup> ἀκατάγνωστον, <sup>23</sup> ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, <sup>24</sup> μὴδὲν ἔχων <sup>25</sup> περὶ ἑμῶν <sup>26</sup> λέγειν <sup>27</sup> φαῦλον. 9 Δούλους <sup>10</sup> ἰδίοις <sup>11</sup> δεσπόταις <sup>12</sup> ὑποτάσσεσθαι, <sup>13</sup> ἐν <sup>14</sup> πᾶσιν <sup>15</sup> εὐαρίστους <sup>16</sup> εἶναι, <sup>17</sup> μὴ ἀντιλέγοντας, <sup>18</sup> 10 μὴ <sup>19</sup> νοσφιζόμενους, <sup>20</sup> ἀλλὰ <sup>21</sup> πίστιν <sup>22</sup> πᾶσαν <sup>23</sup> ἐνδεικνυμένους <sup>24</sup> ἀγαθὴν <sup>25</sup> ἵνα <sup>26</sup> τὴν <sup>27</sup> διδασκαλίαν <sup>28</sup> τοῦ <sup>29</sup> σωτῆρος <sup>30</sup> ἡμῶν <sup>31</sup> θεοῦ <sup>32</sup> κοσμῶσιν <sup>33</sup> ἐν <sup>34</sup> πᾶσιν. 11 Ἐπεφάνη-γὰρ ἡ <sup>35</sup> χάρις <sup>36</sup> τοῦ <sup>37</sup> θεοῦ <sup>38</sup> ἡ <sup>39</sup> σωτηρία <sup>40</sup> πᾶσιν <sup>41</sup> ἀνθρώποις, <sup>42</sup> 12 παιδεύουσα <sup>43</sup> ἡμᾶς <sup>44</sup> ἵνα <sup>45</sup> ἀρνησάμενοι <sup>46</sup> τὴν <sup>47</sup> ἀσέβειαν <sup>48</sup> καὶ <sup>49</sup> τὰς <sup>50</sup> κοσμικὰς <sup>51</sup> ἐπιθυμίας, <sup>52</sup> σωφρόνως <sup>53</sup> καὶ <sup>54</sup> δικαίως <sup>55</sup> καὶ <sup>56</sup> εὐσεβῶς <sup>57</sup> ζήσωμεν <sup>58</sup> ἐν <sup>59</sup> τῷ <sup>60</sup> νῦν <sup>61</sup> αἰῶνι, <sup>62</sup> 13 προσδεχόμενοι <sup>63</sup> τὴν <sup>64</sup> μακαρίαν <sup>65</sup> ἐλπίδα <sup>66</sup> καὶ <sup>67</sup> ἐπιφάνειαν <sup>68</sup> τῆς <sup>69</sup> δόξης <sup>70</sup> τοῦ <sup>71</sup> μεγάλου <sup>72</sup> θεοῦ <sup>73</sup> καὶ <sup>74</sup> σωτῆρος <sup>75</sup> ἡμῶν <sup>76</sup> Ἰησοῦ <sup>77</sup> χριστοῦ, <sup>78</sup> 14 ὃς <sup>79</sup> ἔδωκεν <sup>80</sup> ἑαυτὸν <sup>81</sup> ὑπὲρ <sup>82</sup> ἡμῶν, <sup>83</sup> ἵνα <sup>84</sup> λυτρώσθαι <sup>85</sup> ἡμᾶς <sup>86</sup> ἀπὸ <sup>87</sup> πάσης <sup>88</sup> ἀνομίας, <sup>89</sup> καὶ <sup>90</sup> καθαρῶς <sup>91</sup> ἑαυτῷ <sup>92</sup> λαὸν <sup>93</sup> περιούσιον, <sup>94</sup> ζηλωτὴν <sup>95</sup> καλῶν <sup>96</sup> ἔργων. 15 Ταῦτα <sup>97</sup> λάλει, <sup>98</sup> καὶ <sup>99</sup> παρακαλεῖ, <sup>100</sup> καὶ <sup>101</sup> ἐλεγχε <sup>102</sup> μετὰ <sup>103</sup> πάσης <sup>104</sup> ἐπιταγῆς. <sup>105</sup> μὴδεὶς <sup>106</sup> σου <sup>107</sup> περιφρονεῖτω.

III. Put them in mind to be subject to principalities and

3 Ὑπομνήνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσοντες

<sup>1</sup> μὴδὲ <sup>2</sup> νοτ <sup>3</sup> τττ. <sup>4</sup> σωφρονίζουσιν they school <sup>5</sup> τττ. <sup>6</sup> οἰκουρούς workers at home <sup>7</sup> λτττ. <sup>8</sup> Read to be discreet in all things, τ. <sup>9</sup> ἀφθαρσίαν incorruption <sup>10</sup> λτττ. <sup>11</sup> ἀφθαρσίαν EGLTTAW. <sup>12</sup> λέγειν περὶ ἡμῶν (us) <sup>13</sup> λτττ. <sup>14</sup> περὶ ἡμῶν λέγειν GW. <sup>15</sup> δεσπόταις ἰδίοις L. <sup>16</sup> πᾶσαν πίστιν <sup>17</sup> λτττ. <sup>18</sup> + τὴν <sup>19</sup> ὧν <sup>20</sup> λτττ. <sup>21</sup> ἡμῶν of our <sup>22</sup> EGLTTAW. <sup>23</sup> — ἡ (read σωτή. bringing salvation) <sup>24</sup> λτττ. <sup>25</sup> Ἰησοῦ <sup>26</sup> τττ. <sup>27</sup> — καὶ <sup>28</sup> λτττ.



σεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, <sup>subject, to be obedient, to every work good ready to be,</sup>  
**2** μὴδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, <sup>no one to speak evil of, not contentious to be, [to be] gentle,</sup>  
 πᾶσαν ἰνδεδεικνύμενους <sup>all shewing meekness towards all men.</sup> <sup>πρὸς πάντας ἀνθρώπους.</sup>  
**3** ἡμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώ- <sup>For we were once also we without intelligence, disobedient, led</sup>  
 μενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ <sup>astray, serving lusts and pleasures various, in malice</sup>  
 καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους· <sup>and envy living, hateful, hating one another.</sup> <sup>4 ὅτε δὲ</sup>  
 ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν <sup>the kindness and the love to man appeared of our Saviour</sup>  
 θεοῦ, <sup>5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἔποιήσαμεν</sup> <sup>God, not by works which [were] in righteousness which practised</sup>  
 ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἐλεον· <sup>we, but according to his mercy he saved us, through [the]</sup>  
 λουτροῦ <sup>washing of regeneration and renewing of [the] Spirit Holy,</sup> <sup>6 οὗ</sup>  
 ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ χριστοῦ τοῦ <sup>which he poured out on us richly through Jesus Christ</sup>  
 σωτήρος ἡμῶν· <sup>7 ἵνα δικαιοθέντες τῇ ἐκείνου χάριτι, κληρο-</sup>  
 νόμοι <sup>we should become according to [the] hope of life eternal.</sup> <sup>ἐλπίδα ζωῆς αἰωνίου.</sup>  
**8** Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε δια- <sup>Faithful [is] the word, and concerning these things I desire thee to</sup>  
 βεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι <sup>affirm strongly, that may take care good works to be forward in</sup>  
 οἱ πεπιστευκότες <sup>they who have believed</sup> <sup>θεοῦ.</sup> <sup>ταῦτά ἐστιν ἐταῖα καλὰ καὶ</sup>  
 ὠφέλιμα τοῖς ἀνθρώποις· <sup>profitable to men; but foolish questions and genealogies about the law; for they are unprofitable and vain.</sup> <sup>9 μωρὰ δὲ ζητήσεις καὶ γενεα-</sup>  
 γίας καὶ ἔρεις· <sup>gones and strifes and contentions about [the] law stand aloof from; they are</sup>  
 γὰρ ἀνωφελεῖς καὶ μάταιοι. <sup>for unprofitable and vain.</sup> <sup>10 Αἰρετικὸν ἄνθρωπον μετὰ</sup>  
 μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, <sup>one and a second admonition reject,</sup> <sup>11 εἰδὼς ὅτι ἐξε-</sup>  
 στραπται ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος. <sup>perverted such a one, and sins, being self-condemned.</sup>  
**12** Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπουδά- <sup>When I shall send Artemas unto thee, or Tychicus, be dili-</sup>  
 σον ἐλθεῖν πρὸς με εἰς Νικόπολιν· <sup>gent to come to me to Nicopolis; for there I have decided</sup>  
 παραχειμάσαι. <sup>to winter.</sup> <sup>13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπου-</sup>  
 δαίως πρόπεμψον, ἵνα μὴδὲν αὐτοῖς κλείῃ. <sup>Zeas the lawyer and Apollos diligently</sup> <sup>14 μαν-</sup>  
 θανέντωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι <sup>let ours also learn to maintain good works for necessary uses that they be not unfruitful.</sup> <sup>15 Ἀσ-</sup>  
 εῖς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. <sup>for necessary wants, that they may not be unfruitful.</sup> <sup>Ἄσ-</sup>

powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no braverers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 which he shed on us abundantly through Jesus Christ our Saviour; 7 that being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretic after the first and second admonition reject; 11 knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. 15 All that are with

<sup>a</sup> πρᾶύτητα LITTA.  
<sup>c</sup> γενηθῶμεν LITTAW.  
<sup>λ</sup> λών T.

<sup>b</sup> ἂ LITTA.  
<sup>f</sup> — τῷ LITTAW.

<sup>c</sup> τὸ αὐτοῦ ἔλεος LITTAW.  
<sup>g</sup> — τὰ LITTAW.

<sup>d</sup> παμυγενεσίας T.  
<sup>h</sup> ἐρίν strife T. <sup>i</sup> Ἀπολ-

me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

πάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φι-  
 lute "those "with "me "all. Salute those who  
 λούντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.  
 love us in [the] faith. Grace [be] with "all "you.  
 Ἄμήν."  
 Amen.

Ἦ Πρός Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-  
 To Titus "of [the] "Cretans "assembly "first "over-  
 σκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακε-  
 seer "chosen. written from Nicopolis of Mace-  
 donίας."  
 donia.

Ἡ ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.  
 THE "TO "PHILEMON "EPISTLE "OF "PAUL.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer, 2 and to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,  
 Paul, prisoner of Christ Jesus, and Timotheus the brother,  
 Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ Ἀπφίᾳ τῇ  
 to Philemon the beloved and our fellow-worker, and to Apphia the  
 ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιῷ ἡμῶν, καὶ τῇ  
 "beloved, and to Archippus our fellow-soldier, and to the  
 κατ' οἰκόν σου ἐκκλησίᾳ. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ  
 "in "thy "house "assembly: Grace to you and peace from God  
 πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.  
 our Father and [the] Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers, 5 hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

4 Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνηία σου ποιούμενος  
 I thank my God, always mention of thee making  
 ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν  
 at my prayers, hearing of thy love and  
 πίστιν ἣν ἔχεις ἀπὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάν-  
 faith which thou hast towards the Lord Jesus, and towards all  
 τας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς  
 the saints, so that the fellowship of thy faith efficient  
 γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν  
 may become in [the] acknowledgment of every good [thing] which [is] in  
 ὑμῖν εἰς χριστὸν Ἰησοῦν. 7 ἡ χάρις ἡμεῶν ἔχον πολλὴν  
 you towards Christ Jesus. "Thankfulness for "we "have "great  
 καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα  
 and encouragement by occasion of thy love, because the bowels  
 τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.  
 of the saints have been refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 9 yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son One-

8 Διὸ πολλὴν ἐν χριστῷ παρόρσιαν ἔχων ἐπιτάσσειν σοι  
 Wherefore much "in Christ "boldness having to order thee  
 τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ  
 what [is] becoming, for the sake of love rather I exhort,  
 τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος  
 such a one being as Paul [the] aged, and now also prisoner  
 Ἰησοῦ χριστοῦ. 10 Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν  
 of Jesus Christ. I exhort thee for my child, whom

1 — ἄμήν GLTTRAW. m — the subscription GLTW; Πρὸς Τίτον TRA.

c — τοῦ Ἀποστόλου the Apostle E; Πρὸς Φιλήμονα LTTTAW. b ἀδελφῇ sister LTTTAW.

c συνας LTTTAW. d εἰς LTTTAW. e — τοῦ LTR. f ἡμῶν US LTTTAW. g — Ἰησοῦν LTTTAW.

h χαρὰν joy EGLTTRAW. i πολλὴν ἔχον I had great LTTTAW. j χριστοῦ Ἰησοῦ LTTTAW.

ἰγέννησα ἐν τοῖς δεσμοῖς μου.<sup>1</sup> Ὀνήσιμον, ἡ τὸν ποτὲ σοι  
 I begot in bonds my, Onesimus, once to thee  
 ἄχρηστον. νυνὶ δέ μοι καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμ-  
 un-servicable, but now to thee and to me servicable: whom I sent  
 ψα.<sup>2</sup> 12 ὅσῳ δὲ αὐτόν, ῥουτέστιν τὰ ἐμὰ σπλάγχνα,  
 back [to thee]: but thou him, (that is, my bowels.)  
 προσλαβοῦ.<sup>3</sup> 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν,  
 receive: whom I was desiring with myself to keep,  
 ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου.  
 that for thee he might serve me in the bonds of the glad tidings;  
 14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ  
 but apart from thy mind nothing I wished to do, that not  
 ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον.  
 as of necessity thy good might be, but of willingness:  
 15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,  
 for perhaps because of this he was separated [from thee] for a time,  
 ἵνα αἰώνιον αὐτόν ἀπέχῃς.<sup>4</sup> 16 οὐκέτι ὡς δοῦλον,  
 that eternally him thou mightest possess; no longer as a bondman,  
 ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,  
 but above a bondman, a brother beloved, specially to me,  
 πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ;  
 and how much rather to thee both in [the] flesh and in [the] Lord?  
 17 εἰ οὖν ἐμέ<sup>5</sup> ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς  
 If therefore me thou holdest a partner, receive him as  
 ἐμέ. 18 εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἔλλογαι.<sup>6</sup>  
 me; but if anything he wronged thee, or owes, this put to my account.  
 19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα  
 I Paul wrote [it] with my [own] hand; I will repay; that  
 μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. 20 Naί,  
 I may not say to thee that even thyself to me thou owest also. Yea,  
 ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ ἀνάπαυσόν μου  
 brother, I of thee may have profit in [the] Lord: refresh my  
 τὰ σπλάγχνα ἐν κυρίῳ.<sup>7</sup> 21 πεπειθὼς τῇ ὑπακοῇ σου  
 bowels in [the] Lord. Being persuaded of thy obedience  
 ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ<sup>8</sup> ὃ λέγω ποιήσεις.  
 I wrote to thee, knowing that even above what I may say thou wilt do.  
 22 Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ  
 But withal also prepare me a lodging; for I hope that through  
 τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. 23 Ἀσπάζεταιται<sup>9</sup>  
 your prayers I shall be granted to you. Salute  
 σε Ἐπαφρᾶς ὁ συναχμαλώτης μου ἐν χριστῷ Ἰησοῦ,  
 thee Epaphras fellow-prisoner my in Christ Jesus;  
 24 Μάρκος, Ἀριστάρχος, Δημάς, Λουκάς, οἱ συνεργοί μου.  
 Mark, Aristarchus, Demas, Luke, my fellow-workers.  
 25 ἡ χάρις τοῦ κυρίου ἡμῶν<sup>10</sup> Ἰησοῦ χριστοῦ μετὰ τοῦ  
 The grace of our Lord Jesus Christ [be] with  
 πνεύματος ὑμῶν. ἀμήν.<sup>11</sup>  
 your spirit. Amen.

<sup>b</sup> Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης, διὰ Ὀνησίμου  
 To Philemon written from Rome, by Onesimus  
 οἰκέτου.<sup>12</sup>  
 a servant.

simus, whom I have begotten in my bonds: 11 which in time past was to thee unprofitable, but now profitable to thee and to me: 12 whom I have sent again; thou therefore receive him, that is, mine own bowels: 13 whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever; 16 not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me, even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

<sup>1</sup> — μου LITRA.<sup>2</sup> + καὶ also T.<sup>3</sup> + σοι to thee LITRAW.<sup>4</sup> — σὺ δὲ LITRA.<sup>5</sup> ποτὲ ἔστιν GT.<sup>6</sup> — προσλαβοῦ LITRA.<sup>7</sup> μοι διακονῇ GLITRAW.<sup>8</sup> ἀλλὰ TT.<sup>9</sup> μετὰ LITRAW.<sup>10</sup> ἔλλογαι LITRA.<sup>11</sup> χριστῷ Christ LITRAW.<sup>12</sup> ἃ the things which LITRA.<sup>13</sup> ἀσπάζεταιται (read Epaphras my fellow-prisoner salutes thee) GLITRAW.<sup>14</sup> — ἡμῶν (read

of the Lord) T.

<sup>15</sup> — ἀμήν GLITRAW.<sup>16</sup> — the subscription GLTW; Πρὸς Φιλήμονα TRA.



GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire, 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; 11 they shall perish;

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας  
In many parts and in many ways of old God having spoken  
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἔσχάτων<sup>1</sup> τῶν ἡμερῶν  
to the fathers in the prophets, in last days  
τούτων, ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκεν κληρονό-  
these spoke to us in Son, whom he appointed heir  
μον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,<sup>3</sup> 3 ὃς ὢν  
of all things, by whom also the worlds he made: who being  
ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως  
[the] effulgence of [his] glory and [the] exact expression of substance  
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,  
his, and upholding all things by the word of his power,  
δι' ἑαυτοῦ<sup>4</sup> καθάρισμὸν ποιησάμενος τῶν ἁμαρτιῶν<sup>5</sup>  
by himself [the] purification having made of sins  
ἐγμῶν,<sup>6</sup> ἑκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψί, τοῖς  
our, sat down on [the] right hand of the greatness on high, to the  
4 τοσοῦτ' κρείττων γενόμενος τῶν ἀγγέλων, ὥς  
as so much better having become than the angels, as much as  
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 5 Τίνι γὰρ  
more excellent beyond them he has inherited a name. For to which  
εἶπεν ποτε τῶν ἀγγέλων, Υἱὸς μου εἰ σύ, ἐγὼ σήμερον  
said he ever of the angels, Son my art thou: I to-day  
γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,  
have begotten thee? and again, I will be to him for Father,  
καὶ αὐτὸς ἔσται μοι εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ  
and he shall be to me for Son? and when again he bring in  
τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνή-  
the first-born into the habitable world, he says, And let wor-  
σάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 7 Καὶ πρὸς μὲν  
ship him all [the] angels of God. And as to  
τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-  
the angels he says, Who makes his angels spi-  
ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ  
rits, and his ministers of fire a flame; but as to  
τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος<sup>9</sup>  
the Son, Thy throne, O God, [is] to the age of the age.  
9 ῥάβδος ἡ εὐθύτητος<sup>10</sup> ἡ ῥάβδος τῆς βασιλείας σου. 9 ἡ γὰρ  
a sceptre of uprightness [is] the sceptre of thy kingdom. Thou  
ἠπσας δικαιοσύνην καὶ ἐμίσησας ἄνομίαν.<sup>11</sup> διὰ τοῦτο  
didst love righteousness and didst hate lawlessness; because of this  
ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς  
anointed thee thy God with [the] oil of exaltation above  
μετόχους σου. 10 Καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἔθε-  
thy companions. And, Thou in the beginning, Lord, the earth didst  
μελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.<sup>11</sup> αὐτοὶ  
found, and works of thy hands are the heavens. They

<sup>1</sup> — Παύλου EG; Πρὸς Ἑβραίους LITRAW. GLTTRAW. <sup>2</sup> ἐποίησεν τοὺς αἰῶνας LITRAW.

ποιησάμενος LITRA. <sup>3</sup> — ἡμῶν LITRAW. <sup>4</sup> + καὶ and L; + καὶ ἡ and the (sceptre) TTRA. <sup>5</sup> + τῆς LITR. <sup>6</sup> — ἡ (read [the]) LITR. <sup>7</sup> ἀδικίαν unrighteousness T.

<sup>8</sup> ἐσχάτων (read at the end of these days)

<sup>9</sup> — δι' ἑαυτοῦ LITRA.

<sup>10</sup> τῶν ἁμαρτιῶν

ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιω-  
shall perish, but thou continuest; and [they] all as a garment shall grow  
θήσονται, 12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις<sup>m</sup> αὐτούς<sup>m</sup>, καὶ  
old, and as a covering thou shalt roll up them, and  
ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-  
they shall be changed; but thou the same art, and thy years 'not 'shalt  
ψουσιν. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε, Κάθου ἐκ  
But as to which of the angels said he ever, Sit at  
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν  
my right hand until I place thine enemies [as] a footstool, 'for  
ποδῶν σου; 14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς  
<sup>'feet</sup> 'thy? 'Not 'all 'are 'they ministering spirits, for  
διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονο-  
service being sent forth on account of those being about to inherit  
μεῖν σωτηρίαν;  
salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν<sup>n</sup>  
On account of this it behoves more abundantly us to give heed  
τοῖς ἀκουσθεῖσιν, μήποτε ἑπαρῶν ὡμεν. 2 εἰ γὰρ  
to the things heard, lest at any time we should slip away. For if  
ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα  
the 'by 'angels 'spoken 'word was confirmed, and every  
παράβασις καὶ παρακοή ἔλαβεν ἑνδικον μισθοποδοσίαν, 3 πῶς  
transgression and disobedience received just recompense, how  
ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις  
<sup>'we</sup> 'shall escape 'so 'great ['if 'we] 'have 'neglected a salvation? which  
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ  
<sup>'a</sup> 'commencement 'having 'received to be spoken [of] by the Lord, 'by  
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4 συνεπιμαρτυ-  
<sup>'those</sup> 'that 'heard 'to 'us 'was 'confirmed; 'bearing 'witness  
ροῦντος τοῦ θεοῦ σημείους τε καὶ τέρασιν, καὶ ποικίλαις  
<sup>'with</sup> 'them] 'God 'by 'signs 'both and wonders, and various  
δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν  
acts of power, and 'of [the] 'Spirit 'Holy 'distributions, according to  
αὐτοῦ θέλησιν.  
his will.

5 Οὐ γὰρ ἀγγέλους ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-  
For not to angels did he subject the habitable world which is to  
λουσαν, περὶ ἧς λαλοῦμεν· 6 διεμαρτύρατο δὲ πού τις  
come, of which we speak; but 'fully 'testified 'somewhere 'one  
λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μνησθερ αὐτοῦ ἡ υἱὸς  
saying, What is man, that thou art mindful of him, or son  
ἀνθρώπου, ὅτι ἐπισκέπηται αὐτόν;<sup>n</sup> 7 ἡλάττωσας αὐτόν  
of man, that thou visitest him? Thou didst make 'lower 'him  
βραχὺ τι παρ' ἡγέλου· δόξῃ καὶ τιμῇ ἐστεφάνωσας  
<sup>'little</sup> 'some than [the] angels; with glory and honour thou didst crown  
(or for a little)  
αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.<sup>n</sup>  
him, and didst set him over the works of thy hands;  
8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ  
all things thou didst subject under his feet. For in  
τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακ-  
subjecting to him all things, nothing he left to him unsubject.  
τον· νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·  
But now thus yet do we see to him all things subjected;

but thou remainest; and they all shall wax old as doth a garment; 12 and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

II. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things sub-

<sup>1</sup> ἀλλάξεις thou shalt change T. <sup>m</sup> + ὡς ἱμάτιον as a garment [T.].

ἡμᾶς LITRAW. <sup>o</sup> παραρῶμεν LITRA. <sup>p</sup> αὐτοῦ W.

Θ[LT][TR]A.

<sup>r</sup> τῷ γὰρ LITRAW.

<sup>s</sup> [αὐτῷ] L.

<sup>n</sup> προσέχειν

<sup>q</sup> — καὶ κατέστησας to end of verse

der Jesus, 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me, 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. 15 For verily he took not on him the nature of angels; but he took on him the seed of Abraham, 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For

9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλεπομεν  
but <sup>who</sup> <sup>little</sup> <sup>some</sup> <sup>than</sup> <sup>the</sup> <sup>angels</sup> <sup>was</sup> <sup>made</sup> <sup>lower</sup> <sup>we</sup> <sup>see</sup>  
(or for a little)  
Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ  
<sup>Jesus</sup> <sup>on account of the</sup> <sup>suffering</sup> <sup>of death</sup> <sup>with glory</sup> <sup>and with honour</sup>  
ἑστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ πάντος γεύσθαι  
<sup>crowned</sup> <sup>so that by</sup> <sup>the</sup> <sup>grace of God</sup> <sup>for every one</sup> <sup>he might taste</sup>  
(or every thing)  
θανάτου. 10 Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι'  
death. <sup>For</sup> <sup>it was becoming</sup> <sup>to him,</sup> <sup>for whom</sup> <sup>are</sup> <sup>all things</sup> <sup>and by</sup>  
οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν  
<sup>whom</sup> <sup>are</sup> <sup>all things,</sup> <sup>many</sup> <sup>sons</sup> <sup>to glory</sup> <sup>bringing,</sup> <sup>tho</sup>  
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.  
<sup>leader</sup> <sup>of their salvation</sup> <sup>through sufferings</sup> <sup>to make perfect.</sup>  
11 ὅτε γὰρ ἀγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἐνὸς πάντες  
<sup>For both</sup> <sup>he who sanctifies</sup> <sup>and those</sup> <sup>sanctified</sup> <sup>of one</sup> <sup>are</sup> <sup>all</sup>;  
δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, 12 λέ-  
<sup>for which cause</sup> <sup>he is not ashamed</sup> <sup>brethren</sup> <sup>them</sup> <sup>to</sup> <sup>call,</sup> <sup>saying,</sup>  
γων, Ἀπαγγεῶν τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ  
<sup>ing,</sup> <sup>I will declare</sup> <sup>thy name</sup> <sup>to my brethren;</sup> <sup>in</sup> <sup>the</sup> <sup>midst</sup>  
ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν, Ἐγὼ ἔσομαι  
<sup>of</sup> <sup>the</sup> <sup>assembly</sup> <sup>I will sing praise</sup> <sup>to thee.</sup> <sup>And again,</sup> <sup>I</sup> <sup>will be</sup>  
πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ  
<sup>trusting</sup> <sup>in him.</sup> <sup>And again,</sup> <sup>Behold</sup> <sup>I</sup> <sup>and the children</sup> <sup>which</sup>  
μοι ἔδωκεν ὁ θεός. 14 Ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν  
<sup>me</sup> <sup>gave</sup> <sup>God.</sup> <sup>Since</sup> <sup>therefore</sup> <sup>the children</sup> <sup>have partaken</sup>  
"σαρκὸς καὶ αἵματος," καὶ αὐτὸς παραπλησίως μετέχευεν  
<sup>of flesh</sup> <sup>and blood,</sup> <sup>also</sup> <sup>he</sup> <sup>in like manner</sup> <sup>took part in</sup>  
τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος  
<sup>the same,</sup> <sup>that through</sup> <sup>death</sup> <sup>he might annul</sup> <sup>him who</sup> <sup>the</sup> <sup>might</sup>  
ἔχοντα τοῦ θανάτου, "τουτέστιν" τὸν διάβολον, 15 καὶ ἀπαλ-  
<sup>has</sup> <sup>of death,</sup> <sup>that is,</sup> <sup>the</sup> <sup>devil;</sup> <sup>and might set</sup>  
λάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν  
<sup>free</sup> <sup>those</sup> <sup>whosoever</sup> <sup>by fear</sup> <sup>of death</sup> <sup>through</sup> <sup>all</sup> <sup>their lifetime</sup>  
ἐνοχοὶ ἦσαν δουλείας. 16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμ-  
<sup>subject</sup> <sup>were</sup> <sup>to bondage.</sup> <sup>For</sup> <sup>not</sup> <sup>indeed</sup> <sup>of angels</sup> <sup>takes</sup> <sup>he</sup>  
βάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 17 ὅθεν  
<sup>hold,</sup> <sup>but</sup> <sup>of</sup> <sup>the</sup> <sup>seed of Abraham</sup> <sup>he takes hold.</sup> <sup>Wherefore</sup>  
ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεή-  
<sup>it behoved</sup> <sup>him</sup> <sup>in</sup> <sup>all things</sup> <sup>to</sup> <sup>his</sup> <sup>brethren</sup> <sup>to be made like,</sup> <sup>that</sup> <sup>a</sup> <sup>merci-</sup>  
μῶν γέννηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,  
<sup>ful</sup> <sup>he</sup> <sup>might</sup> <sup>be</sup> <sup>and</sup> <sup>faithful</sup> <sup>high</sup> <sup>priest</sup> <sup>in</sup> <sup>things</sup> <sup>relating</sup> <sup>to</sup> <sup>God,</sup>  
εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 ἐν ᾧ γὰρ  
<sup>for</sup> <sup>to make</sup> <sup>propitiation</sup> <sup>for the</sup> <sup>sins</sup> <sup>of the</sup> <sup>people;</sup> <sup>for</sup> <sup>in</sup> <sup>that</sup>  
πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις  
<sup>he</sup> <sup>has</sup> <sup>suffered</sup> <sup>himself</sup> <sup>having been tempted,</sup> <sup>he is able</sup> <sup>those</sup> <sup>being tempted</sup>  
βοηθῆσαι.  
<sup>to help.</sup>

3 Ὅθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι,  
Wherefore, <sup>brethren</sup> <sup>holy,</sup> <sup>of</sup> <sup>the</sup> <sup>calling</sup> <sup>heavenly</sup> <sup>partakers,</sup>  
κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν  
<sup>consider</sup> <sup>the</sup> <sup>apostle</sup> <sup>and high priest</sup> <sup>of our confession,</sup>  
Ἰησοῦν. 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς  
<sup>Christ</sup> <sup>Jesus,</sup> <sup>faithful</sup> <sup>being</sup> <sup>to him</sup> <sup>who</sup> <sup>appointed</sup> <sup>him,</sup> <sup>as</sup>  
καὶ Μωσῆς. 3 ἐν ὧν τῷ οἴκῳ αὐτοῦ. 3 πλείονος γὰρ δόξης  
<sup>also</sup> <sup>Moses</sup> <sup>in</sup> <sup>all</sup> <sup>his house.</sup> <sup>For</sup> <sup>of</sup> <sup>more</sup> <sup>glory</sup>

† αἵματος καὶ σαρκὸς LITTAUW.

‡ τοῦτ' ἐστιν GT.

Δ δουλείας T.

Υ — χρυστὸν GLTTAAW.

Μ Μωυσῆς GLTTAAW..

Α οὗτος δόξης GLTTAAW.



οὗτος<sup>a</sup> παρά<sup>b</sup> Μωσῆν<sup>c</sup> ἡξίωται, καθ' ὅσον πλεονα τιμὴν  
 the than Moses has been counted worthy, by how much more honour  
 ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· 4 πᾶς γὰρ οἶκος  
 has 'than 'the 'house 'he 'who 'built 'it. For every house  
 κατασκευάζεται ὑπὸ τινος· ὁ δὲ ἐὰν πάντα κατασκευάσας  
 is built by some one; but he who all things built [is]  
 θεός. 5 καὶ ὁ Μωσῆς<sup>c</sup> μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς  
 God. And Moses indeed [was] faithful in all his house as  
 θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·  
 a ministering servant, for a testimony of the things going to be spoken; and  
 6 χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκος ἐσμεν  
 but Christ as Son over his house, whose house are  
 ἡμεῖς, ἐάν περ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος  
 we, if indeed the boldness and the boasting of the hope  
 ἡμεῖς ἔχοντες βεβαίαν<sup>d</sup> κατάσχωμεν.  
 unto [the] end firm we should hold.

7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς  
 Wherefore, even as says the Spirit the Holy, To-day if  
 φωνῇ αὐτοῦ ἀκούσῃτε, 8 μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν,  
 his voice ye will hear, harden not your hearts,  
 ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν  
 as in the provocation, in the day of temptation,  
 τῇ ἐρήμῳ, 9 οὗ ἐπείρασάν<sup>e</sup> με<sup>f</sup> οἱ πατέρες ὑμῶν, ἡ δὲ δοκίμασάν<sup>g</sup>  
 the wilderness, where 'tempted 'me 'your 'fathers, proved  
 με, καὶ εἶδον τὰ ἔργα μου ἑτεσσαράκοντα ἔτη· 10 διδὼ προσ-  
 me, and saw my works forty years. Wherefore I was  
 ὠχθισα τῷ γενεᾷ<sup>h</sup> ἐκείνῃ, καὶ εἶπον, Ἄξι πλάνωνται τῷ  
 indignant with 'generation 'that, and said, Always they err  
 καρδίᾳ· αὐτοὶ δὲ οὐκ ἐγνώσαν τὰς ὁδοὺς μου· 11 ὡς ὥμοσα ἐν  
 in heart; and they 'did not know my ways; so I swore in  
 τῷ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπανσίν μου. 12 Βλέ-  
 my wrath, If they shall enter into my rest. Take  
 πετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ  
 heed, brethren, lest perhaps shall be in anyone of you a 'heart 'wicked  
 ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ὧντος· 13 ἀλλὰ  
 of unbelief in 'departing from 'God [the] 'living. But  
 παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον  
 encourage yourselves every day as long as 'to-day  
 καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς  
 'it 'is 'called, that not may be hardened any of you by [the] deceitfulness  
 ἀμαρτίας· 14 μέτοχοι γὰρ γεγονόταμεν τοῦ χριστοῦ, ἐάν περ<sup>i</sup>  
 of sin. For companions we have become of the Christ, if indeed  
 τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰ  
 the beginning of the assurance unto [the] end firm we  
 σχωμεν· 15 ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ  
 should hold; in 'its being said, To-day if his voice  
 ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπι-  
 ye will hear, harden not your hearts, as in the provoca-  
 κρασμῷ. 16 ὅτινές γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ  
 tion. For some having heard provoked, but not  
 πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωυσέως· 17 τίσιν δὲ<sup>j</sup>  
 all who came out from Egypt by Moses. And with whom  
 ὁ Μωϋσῆς GLTTRAW. c — τὰ LTRAW. d Μωϋσῆς GLTTRAW. e ἐάν περ L; ἐάν if TTR.  
 f — μέχρι τέλους βεβαίαν A. g — με LTRAW. h ἐν δοκιμασίᾳ by proving [me] LTRAW.  
 i — τῆς ἐσσεράκοντα TTRAW. j ταύτην LTRAW. k εἶπα L l ἐξ ὑμῶν τις GLTTRAW.  
 m τοῦ χριστοῦ γεγονόταμεν GLTTRAW. n ἐάν περ LTR. o τίνες γὰρ ἀκού, παρεπί-  
 κρᾶσαν; For who, having heard, provoked? GLTTRAW. p Μωϋσῆς GLTTRAW. q; (read  
 as a question but [was it] not all, &c.?) GLTTRAW. r + [καὶ] also L.

this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 when your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I swore in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with

whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom swears he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. IV. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of un-

προσώχθισεν <sup>1</sup>τεσσαράκοντα<sup>2</sup> ἔτη; οὐχὶ τοῖς ἀμαρ-  
was he indignant forty years? [Was it] not with those who  
τήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 τίσιν δὲ  
sinned, of whom the carcasses fell in the wilderness? And to whom  
ᾤμωσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατὰ παυσίν αὐτοῦ, εἰ μὴ  
swore he [that they] shall not enter into his rest, except  
τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν  
to those who disobeyed? And we see that they were not able  
εἰσελθεῖν δι' ἀπιστίαν. 4 Φοβηθῶμεν οὖν μήποτε  
to enter in on account of unbelief. We should fear therefore lest perhaps  
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατὰ παυσίν αὐ-  
<sup>3</sup>being<sup>4</sup>left<sup>5</sup> a<sup>6</sup>promise to enter into his rest,  
τοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. 2 καὶ γὰρ ἔσμεν εὐηγ-  
<sup>7</sup>might<sup>8</sup>seem<sup>9</sup>any<sup>10</sup>of<sup>11</sup>you to come short. For indeed we have had  
γελασμένα, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ  
glad tidings, announced [to us] even as also they; but not did profit<sup>12</sup>the  
λόγος τῆς ἀκοῆς ἐκείνους, μὴ <sup>13</sup>συγκεκραμένους<sup>14</sup> τῇ πίστει  
<sup>15</sup>word<sup>16</sup>of<sup>17</sup>the<sup>18</sup>report<sup>19</sup>them, not having been mixed with faith  
τοῖς ἀκούσασιν. 3 εἰσερχόμεθα γὰρ εἰς τὴν<sup>20</sup> κατὰ παυσίν  
in those who heard. For we enter into the rest,  
οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ᾤμωσα ἐν τῇ ὀργῇ μου,  
who believed; as he has said, So I swore in my wrath,  
Εἰ εἰσελεύσονται εἰς τὴν κατὰ παυσίν μου· καίτοι τῶν ἔργων  
If they shall enter into my rest; though verily the works  
ἀπὸ καταβολῆς κόσμου γεινήντων. 4 Εἶρηκεν γὰρ που  
from [the] foundation of [the] world were done. For he has said somewhere  
περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ  
concerning the seventh [day] thus, And<sup>21</sup>rested<sup>22</sup>God on the  
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 καὶ ἐν τού-  
<sup>23</sup>day<sup>24</sup>seventh<sup>25</sup>from all his works: and in this  
τῷ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατὰ παυσίν μου. 6 Ἐπει-  
[place] again, If they shall enter into my rest. Since  
οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-  
therefore it remains [for] some to enter into it, and those who<sup>26</sup>  
τερον εὐαγγελισθέντες οὐκ εἰσῆλθον <sup>27</sup>δι' ἀπειθειαν, 7 πᾶ-  
formerly heard glad tidings did not enter in on account of disobedience, again  
λιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν <sup>28</sup>Δαβὶδ<sup>29</sup> λέγων, μετὰ  
a certain<sup>30</sup>he<sup>31</sup>determines<sup>32</sup>day, To-day, in David saying, after  
τοσοῦτον χρόνον, καθὼς εἴρηται, Σήμερον ἂν τῆς φωνῆς  
so long a time, (according as it has been said,) To-day, if<sup>33</sup>voice<sup>34</sup>  
αὐτοῦ ἀκούσῃτε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ  
<sup>35</sup>his<sup>36</sup>ye will hear, harden not your hearts.  
αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλά-  
<sup>37</sup>them<sup>38</sup>Jesus<sup>39</sup>gave<sup>40</sup>rest, not concerning another<sup>41</sup>would<sup>42</sup>he<sup>43</sup>have  
(i.e. Joshua)  
λεῖ μετὰ ταῦτα ἡμέρας· 9 ἄρα ἀπολείπεται σαββατισμὸς τῷ  
<sup>44</sup>spoken<sup>45</sup>afterwards<sup>46</sup>day. Then remains a sabbatism to the  
λαῷ τοῦ θεοῦ. 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατὰ παυσίν αὐτοῦ,  
people of God. For he that entered into his rest,  
καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥστε ἀπὸ  
also he rested from<sup>47</sup>his works, as<sup>48</sup>from  
τῶν ἰδίων ὁ θεός. 11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς  
<sup>49</sup>his<sup>50</sup>own<sup>51</sup>God<sup>52</sup>did. We should be diligent therefore to enter into  
ἐκείνην τὴν κατὰ παυσίν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγ-  
that rest, lest<sup>53</sup>after<sup>54</sup>the<sup>55</sup>same<sup>56</sup>anyone<sup>57</sup>example

<sup>1</sup> τεσσαράκοντα LTTA.

<sup>2</sup> συγκεκρασμένους LTTA, συγκεκραμένους W, (read them not united in faith with those, &c.); <sup>3</sup> συγκεκρασμένους T. <sup>4</sup> [τῇ] TT. <sup>5</sup> διὰ Δ. <sup>6</sup> Δαυεὶδ

LTTA; Δαυὶδ αW.

<sup>7</sup> προεῖρηται it has been said before LTTAW.

ματι πῶς τῆς ἀπειθείας. 12 ζῶν· γὰρ ὁ λόγος τοῦ θεοῦ καὶ  
<sup>2</sup>may <sup>2</sup>fall of disobedience. For living [is] the word of God and  
 ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ  
 efficient, and sharper than every <sup>2</sup>sword <sup>2</sup>two-edged, even  
 δεικνύμενος ἄχρι μερισμοῦ ψυχῆς· <sup>2</sup>τε<sup>1</sup> καὶ πνεύματος, ἀρ-  
 penetrating to [the] division both of soul and spirit, <sup>2</sup>of  
 μῶν τε καὶ μελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν  
<sup>1</sup>joins <sup>1</sup>both and <sup>1</sup>members, and [is] a discernor of [the] thoughts and intents  
 καρδίας· 13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ·  
 of [the] heart. And there is not a created thing unapparent before him;  
 πάντα δὲ γυμνά καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ,  
 but all things [are] naked and laid bare to the eyes of him,  
 πρὸς ὃν ἡμῖν ὁ λόγος.  
 with whom [is] our account.

14 Ἐχόντες οὖν ἀρχιερεὰ μέγαν διελθυτότα τοὺς  
 Having therefore a <sup>2</sup>high <sup>2</sup>priest <sup>2</sup>great [who] has passed through the  
 οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμο-  
 heavens, Jesus the Son of God, we should hold fast the con-  
 λογίας. 15 οὐ γὰρ ἔχομεν ἀρχιερεὰ μὴ δυνάμενον <sup>2</sup>συνπα-  
 fession. For not have we a high priest not able to sym-  
 θεῖσαι<sup>1</sup> ταῖς ἀσθενείαις ἡμῶν, <sup>1</sup>πεπειρασμένον<sup>1</sup> δὲ κατὰ πάντα  
 pathise with our infirmities, but [who] has been tempted in all things  
 καθ' ὁμοιότητα χωρὶς ἁμαρτίας. 16 προσερχόμεθα οὖν  
 according to [our] likeness, apart from sin. We should come therefore  
 μετὰ παύρησις τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον,<sup>1</sup>  
 with boldness to the throne of grace, that we may receive mercy,  
 καὶ χάριν εὑρωμεν εἰς εὐκαιρον βοήθειαν.  
 and <sup>2</sup>grace <sup>2</sup>may <sup>2</sup>find for opportune help.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ  
 For every high priest from among men being taken for  
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ  
 men is constituted in things relating to God, that he may offer  
 δῶρά· <sup>2</sup>τε<sup>1</sup> καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 μετροπαθεῖν δυνά-  
 both gifts, and sacrifices for sins; <sup>2</sup>to <sup>2</sup>exercise <sup>2</sup>forbearance <sup>2</sup>being  
 μνος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς  
 able with those being ignorant and erring, since also himself  
 περιέκται ἀσθενείαν· 3 καὶ ἐδιὰ ταύτην<sup>1</sup> ὀφείλει,  
 is encompassed with infirmity; and on account of this [infirmity] he ought,  
 καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ<sup>1</sup> προσφέρειν  
 even as for the people, so also for himself. to offer  
 ὑπὲρ<sup>1</sup> ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,  
 for sins. And not to himself anyone takes the honour,  
 ἀλλὰ <sup>2</sup>ὁ<sup>1</sup> καλούμενος ὑπὸ τοῦ θεοῦ, <sup>1</sup>καθάπερ<sup>1</sup> καὶ <sup>2</sup>ὁ<sup>1</sup> Ἀαρὼν.  
 but he being called by God, even as also Aaron.

5 οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν. γενηθῆναι ἀρχ-  
 Thus also the Christ not himself did glorify to become a high  
 ιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἰ σύ, ἐγὼ σῆ-  
 priest; but he who said to him, <sup>2</sup>Son <sup>2</sup>my art thou, I to-  
 μερον γεγέννηκά σε. 6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ  
 day have begotten thee. Even as also in another [place] he says, Thou [art]  
 ιερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ὃς ἐν  
 a priest for ever according to the order of Melchisedec. Who in

belief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; 2 who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in

<sup>2</sup> — τε both LITrAw.

<sup>2</sup> συν- TA.

<sup>1</sup> πεπειρασμένον EGLTrAw.

<sup>2</sup> ἔλεος JLTTrAw.

d — τε both LITr].

<sup>2</sup> δι' αὐτὴν on account of it LITrAw.

<sup>1</sup> αὐτοῦ L.

<sup>2</sup> περὶ LITrAw.

h — ο GLITrAw.

<sup>1</sup> καθὼς περ TA; καθὼς περ Tr.



the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 though he were a Son, yet learned he obedience by the things which he suffered; 9 and being made perfect, he became the author of eternal salvation unto all them that obey him; 10 called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἰκετηρίας πρὸς  
the days of his flesh both supplications and entreaties <sup>2</sup>to  
τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου, μετὰ κρυσ-  
<sup>3</sup>him <sup>4</sup>what [<sup>5</sup>was] <sup>6</sup>able <sup>7</sup>to <sup>8</sup>save <sup>9</sup>him <sup>10</sup>from <sup>11</sup>death, <sup>12</sup>with <sup>13</sup>cry-  
γῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ  
ing <sup>14</sup>strong <sup>15</sup>and <sup>16</sup>tears <sup>17</sup>having <sup>18</sup>offered, and having been heard in  
τῆς ἐπιλαβείας, 8 καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν  
that [he] feared; though being a son, he learned, from the things which  
ἔπαθεν τὴν ὑπακοήν, 9 καὶ τελειωθείς ἐγένετο τοῖς  
he suffered, obedience; and having been perfected became to <sup>2</sup>those <sup>3</sup>that  
ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου. 10 προσ-  
<sup>4</sup>obey <sup>5</sup>him <sup>6</sup>all, author of <sup>7</sup>salvation <sup>8</sup>eternal; having  
αγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελ-  
been saluted by God [as] high priest according to the order of Mel-  
χισδεκ. 11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμή-  
chisedec. Concerning whom [<sup>2</sup>is] <sup>3</sup>much <sup>4</sup>our <sup>5</sup>discourse, and difficult in inter-  
νευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ  
pretation to speak, since sluggish ye have become in hearing. For truly  
ὀφείδοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν  
[when ye] ought to be teachers because of the time, again  
χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς  
need ye have of [one] to teach you what [are] the elements of the  
ἀρχῆς τῶν λόγιων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες  
beginning of the oracles of God, and have become <sup>2</sup>need <sup>3</sup>having  
γάλακτος, <sup>4</sup>καὶ <sup>5</sup>οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ ὁ μετέχων  
of milk, and not of solid food; for everyone that partakes  
γάλακτος ἄπειρος λόγῳ δικαιοσύνης· ἡ πῖος γὰρ ἐστὶν  
of milk [is] unskilled in [the] word of righteousness, for an infant he is;  
14 τελειῶν δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν  
but <sup>2</sup>for [<sup>3</sup>the] <sup>4</sup>fully <sup>5</sup>grown <sup>6</sup>is <sup>7</sup>solid <sup>8</sup>food, who on account of  
ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντων πρὸς διακρίσιν  
habit <sup>2</sup>the <sup>3</sup>senses <sup>4</sup>exercised <sup>5</sup>have for distinguishing  
καλοῦ τε καὶ κακοῦ.  
<sup>2</sup>good <sup>3</sup>both and <sup>4</sup>evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and have tasted the good word of God, and the powers of the world to come, 6 if they shall fall away, to renew them again unto repentance;

6 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ  
Wherefore, having left the <sup>2</sup>of <sup>3</sup>the <sup>4</sup>beginning <sup>5</sup>of the <sup>6</sup>Christ <sup>7</sup>discourse, to  
τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι  
the full growth we should go on; not again a foundation laying  
μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, 2 βαπ-  
of repentance from dead works, and faith in God, <sup>2</sup>of <sup>3</sup>wash-  
τισμῶν <sup>4</sup>διδασκῆς, <sup>5</sup>ἐπιθέσεως τε χειρῶν, ἀναστάσεως τε <sup>6</sup>νε-  
ings <sup>7</sup>of [<sup>8</sup>the] <sup>9</sup>doctrine, and of laying on of hands, and of resurrection of [the]  
κρῶν, καὶ κρίματος αἰωνίου. 3 καὶ τοῦτο ποιήσομεν, ἐάν περ  
dead, and of <sup>2</sup>judgment <sup>3</sup>eternal; and this will we do, if indeed  
ἐπιτρέπῃ ὁ θεός. 4 ἀδύνατον γὰρ τοὺς ἅπας φωτισθέντας,  
<sup>5</sup>permit <sup>6</sup>God. For [it is] impossible, those once enlightened,  
γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους  
and [who] tasted of the <sup>2</sup>gift <sup>3</sup>heavenly, and <sup>4</sup>partakers  
γενηθέντας πνεύματος ἁγίου, 5 καὶ καλὸν γευσάμενους  
became of [the] <sup>2</sup>Spirit <sup>3</sup>Holy, and [<sup>4</sup>the] <sup>5</sup>good <sup>6</sup>tasted  
θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ  
<sup>7</sup>of <sup>8</sup>God <sup>9</sup>word and [the] works of power of [the] <sup>10</sup>to <sup>11</sup>come <sup>12</sup>age, and  
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυ-  
[who] fell away, again to renew to repentance, crucify-

<sup>1</sup> πᾶσιν τοῖς ὑπακούουσιν αὐτῷ LIT<sup>1</sup> &

<sup>1</sup> — καὶ T[Tr].

<sup>2</sup> διδασκῆν [the] doctrine L

<sup>3</sup> [τε] Tr.

<sup>4</sup> ἐάν περ LIT<sup>2</sup> & W.

ροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγ-  
 ing for themselves [as they do] the Son of God, and exposing  
 ματίζοντας. 7 γῆ· γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ὡς πολλάκις  
 [him] publicly. For ground which drank the 'upon 'it often  
 ἐρχόμενον<sup>1</sup> ὑετόν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις  
 'coming 'rain, and produces 'herbage 'fit for those  
 δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλόγιας ἀπὸ τοῦ  
 for sake of whom also it is tilled, partakes of blessing from  
 θεοῦ. 8 ἐκφέροντα δὲ ἀκάνθας καὶ τριβόλους, ἀδοκίμος καὶ  
 God; but [that] bringing forth thorns and thistles [is] rejected and  
 κατάρas ἐγγύς, ἧς τὸ τέλος εἰς καῖνιν. 9 Πεπεισμεθα δὲ  
 'a 'course 'near 'to, of which the end [is] for burning. But we are persuaded  
 περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα<sup>2</sup> καὶ ἐχόμενα  
 concerning you, beloved, better things, and [things] connected with  
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ γὰρ ἄδικος ὁ θεός  
 salvation, 'if even thus we speak. For not unrighteous [is] God  
 ἐπιλαθῆσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου<sup>3</sup> τῆς ἀγάπης ἧς  
 to forget your work and the labour of love which  
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ  
 ye did shew to his name, having served to the saints and  
 διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν  
 [still] serving. But we desire each of you the same  
 ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι  
 'to 'shew 'diligence to the full assurance of the hope unto  
 τέλους. 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ  
 [the] end; that 'not 'sluggish 'ye 'be, but imitators of those who through  
 πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.  
 faith and long patience inherit the promises.  
 13 Τῷ γὰρ Ἀβραάμ ἐπαγγελᾶμενος ὁ θεός, ἔπει κατ' οὐδένος  
 For 'to Ἀbraham 'having 'promised 'God, since by no one  
 εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, 14 λέγων, Ὁ μὴν  
 he had greater to swear, swore by himself, saying, Surely  
 εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. 15 καὶ  
 blessing I will bless thee, and multiplying I will multiply thee; and  
 οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. 16 ἄνθρω-  
 thus having had long patience he obtained the promise. 'Men  
 ποι<sup>4</sup> μὲν<sup>5</sup> γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς  
 'indeed 'for 'by 'the 'greater 'swear, and of all 'to 'them  
 ἀντιλογίας ἀνὰ εἰς βεβαίωσιν ὁ ὅρκος. 17 ἐν ψ̄ περισσό-  
 'gainsaying an end for confirmation [is] the oath. Wherein 'more 'a-  
 τερον βουλόμενος ὁ θεός ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγ-  
 bundantly 'desiring 'God to shew to the heirs of pro-  
 γελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμσίτευσεν ὅρκῳ,  
 mise the unchangeableness of his counsel, interposed by an oath,  
 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον  
 that by two 'things 'unchangeable, in which [it was] impossible  
 ψεύσασθαι ὁ θεός, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-  
 'to 'lie [for] ὁ God, strong encouragement we might have who fled  
 φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. 19 ἦν ὡς  
 for refuge to lay hold on the 'set 'before ['us] 'hope, which as  
 ἄγκυραν ἔχομεν τῆς ψυχῆς ὡς ἀσφαλῆ<sup>6</sup> τε καὶ βεβαίαν, καὶ εἰς-  
 an anchor we have of the soul both certain and firm, and en-  
 ερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20 ὅπου  
 teryng into that within the veil; where

seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is high unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 that ye be not slothful, but followers of them who through faith and long patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 which as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 where

<sup>1</sup> ἐρχόμενον πολλάκις LIT:AW.  
 the love GLIT:AW. <sup>2</sup> Εἰ LIT:TA.

<sup>3</sup> κρείττονα LIT:AW.  
<sup>4</sup> — μὲν LIT:TA.

<sup>5</sup> — τοῦ κόπου (read τῆς ἀγ.  
<sup>6</sup> — ἀσφαλῆ LIT.

ther the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

VII. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abiding a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but thou he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν [as] forrunner for us entered Jesus, according to the order of Melchisedec a high priest having become for ever.

7 Οὗτος-γάρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ For this Melchisedec, king of Salem, priest of God τὸν ἡγίστον, ὃν συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς the most high, who met Abraham returning from the κοπήν τῶν βασιλείων, καὶ εὐλογήσας αὐτόν· 2 ὃ καὶ δεκάτην smiting of the kings, and having blessed him; to whom also a tenth ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ· πρῶτον μὲν ἐρμηνεύμενος of all divided Abraham; first being interpreted βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστίν king of righteousness, and then also king of Salem, which is βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· king of peace; without father, without mother, without genealogy; μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ neither beginning of days nor of life end having, but assimilated τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. 4 Θεωρεῖτε δὲ to the Son of God, abides a priest in perpetuity. Now consider πηλίκος οὗτος, ὃς καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ how great this [one was], to whom even a tenth Abraham gave out of τῶν ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ μὲν ἐκ τῶν the spoils the patriarch. And they indeed from among the αἰνίων· ἡ Λευὶ τὴν ἱερατείαν λαμβανόντες, ἐντολὴν ἔχουσιν sons of Levi, the priesthood [who] receive, commandment have ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, αὐτοῦ τίσιν, to take tithes from the people according to the law, that is [from] τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος their brethren though having come out of the loins Ἀβραὰμ· 6 ὁ δὲ μὴ-γενεαλογούμενος ἐξ αὐτῶν δεδεκάτω- of Abraham; but he [who] reckons no genealogy from them has tithed κεν τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλό- Abraham, and him who had the promises, has γηκεν· 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ blessed. But apart from all gainsaying the inferior by the κρείττονος εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες superior is blessed. And here tithes [that] die ἀνθρώποι λαμβάνουσιν ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. men receive; but there [one] witnessed of that he lives; 9 καὶ, ὥς ἔπος εἰπῆν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας and, so to speak, through Abraham, also Levi, who tithes λαμβάνων δεδεκάτωται. 10 ἐτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς receives, has been tithed. For yet in the loins of [his] father ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ. 11 Εἰ μὲν οὖν he was when met him Melchisedec. If indeed then τελείωσις διὰ τῆς λευϊτικῆς ἱερουσύνης ἦν, ὁ λαὸς γὰρ perfection by the Levitical priesthood were, for the people [based] ἐπ' αὐτῇ μνημονοθήτητο, τίς ἐτι χρεῖα κατὰ upon it had received [the] law, what still need [was there] according to τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερεῖα, καὶ οὐ the order of Melchisedec [for] another to arise priest; and not

<sup>1</sup> — τοῦ E.

<sup>2</sup> ὅς (read who, having met) LTR.

<sup>3</sup> — καὶ LTR.

<sup>4</sup> — αἰών (read

[sons]) L.

<sup>5</sup> Λευεὶ TTR.

<sup>6</sup> ἀποδεκατοῦν TTR.

<sup>7</sup> τοῦτ' ἐστίν GT.

<sup>8</sup> — τὸν LTR.

<sup>9</sup> ἠολόγηκεν L.

<sup>10</sup> δι' LTR.

<sup>11</sup> Λευεὶς L; Δευεὶς TTR.

<sup>12</sup> — ὁ LTR.

<sup>13</sup> Δευεϊτικῆς TA.

<sup>14</sup> αὐτῆς (read on the ground of it) LTTAW. <sup>15</sup> μνημονοθήτηται has received [the] law LTTAW.



κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ according to the order of Aaron to be named? For "being" changed

τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται. the "priesthood, from necessity also of law a change takes place.

13 ἢ ὅν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχεν, ἀφ' ἧς For he of whom are said these things, a "tribe" different has part in, of which

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ 14 πρόδηλον γὰρ ὅτι no one has given attendance at the altar. For [it is] manifest that

ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν "οὐδὲν out of Juda has sprung our Lord, as to which tribe "nothing

περὶ ἱερωσύνης" Ὁ Μωσὴς ἔλαλθεν. 15 Καὶ περισσότερον "concerning "priesthood "Moses "spoke. And more abundantly

ἐστὶ κατὰδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοίότητα Μελχισεδέκ yet quite manifest it is, since according to the similitude of Melchisedec

ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντο- arises a "priest" different, who not according to law of "command-

λῆς Ὑσαρκίῃς" γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ment "fleshy" has been constituted, but according to power of "life

ἀκατάλυτον 17 ἡμαρτυρεῖ γὰρ, "Ὅτι σὺ ἱερεὺς εἰς τὸν "indissoluble. For he testifies, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ ever after the order of Melchisedec. "A "putting away "for

γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενεῖς there is of the "going" before "commandment, because of its weakness

καὶ ἀνωφέλις, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἔπεισο- and unprofitableness, (for "nothing "perfected "the "law," [the] "intro-

αγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 20 Καὶ duction "and of a better hope by which we draw near to God. And

καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας οἱ μὲν γὰρ, by how much [it was] not apart from [the] swearing of an oath, ("they "for

χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ without [the] swearing of an oath are "priests "become, but he

"μετὰ" ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν, with [the] swearing of an oath, by him who says, as to him,

"Ὁμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν "swore ["the] "Lord, and will not repent, Thou [art] a priest for

αἰῶνα "κατὰ τὴν τάξιν Μελχισεδέκ" 22 κατὰ τοσοῦτον "a ever according to the order of Melchisedec,) by so much was Jesus

κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. 23 Καὶ οἱ of a better covenant "has" become "surety" "Jesus. And they

μὲν πλείονες εἰσιν ἱερεῖς γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κω- "many "aro priests on account of by death being

λύεσθαι παραμένειν 24 ὁ δὲ, διὰ τὸ μένειν αὐτόν εἰς hindered from continuing; but he, because of his abiding for

τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην 25 ὅθεν καὶ ever, "intransmissible" has "the "priesthood. Whence also

σώζειν εἰς τὸ παντελὲς ὀνταὶ τοῖς προσερχομένοις δι' to save completely he is able those who approach by

αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. him to God, always living to intercede for them.

26 τοιοῦτος γὰρ ἡμῖν ἔπρεπε ἀρχιερεὺς, ὅσιος, ἄκακος, For such "us "became "a "high "priest, holy, harmless,

after the order of Aaron the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priest-hood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifies, Thou art a priest for ever after the order of Melchisedec. 18 For there is verily a dis-annulling of the commandment going be-fore for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest: 21 (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec;) 22 by so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 but this man, because he continueth ever, hath an unchangeable priest-hood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such an high priest became us, who

" περὶ ἱερέων (priests) οὐδὲν LITTAW. " Μωϋσῆς GLITTAW. " σαρκίῃς fleshy LITTAW. " ἡμαρτυρεῖται (read for he is testified of) LITTAW. " μεθ' L. " κατὰ τὴν τάξιν Μελχισεδέκ TTA. " τοσοῦτο LITTAW, " + καὶ also TA. " ἱερεῖς γεγονότες LAW. " + καὶ also [L]ITTAW.



χονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν ὄικον  
 coming, saith [the] Lord, and I will ratify as regards the house  
 Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδά διαθήκην καινὴν 9 οὐ  
 of Israel and as regards the house of Juda a covenant new; not  
 κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,  
 according to the covenant which I made with their fathers,  
 ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν  
 in [the] day of my taking hold of their hand to lead  
 αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμεναν ἐν  
 them out of [the] land of Egypt; because they did not continue in  
 τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει κύριος. 10 ὅτι  
 my covenant, and I disregarded them, saith [the] Lord. Because  
 αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ  
 this [is] the covenant which I will covenant with the house of Israel after  
 τῶν ἡμερῶν ἐκείνας, λέγει κύριος, διδούς νόμους μου εἰς  
 those days, says [the] Lord, giving my laws into  
 τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς  
 their mind, also upon hearts their I will inscribe them;  
 καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν,  
 and I will be to them for God, and they shall be to me for people.  
 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ  
 And not at all shall they teach each neighbour his, and  
 ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν κύριον ὅτι  
 each his brother, saying, Know the Lord; because  
 πάντες εἰδῆσουσιν με, ἀπὸ μικροῦ αὐτῶν ἕως  
 all shall know me, from [the] little [one] of them to [the]  
 μεγάλου αὐτῶν. 12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,  
 great [one] of them. Because merciful I will be to their unrighteousnesses,  
 καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ  
 and their sins and their lawlessnesses in no wise  
 μνησθῶ ἐτι. 13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκεν  
 will I remember more. In the saying New, he has made old  
 τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς  
 the first; but that which grows old and aged [is] near  
 ἀφανισμοῦ.  
 disappearing.

9 Ἐἵχεν μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα  
 Had indeed therefore also the first tabernacle ordinances  
 λατρείας, τότε ἄγιον κοσμικόν. 2 σκηνὴ γὰρ κατε-  
 of service, and the sanctuary, a worldly [one]. For a tabernacle was  
 σκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία καὶ ἡ τρά-  
 prepared, the first, in which [were] both the lampstand and the ta-  
 πεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια. 3 μετὰ  
 ble and the presentation of the loaves, which is called holy; after  
 δὲ τὸ δεύτερον καταπέτασμα σκηνῇ ἡ λεγομένη ἅγια  
 but the second veil a tabernacle which [is] called holy  
 ἁγίων, 4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς  
 of holies, a golden having censer, and the ark of the  
 διαθήκης περιεκαλυμμένην πάντοθεν χρυσῷ, ἐν ᾗ  
 covenant, having been covered round in every part with gold, in which  
 σάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν  
 [was the] pot golden having the manna, and the rod of Aaron

them, he saith, Be-  
 hold, the days come,  
 saith the Lord, when I  
 will make a new cove-  
 nant with the house of  
 Israel and with the  
 house of Juda: 9 not  
 according to the cove-  
 nant that I made with  
 their fathers in the  
 day when I took them  
 by the hand to lead  
 them out of the land of  
 Egypt; because they  
 continued not in my  
 covenant, and I re-  
 garded them not, saith  
 the Lord. 10 For this  
 is the covenant that I  
 will make with the  
 house of Israel after  
 those days, saith the  
 Lord; I will put my  
 laws into their mind,  
 and write them in  
 their hearts: and I  
 will be to them a God,  
 and they shall be to me  
 a people: 11 and they  
 shall not teach every  
 man his neighbour,  
 and every man his  
 brother, saying, Know  
 the Lord: for all shall  
 know me, from the  
 least to the greatest.  
 12 For I will be mer-  
 ciful to their unright-  
 eousness, and their  
 sins and their iniqui-  
 ties will I remember  
 no more. 13 In that he  
 saith, A new cove-  
 nant, he hath made the  
 first old. Now that  
 which decayeth and  
 waxeth old is ready to  
 away.

IX. Then verily the  
 first covenant had also  
 ordinances of divine  
 service, and a worldly  
 sanctuary. 2 For there  
 was a tabernacle made;  
 the first, wherein was  
 the candlestick, and  
 the table, and the  
 shewbread; which is  
 called the sanctuary.  
 3 And after the second  
 veil, the tabernacle  
 which is called the Ho-  
 lies of all; 4 which  
 had the golden censer,  
 and the ark of the co-  
 venant overlaid round a-  
 bout with gold, where-  
 in was the golden pot  
 that had manna, and

1 — μου my E. k + [μου] (read my covenant) L. 1 καρδία heart T. m πολίτην  
 (read his [fellow] citizen) GLTTAW. n — αὐτῶν LTTAW. o — καὶ τῶν ἀνομιῶν αὐτῶν  
 TTA. p ἔλχε T. q [καὶ] Tr. r — σκηνὴ GLTTAW. s ἅγια holy place EGTTAW;  
 ἅγια ἁγίων holy of holies L. t τὰ ἅγια τῶν (read the holy of holies) Tr.





ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ  
so that, death having taken place for redemption of the <sup>2</sup>under <sup>1</sup>the  
πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν  
<sup>1</sup>first <sup>2</sup>covenant <sup>1</sup>transgressions, the promise <sup>1</sup>might <sup>1</sup>receive

οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ  
<sup>1</sup>they <sup>2</sup>who <sup>1</sup>have <sup>2</sup>been <sup>1</sup>called <sup>1</sup>of <sup>1</sup>the <sup>1</sup>eternal <sup>1</sup>inheritance. (For where

διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ  
[there is] a testament, [for <sup>1</sup>the] <sup>2</sup>death [it <sup>1</sup>is] necessary <sup>1</sup>to <sup>1</sup>come <sup>1</sup>in <sup>2</sup>of <sup>1</sup>the  
διαθεμένου. 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ  
<sup>2</sup>testator. For a testament in the case of [the] dead [is] affirmed, since

μηποτε ἰσχύει ὅτε ζῇ ὁ διαθεμένος. 18 ὅθεν ἡ οὐδὲ  
in no way it is of force when <sup>2</sup>is <sup>1</sup>living <sup>1</sup>the <sup>2</sup>testator. Whence neither

ἡ πρώτη χωρὶς αἵματος ἔγκεκαίνισται. 19 λαληθείσης  
the first apart from blood has been inaugurated. <sup>2</sup>Having <sup>2</sup>been <sup>2</sup>spoken

γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ  
for <sup>2</sup>every <sup>2</sup>commandment according to law by Moses to all

τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ  
the people, having taken the blood of calves and of goats, with

ὑδατος καὶ ἐρίου κοκκίνου καὶ υσσώπου, αὐτότε τὸ βιβλίον  
water and <sup>2</sup>wool <sup>2</sup>scarlet and hyssop, both <sup>1</sup>itself <sup>1</sup>the <sup>2</sup>book

καὶ πάντα τὸν λαὸν ἐξέσπραντισεν. 20 λέγων, Τοῦτο  
and all the people he sprinkled, <sup>2</sup>saying, This [is] the

αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 καὶ  
blood of the covenant which <sup>2</sup>enjoined <sup>2</sup>to <sup>2</sup>you <sup>1</sup>God. And

τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ  
the tabernacle too and all the vessels of the ministration with

αἵματι ὁμοίως ἐξέσπραντισεν. 22 καὶ σχεδὸν ἐν αἵματι  
blood in like manner he sprinkled; and almost <sup>2</sup>with <sup>2</sup>blood

πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-  
all <sup>2</sup>things are purified according to the law, and apart from blood-

εκχυσίας οὐ γίνονται ἀφεσις. 23 Ἀνάγκη οὖν τὰ μὲν  
shedding there is no remission. [It was] neces-sary then [for] the

ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρίζεσθαι,  
representations of the things in the heavens with these to be purified,

αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσiais παρά ταύτας.  
but <sup>2</sup>themselves <sup>1</sup>the <sup>2</sup>heavenlies with better sacrifices than these.

24 οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ <sup>2</sup>χριστός, ἀντί-  
For not into <sup>2</sup>made <sup>2</sup>by <sup>2</sup>hands <sup>1</sup>holies entered the Christ, <sup>2</sup>fi-

γυρα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφα-  
tures of the true [ones], but into <sup>2</sup>itself <sup>1</sup>heaven, now to

νισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ' ἵνα  
appear before the face of God for us: nor that

πολλάκις προσφέρῃ ἐαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς  
often he should offer himself, even as the high priest enters into

τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ. 26 ἐπεὶ  
the holies year by year with <sup>2</sup>blood <sup>2</sup>another's; since it was neces-

δει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.  
sary for him often to have suffered from [the] foundation of [the] world.

Νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτη-  
But now once in [the] consummation of the ages, for [the] putting

σιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 καὶ  
away of sin by his sacrifice he has been manifested. And

καθ' ὅσον ἀπέκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ  
for as much as it is apportioned to men once to die, <sup>2</sup>after

the new testament, that by means of death, for the redemption of the transgressions <sup>1</sup>that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testam-ent is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first testam-ent was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scar-let wool, and hyssop, and sprinkled both the book, and all the people, 20 saying, This is the blood of the tes-tament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the hea-venly things them-selves with better sac-rifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 for then must he often have sacrificed since the foundation of the world; but now once in the end of the world hath he appeared to put a-way sin by the sacri-fice of himself. 27 And as it is appointed unto

ε Read the sentence as a question L.

h οὐδὲ LITAW.

i ἐν- T.

k + τὸν θεὸν LITAW.

l + τῶν LITAW. m ἐράντισεν LITAW.

a εἰσῆλθεν ἅγια TITAW.

o — ὁ LITAW.

p νυνὶ LITAW.

q + τῆς LITAW.

men once to die, but after this the judgment: 28 so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

δι τοῦτο κρίσις· 28 οὕτως ὁ χριστὸς ἅπαξ προσενηχθεὶς  
and this, judgment; thus the Christ, once having been offered  
εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς  
for of many to bear [the] sins, a second time apart from  
ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς  
in shall appear to those that him await for  
σωτηρίαν.  
salvation.

10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ  
For a shadow having the law of the coming good things, not

X. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: 6 in burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering thou wouldst not, neither hadst pleasure therein; which are offered by the law; 9 then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς  
itself the image of the things, year by year with the same  
θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύναται  
sacrifices which they offer in perpetuity never is able  
τοὺς προσερχομένους τελειῶσαι. 2 Ἐπεὶ οὐκ ἂν ἐπαύσαντο  
those who approach to perfect. Since would they not have ceased  
προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν  
to be offered, on account of no any having longer conscience  
ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους; 3 Ἄλλ'  
of sins those who serve once purged? But  
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν. 4 Ἀδύ-  
in these a remembrance of sins year by year [there is]. Impos-  
νατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρ-  
[it is] for [for the] blood of bulls and of goats to take away sins.  
τίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Ὁ θυσίαν καὶ  
Wherefore coming into the world he says, Sacrifice and  
προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ καθηρτίσω μοι· 6 ὁλο-  
offering thou wouldst not, but a body thou didst prepare me. Burnt  
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐυδόκησας.  
offerings and [sacrifices] for sin thou delightest not in.  
7 Τότε εἶπον, Ἰδοὺ ἡκω; ἐν κεφαλίδι βιβλίου γέγραπται  
Then I said, Lo, I come, (in [the] roll of [the] book it is written  
περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. 8 Ἀνώτερον  
of me,) to do, O God, thy will.  
λέγων, Ὅτι θυσίαν καὶ προσφορὰν καὶ ὀλοκαυτώματα  
saying, Sacrifice and offering and burnt offerings  
καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ βουδόκησας,  
and [sacrifices] for sin thou wouldst not, nor delightedst in,  
αἱτνες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἶρηκεν,  
(which according to the law are offered); then he said,  
Ἰδοὺ ἡκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. ἀναιρεῖ τὸ  
Lo, I come, to do, O God, thy will. He takes away the  
πρῶτον, ἵνα τὸ δεύτερον στήσῃ· 10 ἐν ᾧ θελήματι  
first, that the second he may establish; by which will  
ἡγιασμένοι ἐσμέν· οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ  
sanctified we are through the offering of the body  
Ἰησοῦ χριστοῦ ἐφάπαξ. 11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν  
of Jesus Christ once for all. And every priest stands  
καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρει  
day by day ministering, and the same often offering  
θυσιάς, αἷτινες οὐδέποτε δύνανται περιελθεῖν ἁμαρτίας.  
sacrifices, which never are able to take away sins.

† + καὶ also GLTTAW. αἷς TA. † δύναται they are able LTR. — οὐκ ποτ (read the sentence not as a question) E.  
\* προσφορὰν καὶ θυσίαν W. γ' ηὐδόκησας LITRA. \* θυσίας sacrifices LTTAW.  
\* προσφορὰς offerings LITRAW. b' ηὐδόκησας LITRA. — τὸν LITRA. d — ὁ θεός GLTTAW. † — τοῦ GLTTAW. ε' ἐφ' ἅπαξ Tr. h ἁρχιερεὺς high priest LA.



12 <sup>1</sup>αὐτὸς· δὲ <sup>2</sup>μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς  
 But he, <sup>3</sup>one <sup>4</sup>for <sup>5</sup>sins <sup>6</sup>having <sup>7</sup>offered <sup>8</sup>sacrifice, in  
 τὸ διηνεκές ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, 13 τὸ λοιπὸν  
 perpetuity sat down at [the] right hand of God, henceforth  
 ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν  
 awaiting until be placed. his enemies [as] a footstool  
 ποδῶν αὐτοῦ. 14 μὲν γὰρ προσφορὰ τετελειωκέν· εἰς τὸ δι-  
 for <sup>1</sup>feet <sup>2</sup>his. For by one offering he has perfected in perpe-  
 νεκές τοὺς ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα  
 tuity the sanctified. And bears witness to us also the Spirit  
 τὸ ἅγιον· μετὰ γὰρ τὸ <sup>1</sup>προειρηκέναι, 16 Αὕτη ἡ δια-  
 the Holy; for after the having said before, This [is] the cove-  
 θήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας· ἐκείνας,  
 nant which I will covenant towards them after those days,  
 λέγει κύριος, δίδους νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ  
 says [the] Lord: giving my laws into their hearts, also into  
 τῶν διανοιῶν· αὐτῶν ἐπιγράψω αὐτούς· 17 καὶ τῶν ἁμαρτιῶν  
<sup>1</sup>minds <sup>2</sup>their I will inscribe them; and <sup>3</sup>sins  
 αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ <sup>1</sup>μνησθῶ· ἔτι  
<sup>2</sup>their and <sup>3</sup>their lawlessness in no wise will I remember any more.  
 18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορά περὶ  
 But where remission of these [is], no longer [is there] an offering for  
 ἁμαρτίας.  
 sin.

19 Ἐχόντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον  
 Having therefore, brethren, boldness for entrance into  
 τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν  
 the holies by the blood of Jesus, <sup>2</sup>which <sup>3</sup>he <sup>4</sup>dedicated <sup>5</sup>for <sup>6</sup>us  
 ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ κατατετάραματος, <sup>1</sup>τουτ-  
<sup>2</sup>a <sup>3</sup>way <sup>4</sup>newly <sup>5</sup>made <sup>6</sup>and <sup>7</sup>living through the veil, that  
 ἐστίν· τῆς σαρκὸς αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον  
 is, his flesh; and a <sup>2</sup>priest <sup>3</sup>great over the house  
 τοῦ θεοῦ, 22 προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν  
 of God [having], we should approach with a true heart, in  
 πληροφῶρᾳ πίστει, ἑρβαντισμένοι· τὰς καρδίας ἀπὸ συν-  
 full assurance of faith, having been sprinkled [as to] the hearts from <sup>2</sup>con-  
 ειδήσεως πονηρᾶς, καὶ <sup>1</sup>πλελουμένοι· τὸ σῶμα ὕδατι  
 science <sup>2</sup>wicked, and having been washed [as to] the body with <sup>3</sup>water  
 καθαρῶ· 23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆς,  
<sup>1</sup>pure. We should hold fast the confession of the hope unwavering,  
 πιστὸς γὰρ ὁ ἐπαγγελάμενος· 24 καὶ κατανοῶμεν ἄλ-  
 for [is] faithful he who promised; and we should consider one  
 λήθους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, 25 μὴ  
 another for provoking to love and to good works; not  
 ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς  
 forsaking the assembling together of ourselves, even as [the]  
 ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτω  
 custom [is] with some; but encouraging [one another], and by so much  
 μᾶλλον ὅσῳ βλέπετε ἐγγιζούσαν τὴν ἡμέραν. 26 ἔκου-  
 [the] more as ye see drawing near the day. <sup>2</sup>Where <sup>3</sup>will-  
 σίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν  
 ingly <sup>1</sup>for <sup>2</sup>sin <sup>3</sup>we after receiving the knowledge  
 τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία·  
 of the truth, no longer <sup>2</sup>for <sup>3</sup>sins <sup>4</sup>remains <sup>5</sup>a <sup>6</sup>sacrifice,

12 but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 and their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 and having an high priest over the house of God; 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 and let us consider one another to provoke unto love and to good works: 25 not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. 26 If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 but a certain fearful looking for of

<sup>1</sup> οὗτος (read But this one LITTAW.

<sup>2</sup> εἰρηκεῖν having said LITTAW. <sup>3</sup> τὴν διάνοιαν

mind LITTAW. <sup>4</sup> μνησθῆσμαι LITTAW.

<sup>5</sup> τούτ' ἔστιν GT. <sup>6</sup> ῥεραντισμένοι LITTAW.

<sup>7</sup> πλελουμένοι T.

<sup>8</sup> Punctuate so as to join we should hold fast with what precedes GLTIT.

judgment and fiery indignation, which shall devour the adversaries. 28 He that de-pised Moses' law dead without mercy under two or three witnesses: 29 of how much <sup>or</sup>er punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance be-longeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 partly, whilst ye were made a gazing-stock both by reproches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any *man* draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος ἐσ-  
but a <sup>2</sup>fearful <sup>1</sup>certain expectation of judgment, and <sup>2</sup>of <sup>1</sup>fire <sup>2</sup>terror <sup>1</sup>to  
θίειν μέλλοντος τοῦς ὑπεναντίους. 28 ἀθετήσας τις  
<sup>2</sup>devour <sup>1</sup>about the <sup>2</sup>adversaries. <sup>3</sup>Having <sup>2</sup>set <sup>1</sup>aside <sup>2</sup>any <sup>1</sup>one  
νόμον <sup>2</sup>Μωσέως <sup>1</sup>χωρὶς οἰκτιρῶν ἐπὶ δυσὶν  
[the] law of Moses, <sup>2</sup>without <sup>1</sup>compassions <sup>3</sup>on <sup>1</sup>[the] <sup>2</sup>testimony <sup>1</sup>of <sup>2</sup>two  
ἢ τρισὶν μάρτυσιν ἀποθνήσκει· 29 πόσῳ δοκεῖτε χείρονος  
<sup>2</sup>or <sup>1</sup>three <sup>1</sup>witnesses <sup>2</sup>dies: how much <sup>2</sup>think <sup>1</sup>ye <sup>1</sup>worse  
ἀξιώθησεται τιμωρίας οὗ τὸν υἱὸν τοῦ θεοῦ  
<sup>2</sup>shall <sup>1</sup>he <sup>2</sup>be <sup>1</sup>of <sup>2</sup>worthy <sup>1</sup>of <sup>2</sup>punishment who the Son of God  
καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησά-  
trampled upon, and <sup>2</sup>the <sup>1</sup>blood <sup>2</sup>of <sup>1</sup>the <sup>2</sup>covenant <sup>2</sup>common <sup>1</sup>esteem-  
μενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος  
ed wherewith he was sanctified, and the Spirit of grace  
ἐνυβρίσας; 30 οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις,  
insulted! For we know him who said, To me <sup>2</sup>vengeance  
ἔγω ἀναπαύωσω, <sup>2</sup>λέγει κύριος <sup>1</sup>καὶ πάλιν,  
[<sup>2</sup>belongs]; I will recompense, says [the] Lord: and again, [The]  
Ἐκύριος κρίνει τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τὸ ἐμπσεῖν  
Lord will judge his people. [It is] a fearful thing to fall  
εἰς χεῖρας θεοῦ ζώντος.  
into [the] hands of <sup>1</sup>God [<sup>1</sup>the] <sup>1</sup>living.

32 Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισ-  
But call to remembrance the former days in which, having  
θέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων· 33 τοῦτο  
been enlightened, <sup>2</sup>much <sup>2</sup>conflict <sup>1</sup>ye <sup>2</sup>endured of sufferings; partly,  
μὲν, ὀνειδισμοῖς τε καὶ θλίψεσιν θατριζόμενοι τοῦτο δέ,  
both in reproches and tribulations being made a spectacle; and partly,  
κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες·  
<sup>2</sup>partners <sup>1</sup>of <sup>2</sup>those <sup>1</sup>thus <sup>2</sup>passing <sup>1</sup>through [them] <sup>1</sup>having <sup>2</sup>become.  
34 καὶ γὰρ τοῖς <sup>2</sup>δεσμοῖς μου <sup>1</sup>συνεπαθήσατε, καὶ τὴν ἀρπαγὴν  
For both with my bonds ye sympathized, and the plunder  
τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες  
of your possessions with joy ye received, knowing  
ἔχειν <sup>2</sup>ἐν <sup>1</sup>ἑαυτοῖς κρείττονα <sup>2</sup>ὑπαρξιν <sup>2</sup>ἐν οὐρανοῖς <sup>1</sup>καὶ  
to have in yourselves a better <sup>2</sup>possession <sup>1</sup>in [the] <sup>1</sup>heavens <sup>2</sup>and  
μένονσαν. 35 μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν,  
<sup>2</sup>abiding. Cast not away therefore your boldness  
ἥτις ἔχει <sup>2</sup>μισθαποδοσίαν μεγάλην. 36 υπομονὴς γὰρ ἔχετε  
which has <sup>2</sup>recompense <sup>1</sup>great. For of endurance ye have  
χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομισθῆτε τὴν  
need, that the will of God having done ye may receive the  
ἐπαγγελίαν. 37 ἔτι γὰρ <sup>2</sup>μικρὸν ὅσον ὅσον, ὃ ἐρχόμενος  
promise. For yet a very little while, he who comes  
ἥξει, καὶ οὐ <sup>2</sup>ἁχρονιεῖ. 38 ὁ δὲ <sup>2</sup>δίκαιος <sup>1</sup>ἐκ πίστεως ζήσε-  
will come, and will not delay. But the just by faith shall  
ται· καὶ ἐὰν ὑποσείληται, οὐκ ἐᾷ δοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.  
live; and if he draw back, <sup>2</sup>delights <sup>1</sup>not <sup>2</sup>my <sup>1</sup>soul in him.  
39 ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ  
But we are not of [those] drawing back to destruction, but  
πίστεως εἰς περιποίησιν ψυχῆς.  
of faith to saving [the] soul.

<sup>1</sup> Μωσέως GLTTRAW.

<sup>2</sup> — λέγει κύριος TTr.

<sup>1</sup> κρίνει κύριος LITRAW.

<sup>2</sup> δεσ-

μῖος (read with prisoners) GLTTRAW.

<sup>2</sup> — ἐν GLTTRAW.

<sup>2</sup> ἐαυτοὺς κρίσονται

LTr; ἐαυτοῖς (for yourselves) κρείσσονα Δ.

<sup>2</sup> — ἐν οὐρανοῖς LITRAW.

<sup>2</sup> μεγάλην

μισθαποδοσίαν LITRAW.

<sup>2</sup> ἁχρονίσει TTr.

<sup>2</sup> δίκαιός μου (read my just [one]) LITRAW.

11 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμά-  
Now is faith of [things] hoped for, [the] assurance, of things  
των ἔλεγχος οὐ βλεπομένων. 2 ἐν ταύτῃ γὰρ ἔμαρτυ-  
[the] conviction not seen. For by this were borne  
ρήσαντες οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν καθορίσθαι  
witness to the elders. By faith we apprehend to have been framed  
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων  
the worlds by [the] word of God, so that not from [things] appearing  
τὰ βλεπόμενα γεγονέναι. 4 Πίστει πλεονα θυσίαν  
the things seen have being. By faith a more excellent sacrifice  
Ἀβελ παρὰ Κάιν προσήνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυ-  
Abel than Cain offered to God, by which he was borne wit-  
ρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ  
ness to as being righteous, bearing witness to his gifts  
θεοῦ καὶ δι' αὐτῆς ἀποθανὼν ἔτι ἑλαλεῖται. 5 Πίστει Ἐνὼχ  
God, and through it, having died, yet speaks. By faith Enoch  
μετέτεθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὑρίσκετο, διότι  
was translated not to see death, and was not found, because  
μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ με-  
translated him God; for before his translation he has  
μαρτύρηται βέηρεστηκέναι τῷ θεῷ. 6 Χωρὶς δὲ πίστεως  
been borne witness to to have well pleased God. But apart from faith  
ἀδύνατον εὐαρεστήσαι πιστεῦσαι γὰρ δεῖ τὸν  
[it is] impossible to well please [him]. For to believe it behoves him who  
προσερχόμενον τῷ θεῷ. ὅτι ἐστίν, καὶ τοῖς ἐκζητοῦσιν  
approaches to God, that he is, and [that] for those who seek out  
αὐτὸν μισθαποδόσης γίνεσθαι. 7 Πίστει χρηματίσ-  
him a reward he becomes. By faith having been divinely in-  
θεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβη-  
structed Noah concerning the things not yet seen, having been moved  
θεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου  
with fear, prepared an ark for [the] salvation of house  
αὐτοῦ δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν  
his; by which he condemned the world, and of the according to faith  
δικαιοσύνης ἐγένετο κληρονόμος. 8 Πίστει καλούμενος Ἀ-  
righteousness became heir. By faith being called A-  
βραὰμ ὑπήκουσεν ἐξελεθεῖν εἰς τὸν τόπον ὃν ἠμέλλεν  
braham obeyed to go out into the place which he was about  
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν, μὴ ἐπιστάμενος ποῦ  
to receive for an inheritance, and went out, not knowing where  
ἔρχεται. 9 Πίστει παρώκηνεν εἰς τὴν γῆν τῆς ἐπαγγελίας,  
he is going. By faith he sojourned in the land of the promise,  
ὡς ἄλλοτριαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ  
as [in] a strange country, in tents having dwelt with Isaac and  
Ἰακώβ τῶν συγκαληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.  
Jacob, the joint-heirs of the promise same;  
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς  
for he was waiting for the having city, of which [the]  
τεχνίτης καὶ δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ Σάρρα  
artificer and constructor [is] God. By faith also herself Sarah  
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν  
power for [the] conception of seed received, and beyond age

XI. Now faith is the sub-tance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of thing not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

<sup>c</sup> τὸ βλεπόμενον that seen (read γεγ. <sup>e</sup> has <sup>e</sup>being) LITTA. <sup>d</sup> τῷ θεῷ (read bearing witness by his gifts to God) LIT. <sup>e</sup> λαλεῖ GLTTAW. <sup>f</sup> εὑρίσκετο LITRAW. <sup>g</sup> — αὐτοῦ (read the translation) LITTA. <sup>h</sup> εὐαρεστηκέναι LA. <sup>i</sup> — τῷ [τῇ]. <sup>k</sup> + ὁ the [one] [τῇ]. <sup>l</sup> — τὸν (read a place) LITTA. <sup>m</sup> ἐμέλλεν LA. <sup>n</sup> — τὴν (read [the]) LITTA. <sup>o</sup> συν- T.



was past age, because he judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced that, they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 of whom it was said, That in Isaac shall thy seed be called: 19 accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was

ἡλικίας ῥῆτεκεν, "ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελάμενον. "seasonable gave birth; since faithful she esteemed him who promised. 12 διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, "καὶ ταῦτα νεκρῶν and that too of [one] having Wherefore also from one were born, μὲνον, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ become dead, even as the stars of the heaven in multitude, and as ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναριθμήτος. "sand "which [is] "by "the "shore "of "the "sea "the "countless.

13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες "τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, "καὶ πεισθέντες, "καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παραεδιημένοι εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέ- In faith "died "these "all, not having received the promises, but from afar them having seen, and having been per- τες, "καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ suaded, and having embraced [them], and having confessed that strangers and πιασμένοι εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέ- sojourners they are on the earth. For they who such things

γοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ γὰρ ἐκείνης ἐμνημόνεον "ἀφ' ἧς ἐξῆλθον, "εἰ- make manifest that [their] own country they are seeking. And if indeed "that "they "were "remembering from whence they came out, they might χον ἂν καιρὸν ἀνακάμψαι. 16 νῦν "δὲ κρείττονος ὀρέ- have had opportunity to have returned; but now a better they stretch γονται, "τοῦτο ἐστίν, "ἐπουρανίου διὸ οὐκ ἐπαισχύνεται forward to, that is, a heavenly; wherefore "is "not "ashamed "of αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτὸν "ἡτοίμασεν γὰρ αὐτοῖς "them "God. "God "to "be "called "their; for he prepared for them πόλιν. a city.

17 Πίστει προσενηνόχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, By faith "has "offered "up "Abraham "Isaac "being "tried, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀνα- and [this] "only-begotten "was "offering "up "he "who "the "promises "ac- δεξάμενος, 18 πρὸς ὃν ἐλαλήθη, "ὅτι ἐν Ἰσαὰκ κληθήσεται cepted, as to whom it was said, In Isaac shall be called τὸ σπέρμα. 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν thy seed; reckoning that even from among [the] dead ζήγειρεν δυνάτος "ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ "to "raise "able "[was] "God, whence him also in a simile ἐκομίσατο. 20 Πίστει ἡ μελλόντων βεβλόγησεν "Ἰσαὰκ he received. By faith concerning things coming "blessed "Isaac τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. 21 Πίστει Ἰακώβ ἀποθνήσκων Jacob and Esau. By faith Jacob dying ἕκαστον τῶν υἱῶν Ἰωσήφ βεβλόγησεν "καὶ προσεκύνησεν "each "of "the "sons "of "Joseph "blessed and worshipped ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. 22 Πίστει Ἰωσήφ τελευτῶν on the top of his staff. By faith Joseph, dying, περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ concerning the going forth of the sons of Israel made mention, and περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. concerning his bones gave command. 23 Πίστει Μωσῆς "γεννηθεὶς ἐκρύβη τριμήνου ὑπὸ By faith Moses, having been born, was hid three months by

P — ἔτεκεν (read and [that] beyond a seasonable age) GLTtrA. ἡ ἐγενήθησαν LA.  
 ὡς ἡ GLTtrAw. ἡ προσδεξάμενοι L; κομισάμενοι Ttr. — καὶ πεισθέντες GLTtrAw.  
 ὡς μνημονεύουσιν they are mindful Ttr. ὡς ἐξῆλθον they went out LITrAw. ὡς νῦν  
 GLTtrAw. ὡς τοῦτο ἐστίν GT. ὡς ἐγείρει δύναται is able to raise L. ὡς + καὶ also  
 LITrAw. ὡς ἡβλόγησεν LA. ὡς Μωσῆς GLTtrAw.

τῶν πατέρων αὐτοῦ διότι εἶδον ἁστεῖον τὸ παιδίον· καὶ  
his parents because they saw \*beautiful ὁ the ὁ little ὁ child; and  
οὐκ ἐφοβήθησαν τὸ ἐδάταγμα τοῦ βασιλέως. 24 Πίστει  
did not fear the injunction of the king. By faith

Ἦ Μωσῆς<sup>1</sup> μέγας γενόμενος ἡγήνησατο λέγεσθαι υἱὸς θυγατρὸς  
Moses, great having become, refused to be called son of daughter  
Φαραῶν, 25 μάλλον ἐλόμενος ἔσυγακουχεῖσθαι<sup>1</sup> τῇ λαῷ  
Pharaoh's; rather having chosen to suffer affliction with the people

τοῦ θεοῦ, ἡ πρόσκαιρον ἔχειν ἁμαρτίας ἀπολαύσιν·  
of God, than [the] temporary to have of sin enjoyment;  
26 μείζονα πλοῦτον ἡγήσαμενος τῶν σεῖν ἡ Αἰγύπτω θη-  
greater riches having esteemed than the in Egypt treat-

σαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν  
 sure<sup>1</sup>the<sup>2</sup>reproach<sup>3</sup>of<sup>4</sup>the<sup>5</sup>Christ; for he had respect to the  
 μισθαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεῖς  
 recompense. By faith he left Egypt, not having feared

τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν  
the indignation of the king; for <sup>3</sup>the <sup>4</sup>invisible [one] <sup>5</sup>as <sup>6</sup>seeing  
ἐκατέρησεν. 28 Πίστει πεποιθкен τὸ πάσχα καὶ τὴν πρόσ-  
he persevered. By faith he has kept the passover and the affu-

χυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων<sup>11</sup> τὰ πρωτότοκα θί-  
sion of the blood, lest the destroyer of the firstborn [ones] might  
γῇ αὐτῶν. 29 Πίστει διέβησαν τὴν ἑρυθρὰν θάλασσαν  
touch them. By faith they passed through the Red Sea.

ὥς διὰ ξηρᾶς<sup>α</sup> ἥς πείραν λαβόντες οἱ Αἰγύπτιοι  
as through dry [land]; of which <sup>2</sup>having <sup>4</sup>made <sup>5</sup>trial <sup>1</sup>the <sup>2</sup>Egyptians  
κατεπόθησαν. 30 Πίστις τὰ τεῖχος <sup>1</sup>Ἱερύχου <sup>1</sup>μᾶζευσεν<sup>β</sup>, κυ-  
were swallowed up. By faith the walls of Jericho fell, hav-

κλωθέντα ἐπὶ ἐπτὰ ἡμέρας. 31 Πίστει Ῥαὰβ ἡ πόρνη οὐ  
 been encircled for seven days. By faith Rahab the harlot was  
 συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκο-  
 did perish with those who disobeyed, having received the spies

32 Καὶ τί ἐτι λέγω; ἐπιλείψει ἡγάο με<sup>1</sup> διηγοῦμενον ὁ<sup>2</sup>

χρόνος <sup>time</sup> περὶ <sup>of</sup> Γεδεών, ὁ <sup>Barak</sup> Βαράκ <sup>also</sup> καὶ <sup>and</sup> Σαμψών <sup>Sampson</sup> καὶ <sup>and</sup> Ἰεφθαῖ <sup>Jephthae</sup>  
 ὁ <sup>David</sup> Δαβὶδ <sup>also</sup> καὶ <sup>and</sup> Σαμουὴλ <sup>Sammuel</sup> καὶ <sup>and</sup> τῶν <sup>of the</sup> προφητῶν <sup>prophets</sup>· 33 οἱ <sup>who</sup> διὰ <sup>by</sup> πίστει <sup>faith</sup>

κατήνυσαν το βασίλειος, ἐῖργασαν<sup>h</sup> δικαιοσύνην, ἐπέτυχον  
overcame kingdoms, wrought righteousness, obtained  
ἐπαγγελιών, ἔφαξαν στόματα λεόντων, 34 ἐσβησαν δύναμι  
promises, stopped mouths of lions, quenched the power

πυρός, ἔφυγον στόματα μαχαίρας, ἡ νῆδυναμώθησαν ἅπ  
of fire, escaped [the] mouths of [the] sword, acquired strength out o  
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρέμβολά  
weakness, became might in war [2th], <sup>2</sup>paries

ἐκλιναν ἀλλοτρίων· 35 ἔλαβον γυναῖκες<sup>11</sup> ἐξ ἀνα-  
 'made 'to 'give 'way 'of 'strangers. <sup>10</sup>Received <sup>9</sup>women by resu-

στάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οἱ  
 'resurrection their dead· and others were tortured

<sup>a</sup> δόγμα decree L.    <sup>b</sup> Μωϋσῆς GLTTAW.    <sup>c</sup> συν- T.    <sup>d</sup> ἐ - ἐν GW.  
of Egypt GLTTAW.    <sup>e</sup> ἰ δαδερῶν LA.    <sup>f</sup> καὶ ἡγῆς land LTTA.  
<sup>g</sup> ἐπέσας LTTA.    <sup>h</sup> καὶ γὰρ LTTA.    <sup>i</sup> ο + καὶ and T.    <sup>j</sup> π - τε καὶ L.  
<sup>k</sup> Δαυείδ LTTA; Δαυίδ GW.    <sup>l</sup> ἡγαγάντο TTr.    <sup>m</sup> μαχαίρης LTTA.  
strengthened LTTA.    <sup>n</sup> γυναικας (read they received by resurre  
their dead L.

had three months of his parents, because they saw *how* *was* a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Tharoph's daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I  
more say? for the time  
would fail me to tell  
of Gedeon, and of Ba-  
rak, and of Samson,  
and of Jephthae; of  
David also, and Sam-  
uel, and of the proph-  
ets: 33 who through  
faith subdued king-  
doms, wrought right-  
eousness, obtained  
promises, stopped the  
mouths of lions,  
34 quenched the vio-  
lence of fire, escaped  
the edge of the sword,  
out of weakness were  
made strong, waxed  
valiant in fight, turn-  
ed to fight the armies  
of the aliens. 35 Wo-  
men received their  
dead raised to life a-





ὁ θεός· τίς γάρ ἐστιν<sup>h</sup> υἱὸς ὃν οὐ παιδεύει<sup>i</sup> πατήρ;  
 'God; for who is [the] son whom disciplines not [the] Father?  
 8 εἰ δὲ χωρὶς ἐστε<sup>j</sup> παιδείας,<sup>k</sup> ἥς μέτοχοι γεγόνασιν πάν-  
 But if without ye are discipline, of which partakers have become all,  
 τες, ἀρα νόθοι ἐστέ καὶ οὐχ υἱοί.<sup>l</sup> 9 ἴτα τοῖς μὲν τῆς σαρκὸς  
 then bastards ye are and not sons. Moreover the flesh  
 ἡμῶν πατέρας εἰχόμεν<sup>m</sup> παιδευτάς, καὶ κ' ἐν τρε-  
 of our fathers we have had [as] those who discipline [us], and we respected  
 πόμειθα<sup>n</sup> οὐ πολλῶς<sup>o</sup> μᾶλλον ὑποταγησόμεθα τῷ πατρὶ  
 [them]; not much rather shall we be in subjection to the Father  
 τῶν πνευμάτων, καὶ ζήσομεν;<sup>p</sup> 10 οἱ μὲν γὰρ πρὸς ὀλίγας  
 of spirits, and shall live? For they indeed for a few  
 ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύουν· ὁ δὲ ἐπὶ  
 days according to that which seemed good to them disciplined; but he for  
 τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 πᾶσα  
 profit, for [us] to partake of his holiness. Any  
 ἢ δὲ παιδεία<sup>q</sup> πρὸς μὲν τὸ παρὸν οὐ δοκεῖ<sup>r</sup> χαρὰς εἶναι,  
 but discipline for the present seems not [matter] of joy to be,  
 ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς  
 but of grief; but afterwards fruit peaceable to those by it  
 γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.  
 having been exercised renders of righteousness.  
 12 Διὸ τὰς παρεμμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα  
 Wherefore the hanging down hands and the enfeebled knees  
 ἀνορθώσατε 13 καὶ τροχιάς ὀρθάς ποιήσατε<sup>s</sup> τοῖς ποσίν ὑμῶν,  
 lift up; and paths straight make for your feet,  
 ἵνα μὴ τὸ χυλὸν ἐκτραπῇ, ἰαθῇ δὲ  
 lest that which [is] lame be turned aside; but that it may be healed  
 μᾶλλον. 14 εἰρήνην διώκετε μετὰ πάντων, καὶ τὴν ἁγιασμόν,  
 rather, Peace pursue with all, and sanctification,  
 οὐ χωρὶς οὐδεὶς ὀψεται τὸν κύριον 15 ἐπισκοποῦντες μὴ  
 which apart from no one shall see the Lord; looking diligently lest  
 τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μή τις ρίζα πικρίας  
 any lack of the grace of God; lest any root of bitterness  
 ἀνω φύουσα ἐνοχλῇ, καὶ ὀδία ταύτης<sup>t</sup> μανθῶσιν<sup>u</sup>  
 up springing should trouble [you], and by this be defiled  
 πολλοί· 16 μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαΐ, δς  
 many; lest [there be] any fornicator or profane person, as Esau, who  
 ἀντὶ βρώσεως μιᾶς ἀπέδοτο<sup>v</sup> τὰ πρωτοτόκια αὐτοῦ. 17 ἵστε  
 for meal one sold birthright his; ye know  
 γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπε-  
 for that also afterwards, wishing to inherit the blessing, he was  
 δοκιμάσθη<sup>w</sup> μετάνοιαν γὰρ τόπον οὐχ εὑρὲν, καί περ μετὰ δακ-  
 rejected, for of repentance place he found not, although with  
 ρύων ἐκζητήσας αὐτήν.  
 tears having earnestly sought it.  
 18 Οὐ γὰρ προσεληλύτατε ψηλαφωμένῳ ὄρει,<sup>x</sup> καὶ  
 For not ye have come to being touched [the] mount and  
 κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ ὀσκότῳ,<sup>y</sup> καὶ θυέλλῃ,  
 having been kindled with fire, and to obscurity, and to darkness, and to tempest,  
 19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἥς οἱ  
 and trumpet's to sound, and to voice of words; which [voice] they that

with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyful, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words;

<sup>h</sup> — ἐστιν LITTA. <sup>i</sup> παιδείας T. <sup>j</sup> καὶ οὐχ υἱοί ἐστε LITTA. <sup>k</sup> ἐν τρεπόμεθα we respect E. <sup>l</sup> πολὺ LITTA. <sup>m</sup> μὲν πατρία discipline indeed T. <sup>n</sup> ποιεῖτε TT. <sup>o</sup> δὲ αὐτῆς through it L. <sup>p</sup> + οἱ the LITTA. <sup>q</sup> ἀπέδοτο LA. <sup>r</sup> ἐαυτοῦ his own LITTA. <sup>s</sup> — ὄρει (read [that] being touched) LITTA. <sup>t</sup> ζόφῳ LITTA.

which voice they that heard intreated that the word should not be spoken to them any more: 20 (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 and so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 for our God is a consuming fire.

XIII. Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-

ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς  
heard excused themselves [asking] 'not 'to 'be 'addressed 'to 'them [the]  
λόγον· 20 οὐκ ἔφερον γὰρ τὸ διατελλόμενον, Κὰν θηρίον  
word; (for they could not bear that [which] was commanded: And if a beast  
θίγῃ τοῦ ὄρους λιθοβοληθήσεται, ἢ βολίδι κατατοξεύ-  
should touch the mountain, it shall be stoned, or with a dart shot  
θήσεται· 21 καὶ, οὕτως φοβερόν ἦν τὸ φανταζόμενον,  
through; and, so fearful was the spectacle [that]  
Ἡ Μωσὴς εἶπεν, Ἐκφοβός εἰμι καὶ ἔντρομος· 22 ἀλλὰ προσ-  
Moses said, 'greatly 'afraid 'I 'am and trembling:) but ye have  
ἐληλύθατε Σιών ὄρει, καὶ πόλει θεοῦ ζῶντος, Ἱερου-  
come to 'Sion 'mount; and [the] city of 'God [the] 'living, 'Jeru-  
σαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἁγγέλων 23 πανηγύρει,  
saalem 'heavenly; and to myriads of angels, [the] universal gathering;  
καὶ ἐκκλησίᾳ πρωτοτόκων ἔν οὐρανοῖς ἀπογεγραμ-  
and to [the] assembly of [the] firstborn [ones] in [the] heavens regis-  
μένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίω-  
tered; and to [the] 'judge 'God of all; and to [the] spirits of [the] just  
τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ  
[who] have been perfected; and 'of 'a 'covenant 'fresh 'mediator 'to 'Jesus; and  
αἵματι ῥαντισμοῦ ὑκρίττονα λαοῦντι παρὰ τὸν Ἀβελ  
to [the] blood of sprinkling, 'better 'things 'speaking than Abel.  
25 Βλέπετε μὴ παραστήσῃτε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι  
Take heed ye refuse not him who speaks. For if they  
οὐκ ἔφυγον, ἃ τὸν ἐπὶ τῆς γῆς παραιτησάμενοι, χρη-  
escaped not, 'him 'that 'on 'the 'earth [who] 'refused divine-  
ματίζοντα, πολλῶν μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν  
ly instructed [them], much more we who 'him 'from [the] 'heavens  
ἀποστρεφόμενοι, 26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,  
'turn 'away 'from! whose voice 'the 'earth 'shook then;  
νῦν δὲ ἐπηγγέλλεται, λέγων, Ἐτι ἅπαξ ἐγὼ δεισώ οὐ μόνον  
but now he has promised, saying, Yet once I shake not only  
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ δὲ Ἐτι ἅπαξ, δηλοῖ  
the earth, but also the heaven. But the Yet once, signifies  
ἃ τῶν σαλευομένων τὴν μετὰ θεοῦ, ὡς πεποιημένων,  
'of [the] [things] 'shaken 'the 'removing, as having been made,  
ἵνα μένῃ τὰ μὴ σαλευόμενα. 28 διὸ βασιλείαν  
that 'may 'remain 'the [things] 'not 'shaken. Wherefore a kingdom  
ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς  
not to be shaken receiving, may we have 'grace, by which  
λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ φόβου καὶ εὐλαβείας.  
we may serve 'well 'pleasingly 'God with reverence and fear.  
29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.  
For also our God [is] a 'fire 'consuming.  
13 Ἡ φιλαδελφία μενέτω. 2 τῆς φιλοξενίας μὴ ἐπιλαν-  
'Brotherly 'love 'let abide; of hospitality 'not 'be for-  
θάνεσθε διὰ ταύτης γὰρ ἑλαθόν τινες ἐνίσαντες ἀγγέλους.  
getful; for by this unawares some entertained 'angels.  
3 μνηνῆσκεσθε τῶν δεσμιῶν, ὡς συνδεδεμένοι τῶν κακῶν-  
Be mindful of prisoners, as bound with [them]; those being  
χοιμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι 4 τίμιος  
evil-treated, as also yourselves being in [the] body. Honourable [let]

<sup>a</sup> — ἢ βολίδι κατατοξευθήσεται GLTTAW. <sup>v</sup> Μωσὴς GLTTAW. <sup>w</sup> Separate myriads from of angels by a comma GLTTA. <sup>z</sup> ἀπογεγραμμένων ἐν οὐρανοῖς GLTTAW. <sup>y</sup> κριτὸν a better thing GLTTAW. <sup>z</sup> ἐξέφυγον LITTA. <sup>a</sup> τὸν placed after παρατησάμενοι LITTA. <sup>b</sup> — τῆς GLTTAW. <sup>c</sup> πολὺ LITTA. <sup>d</sup> δεισώ will shake LITTA. <sup>e</sup> τὴν τῶν σαλευομένων LITTA. <sup>f</sup> εὐλαβείας καὶ φόβου fear and awe LITTA.

ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἀμίαντος· πόρ-  
marriage [be held] in every [way], and the bed [be] undefiled; \*for-  
νους \*δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός. 5 ἀφιλάργυρος  
nicators \*but and adulterers \*will \*judge \*God. Without love of money [let

ὁ τρόπος· ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς  
your] manner of life [be], satisfied with present [circumstances]; \*he

γὰρ εἶρηκεν, Οὐ·μή σε ἀνῶ, οὐδ' οὐ·μή σε ἡγάταλίπω.  
\*for \*has said, In no wise thee will I leave, nor in any wise thee will I forsake.

6 ὥστε θαρρῶντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,  
So that we may boldly say, [The] Lord [is] to me a helper,

καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;  
and I will not be afraid: what shall \*do \*to \*me \*man?

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν  
Remember your leaders, who spoke

ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν  
to you the word of God; of whom, considering the issue

τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς χριστὸς  
[of their] conduct, imitate [their] faith. Jesus Christ

ἡχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 διδα-  
yesterday and to-day [is] the same, and to the ages. With

χαῖς ποικίλας καὶ ξέναις μὴ·<sup>m</sup> περιφέρεσθε.  
\*teachings \*various \*and \*strange \*not carried about; for [it is] good [for]

χάρτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ  
\*with \*grace \*to \*be \*confirmed \*the \*heart, not meats; in which \*not

ὠφελήθησαν οἱ \*περιπατήσαντες.  
\*were \*profited those who walked [therein]. We have an al-

στήριον ἐξ· οὗ φαγείν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ  
tar of which to eat they have not authority who the tabernacle

λατρεύοντες. 11 ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα  
serve; for of those \*whose \*is \*brought \*animals \*blood [as sacri-

φιὰ ἀμαρτίας· εἰς τὰ ἅγια<sup>p</sup> διὰ τοῦ ἀρχιερέως, τούτων  
fices] for sin into the holies by the high priest, of these

τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· 12 διὸ καὶ  
the bodies are burned outside the camp. Wherefore also

Ἰησοῦς, ἵνα ἀγιασθῇ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,  
Jesus, that he might sanctify by his own blood the people,

ἔξω τῆς πύλης ἔπαθεν. 13 τοίνυν ἐξερχώμεθα πρὸς αὐτόν  
outside the gate suffered: therefore we should go forth to him

ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες· 14 οὐ  
outside the camp, his reproach bearing; \*not

γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπι-  
for \*we \*have here an abiding city, but the coming one we are

ζητοῦμεν. 15 Δι' αὐτοῦ οὖν· ἀναφέρωμεν θυσίαν αἰνέσεως  
seeking for. By him therefore we should offer [the] sacrifice of praise

διαπαντὸς τῷ θεῷ, \*τούτῃστιν, καρπὸν χειλέων ὁμολογούν-  
continually to God, that is, fruit of [the] lips confess-

των τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ εὐποΐας καὶ κοινωνίας  
ing to his name. But of doing good and of communicating

μὴ ἐπιλανθάνεσθε τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.  
be not forgetful, for with such sacrifices \*is well \*pleased \*God.

17 Πειθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέεικετε· αὐτοὶ γὰρ  
Obey your leaders, and be submissive: for they

wares, 3 Remem-  
ber them that are in bonds;  
as bound with them;  
and them which suffer  
adversity, as being  
yourselves also in the  
body. 4 Marriage is  
honourable in all, and  
the bed undefiled: but  
whoremongers and ad-  
ulterers God will  
judge. 5 Let your con-  
versation be without  
covetousness; and be  
content with such  
things as ye have: for  
he hath said, I will  
never leave thee, nor  
forsake thee. 6 So that  
we may boldly say,  
The Lord is my helper,  
and I will not fear  
what man shall do un-  
to me.

7 Remember them  
which have the rule  
over you, who have  
spoken unto you the  
word of God: whose  
faith follow, consid-  
ering the end of their  
conversation. 8 Jesus  
Christ the same yester-  
day, and to day, and  
for ever. 9 Be not  
carried about with di-  
vers and strange doc-  
trines. For it is a good  
thing that the heart  
be established with  
grace, not with meats,  
which have not profited  
them that have been  
occupied therein. 10 We  
have an altar, where-  
of they have no right  
to eat which serve the  
tabernacle. 11 For the  
bodies of those beasts,  
whose blood is brought  
into the sanctuary by  
the high priest for sin,  
are burned without  
the camp. 12 Where-  
fore Jesus also, that he  
might sanctify the  
people with his own  
blood, suffered with-  
out the gate. 13 Let  
us go forth therefore  
unto him without the  
camp, bearing his re-  
proach. 14 For here  
have we no continuing  
city, but we seek one  
to come. 15 By him  
therefore let us offer  
the sacrifice of praise  
to God continually,  
that is, the fruit of our  
lips giving thanks to  
his name. 16 But to  
do good and to com-  
municate forget not:  
for with such sacrifices

ε γὰρ for LITRA.

h ἡγάταλίπω do I forsake TA.

i — καὶ [L][ITRA].

k Textus

Receptus is punctuated as in Authorized version.

l ἐχθὲς LITRAW.

m παραφέρεσθε carried

away GLITRAW.

n περιπατοῦντες walk LITR.

o — περὶ ἀμαρτίας LA.

p + περὶ

ἀμαρτίας for sin L.

q [οὖν] Tr.

r διὰ παντός LITRA.

s τοῦτ' ἐστὶν GLT.



God is well pleased. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

ἀγρουνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσον-  
watch for your souls, as 'account 'about 'to 'ren-  
τες" ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες"  
der; that with joy this they may do, and not groaning;  
ἀλυσιτελέε-γάρ ὑμῖν τοῦτο. 18 Προσεύχεσθε περὶ  
for unprofitable for you [would] be, this. Pray for  
ἡμῶν "πεποιθασμεν" γάρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν  
us: for we are persuaded, that, a good conscience we have, in  
πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι" 19 περισσοτέρως δὲ  
all things 'well 'wishing 'to 'conduct 'ourselves. But more abundantly  
παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ  
I exhort [you] this to do, that more quickly I may be restored  
ὑμῖν. 20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ  
to you. And the God of peace, who brought again from among [the]  
νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν  
dead the Shepherd of the sheep the great [one] in [the power of]  
αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,  
[the] blood of [the] 'covenant 'eternal, our Lord Jesus,  
21 καταρτίσαι ὑμᾶς ἐν παντί "ἔργῳ" ἀγαθῷ, εἰς τὸ ποιεῖσαι  
perfect you in every 'work 'good, for to do  
τὸ θελημα αὐτοῦ, "ποιοῦν ἐν ὑμῖν" τὸ εὐάρεστον ἐνώ-  
his will, doing in you that which [is] well pleasing be-  
πιον αὐτοῦ, διὰ Ἰησοῦ χριστοῦ" ᾧ ἡ δόξα εἰς τοὺς  
fore him, through Jesus Christ; to whom [be] glory to the  
αἰῶνας τῶν αἰώνων. ἀμήν. 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελ-  
ages of the ages. Amen. But I exhort you, breth-  
φοί, ἰσχύεσθε" τοῦ λόγου τῆς παρακλήσεως" καὶ γὰρ διὰ  
ren, bear the word of exhortation, for also in  
βραχέων ἐπέστειλα ὑμῖν.  
few words I wrote to you.

23 Γινώσκετε τὸν ἀδελφὸν <sup>z</sup> Τιμόθεον ἀπολελυμένον, μεθ'  
Know ye the brother Timothy has been released; with  
οὔ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε  
whom, if sooner he should come, I will see you. Salute  
πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους.  
all your leaders, and all the saints.  
ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 Ἡ χάρις μετὰ  
'Salute 'you 'they 'from 'Italy. Grace [be] with  
πάντων ὑμῶν. ἀμήν."  
'all 'you. Amen.

<sup>b</sup> Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου."  
To [the] Hebrews written from Italy, by Timothy.

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

ἸΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δούλος, ταῖς  
James 'of God 'and 'of [the] 'Lord 'Jesus 'Christ 'bondman, to the  
δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.  
twelve tribes which [are] in the dispersion, greeting.

<sup>t</sup> πεποιθμεθα we persuaded ourselves LITRAW.

<sup>v</sup> — ἔργῳ τ. <sup>w</sup> + αὐτῷ to himself L.

<sup>s</sup> ἡμῖν us τ. <sup>γ</sup> ἀνέχεσθαι to bear L.

<sup>z</sup> + ἡμῶν (read our brother) LITRAW.

<sup>b</sup> — the subscription GLTW; Πρὸς Ἑβραίους TRa.

<sup>c</sup> + τοῦ ἀποστόλου the Apostle E; Ἐπιστολαὶ (— Ἐπιστ. L) καθολικαί. Ἰακώβου ἐπι-  
στολή General Epistles. Epistle of James GLW; Ἰακώβου ἐπιστολή TRa.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοὶς περιπέσῃτε ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. 5 εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ δειδίζοντος, καὶ δοθήσεται αὐτῷ. 6 αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. 7 μὴ γὰρ οἰσθῶ ὁ ἄνθρωπος ἰκεῖνος, ὅτι ᾗ ψεται<sup>d</sup> τι παρὰ τοῦ κυρίου· 8 ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. 9 Κανχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξηράνεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐπρεπία τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ἁνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δοκιμὸς γενόμενος ἐλήψεται<sup>d</sup> τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστὸς ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. 14 ἕκαστος δὲ πειράζεται, ἢ ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελεόμενος καὶ δელεαζόμενος· 15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τικτεῖ ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον. 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 17 πᾶσα ὁδὸς ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶν

2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double-minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 but the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 but every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with

<sup>d</sup> λήψεται LITtr.  
ε — τοῦ GLITtrAw.

<sup>e</sup> λήψεται LITtr.  
<sup>h</sup> ἀπὸ A.

<sup>f</sup> — ὁ κύριος (read ἐπηγ. he promised) LITtr.

whom is no variable-ness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι  
 \*coming \*down from the Father of lights, with whom there is not  
 παραλλαγή, ἢ τροπῆς ἀποσκίασμα. 18 βουλήθεις ἀπε-  
 variation, or \*of \*turning \*shadow. Having willed [it] he be-  
 κήσεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν  
 gat us by [the] word of truth, for \*to \*be \*us \*first-fruits

τινα τῶν αὐτοῦ κτισμάτων.

\*a \*sort \*of of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore lay a part all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

19 Ἰστέ, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος  
 So that, \*brethren \*my \*beloved, let \*be \*every \*man

ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.  
 swift to hear, slow to speak, slow to wrath;

20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.  
 for \*wrath \*man's \*righteousness \*God's \*works \*not \*out.

21 Διὸ ἀποθέμενοι πᾶσαν ρυπαρίαν καὶ περισσεῖαν κα-  
 Wherefore, having laid aside all filthiness and abounding of wick-

κίας, ἐν πραύτητι δέξασθε τὸν ἐμφυτον λόγον, τὸν δυνά-  
 edness, in meekness accept the implanted word, which [is]

μενον σώσαι ἡμᾶς ψυχὰς ὑμῶν. 22 γίνεσθε δὲ ποιηταὶ λόγου,  
 able to save your souls. 22 But be ye doers of [the] word,

καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς. 23 ὅτι  
 and not only hearers, beguiling yourselves. Because

εἰ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος  
 if any man a hearer of [the] word is and not a doer, this one

ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ  
 is like to a man considering \*face \*natural \*his

ἐν ἐσόπτρῳ. 24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελίλυθεν, καὶ  
 in a mirror: for he considered himself and has gone away, and

εὐθέως ἐπελάθετο ὅποιος ἦν. 25 ὁ δὲ παρακύψας εἰς  
 immediately forgot what \*like \*he \*was. But he that looked into

νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,  
 [the] \*law \*perfect, that of freedom, and continued in [it],

οὗτος οὐκ ἀκροατὴς ἐνηλησμονῆς γενόμενος, ἀλλὰ ποιητής  
 this one not a \*hearer \*forgetful having been, but a doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 26 Εἰ  
 of [the] work, this one blessed in his doing shall be. If

ὅστις δοκεῖ θρησκός εἶναι πρὸς ὑμῖν, μὴ χαλιναγωγῶν  
 anyone \*seems \*religious \*to \*be \*among \*you, not bridling

γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου  
 his tongue, but deceiving his heart, of this one

μάταιος ἡ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος  
 vain [is] the religion. Religion pure and undefiled

παρὰ θεῷ καὶ πατρὶ αὐτῇ ἐστίν, ἐπισκέπτεσθαι ὀρ-  
 before God and [the] Father \*this \*is: to visit or-

φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτόν τηρεῖν  
 phans and widows in their tribulation, unspotted \*oneself \*to \*keep

ἀπὸ τοῦ κόσμου.

from the world.

II. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come un-

2 Ἀδελφοί μου, μὴ ἐν ᾧ προσωποληψίας ἔχετε τὴν πίστιν  
 My brethren, not \*with \*respect \*of \*persons \*do \*have the faith

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης. 2 ἐὰν γὰρ  
 of our Lord Jesus Christ, [Lord] of glory; for if

ἴστε Ye know [it] LITRA.

k + δὲ but (let) LITRA.

1 οὐκ ἐργάζεται works not LITRA.

2 ἀκροαταὶ μόνον LITRA.

n — οὗτος LITRA.

o + δὲ but (if) L.

p — ἐν ὑμῖν

GLITRA.

q ἀλλὰ LITRA.

r ἑαυτοῦ (read his own heart) L.

s θρησκία T.

t — τῷ TW.

v προσωποληψίας LITRA.



εἰσελθὼ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος  
 may have come into your synagogue a man with gold rings  
 ἐν ἱσθῆτι λαμπρᾷ, εἰσελθὼ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ  
 in apparel splendid, and may have come in also a poor [man] in vile  
 ἱσθῆτι, 3 καὶ ἐπιβλέψετε ἐπὶ τὸν φοροῦντα τὴν ἱσθῆτα  
 apparel, and ye may have looked upon him who wears the apparel  
 γῆν λαμπράν, καὶ εἶπτε ἑαυτῶν, Σὺ κάθου ὧδε καλῶς, καὶ  
 'splendid, and may have said to him, Thou sit thou here well, and  
 τῷ πτωχῷ εἶπτε, Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ  
 to the poor may have said, Thou stand thou there, or sit thou here under  
 τὸ ὑποπόδιόν μου· 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς,  
 my footstool: also 'not 'did ye make a difference among yourselves,  
 καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε,  
 and became judges [having] reasonings evil? Hear,  
 ἀδελφοί μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς  
 brethren my beloved: 'not 'God 'did choose the poor  
 τοῦ κόσμου· τούτων, πλουσίους ἐν πίστει, καὶ κληρονόμους  
 world 'of this, rich in faith, and heirs  
 τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν;  
 of the kingdom which he promised to those that love him?  
 6 ὕμεις δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι  
 But ye dishonoured the poor [man]. 'Not the rich  
 καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς  
 do oppress you, and [not] they do drag you  
 εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλόν  
 before [the] tribunals? 'not they do blaspheme the good  
 ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε  
 name which was called upon you? If indeed [the] law ye keep  
 βασιλικόν, κατὰ τὴν γραφήν, ἀγαπήσεις τὸν πλησίον σου  
 royal according to the scripture, Thou shalt love thy neighbour  
 ὡς σεαυτὸν, καλῶς ποιεῖτε· 9 εἰ δὲ προσωποληπτεῖτε, ἀμαρ-  
 as thyself, well ye do. But if ye have respect of persons, sin  
 τίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.  
 ye work, being convicted by the law as transgressors.  
 10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει· δὲ ἐν ἐνί,  
 For whosoever whole the law shall keep, shall stumble but in one  
 γέγονεν πάντων ἐνοχος. 11 ὁ γὰρ εἰπών, Μὴ μοι-  
 [point], he has become of all guilty. For he who said, 'not Thou  
 χεύσῃς, εἶπεν καί, Μὴ φονεύσῃς· εἰ δὲ  
 mayest commit adultery, said also, Thou mayest not commit murder. Now if  
 οὐ μοιχεύσῃς, φονεύσεις δέ, γέγονας  
 thou shalt not commit adultery, shalt commit murder but, thou hast become  
 παραβάτης νόμου. 12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς  
 a transgressor of [the] law. So speak ye and so do, as  
 διὰ νόμον ἐλευθερίας μέλλοντες κρίνεσθαι· 13 ἡ γὰρ κρίσις  
 by [the] law of freedom being about to be judged; for judgment  
 ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· καὶ κατα-  
 [will be] without mercy to him that wrought not mercy. And boasts  
 κανχᾶται ἔλεος κρίσεως.  
 over mercy judgment.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πιστὴν λέγῃ τις· 14 What doth it  
 What [is] the profit, my brethren, if faith say anyone profit, my brethren,

to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

W — τὴν LITTA. X — ἐπιβλέψετε δὲ A. Y — αὐτῷ GLITTA. \* — ὧδε LITTA. \* — καὶ LITTA.  
 b τῷ κόσμῳ (as regards the world) LITTA.W. c — τούτου GLITTA.W. d οὐχί LW. e ὑμᾶς T.  
 f προσωποληπτεῖτε LITTA. g τηρήσῃ, πταίῃ (read shall have kept, but shall have stumbled) LITTA.W. h μοιχεύεις, φονεύεις (read if thou committest not adultery but committest murder) LITTA. i ἀνίλεως pitiless LITTA.W. k — καὶ GLITTA.W. l — τὸ L m τις λέγῃ L

though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

III. My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man

ἔχειν, ἔργα δὲ μὴ ἔχει; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; [the] has, but works have not? is able faith to save him? 15 ἐάν· ὃ δὲ ἄδελφός ἢ ἀδελφή γυμνοὶ ὑπάρχωσιν, καὶ λειπόμενοι ὥσιν τῆς ἡμέρας τροφῆς, 16 εἶπῃ δὲ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ ὧτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ἐδ; but give not to them the needful things for the body, what [is] P. τὸ ὄφελος; 17 οὕτως καὶ ἡ πίστις ἐάν μὴ ἔργα ἔχῃ νεκρά τινι τὸν κατ' ἑαυτήν. 18 ἀλλ' εἰρεῖ τις σὺ πίστιν ἔχεις, καὶ ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων, and I works have. Shew me thy faith from works σου, καὶ ἐδείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. thy, and I will shew thee from my works faith my. 19 σὺ πιστεύεις ὅτι ὁ θεὸς εἷς ἐστιν, καλῶς ποιεῖς καὶ τὰ Thou believest that God one is. Well thou doest; even the δαιμόνια πιστεύουσιν, καὶ φρίσσουν. 20 θέλεις δὲ γνῶναι, demons believe, and shudder. But wilt thou know, ὡ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; O man empty, that faith apart from works dead is? 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεγάς Isaac τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν seest that faith was working with his works, and by ἔργων ἡ πίστις ἐτελειώθη; 23 καὶ ἐπληρώθη ἡ γραφή ἡ works faith was perfected. And was fulfilled the scripture which λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη says, Now believed Abraham God, and it was reckoned αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. 24 Ὁρᾷτε to him for righteousness, and friend of God he was called. Ye see τούτῳ ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως then that by works is justified a man, and not by faith μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων only. But in like manner also Rahab the harlot not by works ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ was justified, having received the messengers, and by another way ἐβαλοῦσα; 26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος having put [them] forth? For as the body apart from spirit νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν. dead is, so also faith apart from works dead is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι Not many teachers be, my brethren, knowing that μεῖζον κρίμα ἡγήσόμεθα 2 πολλὰ γὰρ πταίμεν ἅπαντες. greater judgment we shall receive. For often we stumble all.

ἢ — δὲ NOW TTr. ὦ — ὥσιν TTrA. P — τὸ L. q ἔχῃ ἔργα GLITrAW. ἢ χωρὶς apart from GLITrAW. ἢ — σου LTrAW.

ὁ θεὸς LTr; εἷς ὁ θεὸς ἐστὶν AW.

ἢ σοὶ δείξω TTr.

ἢ — μου TTrAW.

ἢ εἰς ἐστὶν

γ Read verse 22 interrogatively, as pointed in the Greek. EGLTrW.

2 συνεργεῖ works with TTr.

α Read verse 24 as a question GLTr.

β — τῶν TTr.

γ ἡγήσόμεθα LTrA.

εἴ τις ἐν λόγῳ οὐ πταίει, ὁ ὅτος τέλειος ἀνὴρ, δυνατός

If anyone in word stumble not, this one [is] a perfect man, able.

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 ἰδοὺ τῶν ἵππων

to bridle also whole the body. Lo, of the horses

τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν ἐπὶ τὸ πειθεσθαι

the bits in the mouths we put, for to obey

αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν. 4 ἰδοὺ

us, and whole their body we turn about. Lo,

καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων

also the ships, so great being, and by violent winds

ἐλαυνόμενα, μεπάγεται ὑπὸ ἑλαχίστου πηδαλίου, ὅπου

being driven, are turned about by a very small rudder, wherever

ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος ἰβούληται. 5 οὕτως καὶ

the impulse of him who steers may will. Thus also

ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ. Ἰδοὺ

the tongue a little member is, and boasts great things. Lo,

ὀλίγον πῦρ ἡλικὴν ὕλην ἀνάπτει. 6 καὶ ἡ γλῶσσα

a little fire how large a wood it kindles; and the tongue [is]

πῦρ, ὃ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται

fire, the world of unrighteousness. Thus the tongue is set

ἐν τοῖς μέλεσιν ἡμῶν, ὥς σπιδόσθα ὅλον τὸ σῶμα, καὶ φλο-

in our members, the defiler [of] whole the body, and setting

γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς

on fire the course of nature, and being set on fire by

γεέννης. 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπε-

geenna. For every species both of beasts and of birds, of creeping

τῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ

things both and things of the sea, is subdued and has been subdued by

φύσει τῇ ἀνθρωπίνῃ. 8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται

species the human; but the tongue no one is able

ἀνθρώπων δαμάσαι. ἁκατάσχετον κακόν, μεστὴ ἰοῦ

of men to subdue; [it is] an unrestrainable evil, full of poison

θανατηφόρον. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν καὶ πατέρα,

death-bringing. Therewith we bless God and [the] Father,

καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ'

and therewith we curse men who according to [the]

ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρ-

likeness of God are made. Out of the same mouth goes

χета εὐλογία καὶ κατάρα. οὐ χροῖ, ἀδελφοί μου, ταῦτα

forth blessing and cursing. Not ought, my brethren, these things

οὕτως γινεσθαι. 11 μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς

thus to be. The fountain out of the same opening

βρούει τὸ γλυκὺ καὶ τὸ πικρόν; 12 μὴ δύναται, ἀδελφοί

pours forth sweet and bitter? Is able, brethren

μου, συκὴ ἑλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία

my, a fig-tree olives to produce, or a vine figs? Thus no

πηγὴ ἅλκον καὶ γλυκὺ ποιῆσαι ὕδωρ.

fountain [is able] salt and sweet to produce water.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς

Who [is] wise and understanding among you; let him shew out of

offend not in word, the same is a perfect man, and able also to bridle

the whole body. 3 Behold, we put bits in the horses' mouths,

that they may obey us; and we turn about their whole body. 4 Behold also the ships,

which though they be so great, and are driven of fierce winds, yet

are they turned about with a very small helm, whithersoever

the governor listeth. 5 Even so the tongue is a little member, and

boasteth great things. Behold, how great a matter a little fire

kindleth! 6 And the tongue is a fire, a world of iniquity: so

is the tongue among our members, that it defileth the whole

body, and setteth on fire the course of nature; and it is set on

fire of hell. 7 For every kind of beasts, and of birds, and of things in the

sea, is tamed, and hath been tamed of mankind: 8 but the tongue can no man

tame; it is an unruly evil, full of deadly poison. 9 Therewith bless

we God, even the Father; and therewith

curse we men, which are made after the similitude of God. 10 Out

of the same mouth proceedeth blessing and cursing. My brethren,

these things ought not so to be. 11 Doth a fountain send forth at

the same place sweet water and bitter? 12 Can the fig tree, my

brethren, bear olive berries? either a vine, figs? so can no

fountain both yield salt water and fresh.

13 Who is a wise man and ended with knowledge among you?

<sup>a</sup> ἴδε G; εἰ δὲ but if (read that also) LITTAU.

<sup>e</sup> εἰς LITTAU.

<sup>f</sup> ἡμῖν αὐτοὺς A.

<sup>g</sup> ἀνέμων σκληρῶν LITTAU.

<sup>h</sup> — ἂν (read where) TTR.

<sup>i</sup> βούλεται wills TTR.

<sup>k</sup> μεγάλα αἰσχεῖ LITTAU.

<sup>l</sup> ἡλικόν literally how great (some translate how small) LITTAU.

<sup>m</sup> — καὶ (read the tongue kindles. A fire, &c.) T. <sup>n</sup> — οὕτως LITTAU.

(read both defiling) T. <sup>p</sup> δαμάσαι δύναται ἀνθρώπων LITTAU. <sup>q</sup> ἀκατάστατον an unsettled

LITTAU. <sup>r</sup> τὸν κύριον the Lord LITTAU. <sup>s</sup> — οὕτως LITTAU. <sup>t</sup> οὔτε ἅλκον neither

salt [water is able] GLITTAU.



let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace. IV. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not, 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your

καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ ἔζηλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἐστὶν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἄλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. 16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐστὶν εἰρήνη σπείρεται τοῖς ποιοῦσιν εἰρήνην. 4 Πόθεν πόλεμοι καὶ τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε\* φονεῦτε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε ἄδ', διὰ τὸ μὴ αἰτεῖσθαι ὕμᾱς. 3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα ὑμεῖς. 4 ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ κόσμου. οὐκ οἰδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ θεοῦ ἐστίν; ὅς ἂν οὖν βουλευθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν τὴν ἡμῶν; 6 μείζονα δὲ δίδωσιν χάριν διὸ λέγει, Ὁ θεὸς ὑμῶν; 7 ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. 8 ὑποτάγητε οὖν τῷ θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. 9 ἐγγίσσατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγνίσате καρδίας, διψυχοὶ. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε.

\* τῆς ἀληθείας καὶ ψεύδεσθε T.

ἄλλα Ttr.

— καὶ LTTA.

— τῆς GLTTAW.

† πόθεν whence LTTAW.

‡ + καὶ and T.

§ — δὲ GLTTA.

ῥ — Μοιχοὶ καὶ

LTTAW; join adulteresses to what precedes T.

ε ἐστὶν τῷ θεῷ is with God T.

δ ἂν LT.

—; Text. Rec. and L.A.

† κατῴκησεν he made to dwell LTTA.

ε —; T.

ῥ + δὲ but

(resist) LTTA.

ι — καὶ T.

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς  
 \*Your laughter \*to \*mourning 'let be turned, and [your] joy to  
 κατήφειαν. 10 ταπεινώθητε ἐνώπιον \*τοῦ κυρίου, καὶ ὑψώ-  
 heaviness. Humble yourselves before the Lord, and he will  
 σε ὑμᾶς.  
 exalt you.

laughter be turned to  
 mourning, and your  
 joy to heaviness.  
 10 Humble yourselves  
 in the sight of the  
 Lord, and he shall lift  
 you up.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν  
 Speak not against one another, brethren. He that speaks against  
 ἀδελφῷ, \*καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
 [his] brother, and judges his brother, speaks against [the]  
 νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ  
 law, and judges [the] law. But if [the] law thou judgest, \*not  
 εἰ ποιητὴς νόμου, ἀλλὰ κριτής. 12 εἰς ἐστὶν ὁ νομο-  
 'thou art a doer of [the] law, but a judge. One is the law-  
 θέτης<sup>m</sup>, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ ὅς εἰ ὁδς  
 giver, who is able to save and to destroy: \*thou who art that  
 κρίνεις τὸν ἕτερον;  
 judgest the other?

11 Speak not evil one  
 of another, brethren.  
 He that speaketh evil  
 of his brother, and  
 judgeth his brother,  
 speaketh evil of the  
 law, and judgeth the  
 law: but if thou judge  
 the law, thou art not  
 a doer of the law, but  
 a judge. 12 There is  
 one lawgiver, who is  
 able to save and to  
 destroy: who art thou  
 that judgest another?

13 Ἄγε νῦν οἱ λέγοντες, Σήμερον \*καὶ αὔριον ἵπορευ-  
 Go to now, ye who say, To-day and to-morrow we may  
 σόμεθα<sup>n</sup> εἰς τὴν δεξιὴν πόλιν, καὶ ποιήσωμεν<sup>n</sup> ἐκεῖ ἐνιαυτὸν  
 go into such a city, and may spend there a year  
 ἕνα<sup>n</sup> καὶ ἔμπορευσόμεθα,<sup>n</sup> καὶ κερδήσωμεν<sup>n</sup> 14 οἷτινες οὐκ  
 one and may traffic, and may make gain, ye who \*not  
 ἐπίστασθε \*τὸ τῆς αὔριον ποία γὰρ<sup>n</sup> ἡ ζωὴ ὑμῶν;  
 know what on the morrow [will be], (for what [is] your life?  
 ἀτμὶς γάρ<sup>n</sup> ἔστιν<sup>n</sup> ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα  
 A vapour even it is, which for a little [while] appears, then  
 δὲ<sup>n</sup> ἀφανίζομένη· 15 ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος  
 and disappears,) instead of your saying, If the Lord  
 θελήσῃ, καὶ ἐξήσωμεν,<sup>n</sup> καὶ ποιήσωμεν<sup>n</sup> τοῦτο ἡ ἐκεῖνο.  
 should will and we should live, and we may do this or that.  
 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονεῖαις<sup>n</sup> ὑμῶν· πᾶσα καύχη-  
 But now ye boast in your vauntings: all \*boasting  
 σις τοιαύτη πονηρά ἐστιν. 17 εἰδοὶ σὺν καλὸν ποιεῖν,  
 such evil is. To [him] knowing therefore good to do,  
 καὶ μὴ ποιῶντι, ἁμαρτία αὐτῷ ἐστίν.  
 and not doing [it], sin to him it is.

13 Go to now, ye that  
 say, To day or to mor-  
 row we will go into  
 such a city, and con-  
 tinue there a year, and  
 buy and sell, and  
 get gain: 14 whereas  
 ye know not what  
 shall be on the mor-  
 row. For what is your  
 life? It is even a va-  
 pour, that appeareth  
 for a little time, and  
 then vanisheth away.  
 15 For that ye ought  
 to say, If the Lord  
 will, we shall live, and  
 do this, or that. 16 But  
 now ye rejoice in your  
 boastings: all such re-  
 joicing is evil. 17 There-  
 fore to him that know-  
 eth to do good, and  
 doeth it not, to him it  
 is sin.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλοῦζοντες ἐπὶ ταῖς  
 Go to now, [ye] rich, weep, howling over  
 ταλαιπωρίας ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλούτος  
 miseries your that [are] coming upon [you]. Riches  
 ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σπητόβρωτα γέγονεν·  
 your have rotted, and your garments moth-eaten have become.  
 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰός αὐτῶν  
 Your gold and silver has been eaten away, and their canker  
 εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς  
 for a testimony against you shall be, and shall eat your flesh as  
 πῦρ· ἐθησαυρίσατε ἐν ἑσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθός  
 fire. Ye treasured up in [the] last days. Lo, the hire

V. Go to now, ye  
 rich men, weep and  
 howl for your miseries  
 that shall come upon  
 you. 2 Your riches are  
 corrupted, and your  
 garments are moth-  
 eaten. 3 Your gold  
 and silver is cankered;  
 and the rust of them  
 shall be a witness a-  
 gainst you, and shall  
 eat your flesh as it  
 were fire. Ye have  
 heaped treasure to-  
 gether for the last  
 days. 4 Behold, the

<sup>k</sup> — τοῦ (read [the]) LITTA. <sup>l</sup> ἢ or LITTA. <sup>m</sup> + καὶ κριτής and judge, GLTTA.  
<sup>n</sup> + δὲ but (who) GLTTA. <sup>o</sup> ὁ κρίνων LITTA. <sup>p</sup> πλησίον (read [thy] neighbour) LITTA.  
<sup>q</sup> ἢ or GLTTA. <sup>r</sup> πορευσόμεθα we will go ELTTAW. <sup>s</sup> ποιήσωμεν will spend ELTTAW.  
<sup>t</sup> — ἕνα (read a year) LITTA. <sup>u</sup> ἔμπορευσόμεθα will traffic ELTTAW. <sup>v</sup> κερδήσωμεν will  
 make gain ELTTAW. <sup>x</sup> τὰ L. <sup>y</sup> [γὰρ] Tr. <sup>z</sup> — γάρ L. <sup>a</sup> ἐστε ye are LITTAW.  
<sup>b</sup> καὶ LITTA; — δὲ w. <sup>c</sup> ζήσωμεν we shall live LITTAW. <sup>d</sup> ποιήσωμεν we shall do  
 ELTTAW. <sup>e</sup> ἀλαζονεῖς T.

hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. 13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the

των ἰργατῶν τῶν ἀμυσάντων τὰς χώρας ὑμῶν, ὁ ἄπειστερη-  
of the workmen who harvested your fields, which has been  
μένος, ὁφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς  
kept back by you, cries out, and the cries of those who reaped, into  
τὰ ὦτα κυρίου. Σαβαώθ· εἰσεληλύθασιν." 5 ἔτρυφήσατε  
of the ears of [the] Lord of Hosts have entered. Ye lived in indulgence  
ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε. ἰθρήψατε τὰς καρδίας ὑμῶν  
upon the earth, and lived in self-gratification; ye nourished your hearts  
ἥως ἂν ἡμέρα σφαγῆς. 6 καταδικάσατε, ἐφονεύσατε τὸν δίκ-  
as in a day of slaughter; ye condemned, ye killed, the  
καιον· οὐκ ἀντιτάσσεται ὑμῖν.  
just; he does not resist you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ  
Be patient therefore, brethren, till the coming of the  
κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμονα καρπὸν τῆς  
Lord. Lo, the husbandman awaits the precious fruit of the  
γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἂν λάβῃ τὴν ἐσπέρην. 8 κρῶ-  
earth, being patient for it until it receive [the] rain ear-  
ιμον καὶ ὀψιμον. 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε  
ly and latter. Be patient also ye: establish  
τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.  
your hearts, because the coming of the Lord has drawn near.  
9 Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κατακρι-  
Grieve not against one another, brethren, that ye be con-  
θῇτε. ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἑστηκεν. 10 Ὑπό-  
damned. Lo, [the] judge before the door stands. [As] an ex-  
δειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς  
ample take of suffering evils, my brethren, and  
μακροθυμίας, τοὺς προφῆτας οἱ ἐλάλησαν τῷ ὀνόματι κυ-  
of patience, the prophets who spoke in the name of [the]  
ρίου. 11 ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. τὴν ὑπο-  
Lord. Lo, we call blessed those who endure. The en-  
μονῇ Ἰώβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι  
duration of Job ye have heard of, and the end of [the] Lord ye saw; that  
πολύσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων. 12 Πρὸ  
full of tender pity is the Lord and compassionate. Before  
πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανόν,  
all things but my brethren, swear not, neither [by] heaven,  
μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτω δὲ ὑμῶν τὸ ναί,  
nor the earth; nor any other oath; but let be of you the yea,  
ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ εἰς ὑπόκρισιν πέσῃτε. 13 κακο-  
yea, and the nay, nay, that not into hypocrisy ye may fall. Do not suf-  
παθεῖ τις ἐν ὑμῖν; προσευχέσθω εὐθυμῶν τις;  
fer hardships anyone among you? let him pray: is cheerful anyone?  
φαλλέτω. 14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω  
let him praise; is sick anyone among you? let him call to [him]  
τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσενέξασθωσαν ἐπ'  
the elders of the assembly, and let them pray over  
αὐτόν, ἀλείψαντες αὐτόν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου  
him, having anointed him with oil in the name of the Lord;

<sup>1</sup> ἀφυστερημένος TTr.

<sup>2</sup> εἰσεληλύθασιν LITTAW.

<sup>3</sup> ὥς LITTAW.

<sup>4</sup> ἂν TTrA.

<sup>5</sup> ὕδρον (read [rain]) LITTA.

<sup>6</sup> κρῶιμον TTr.

<sup>7</sup> ἀδελφοί, κατ' ἀλλήλων LITTA.

<sup>8</sup> ἦτε ye be judged GLITTAW.

<sup>9</sup> καὶ ὁ the GLITTAW.

<sup>10</sup> ἀδελφοί μου, τῆς κακοπαθείας

(— μου my LITTAW) GLITTAW.

<sup>11</sup> P + ἐν in (the) LITTA.

<sup>12</sup> ὑπομένοντας endured LITTA.

<sup>13</sup> εἶτε see ye A.

<sup>14</sup> ὑπὸ κρίσει under judgment EGLITTAW.

<sup>15</sup> αὐτόν (read [him]) T.

<sup>16</sup> — τοῦ (read of [the]) LITTA.



15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγει-  
and the prayer .. of faith shall save the exhausted one, and 'will  
ρεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ᾧ πεποιηκός.  
'raise up 'him 'the 'Lord; and if 'sins 'he 'be ['one 'who] 'has 'committed,  
ἀφθίσηται αὐτῷ. 16 ἔξιμολογεῖσθε ὡς ἀλλήλοις  
it shall be forgiven him. Confess to one another [your]  
'τὰ παραπτώματα, καὶ ἑυχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇ-  
offences, and pray for one another, that ye may be  
τε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.  
healed. 'Much 'prevails ['the] 'supplication 'of 'a 'righteous ['man] 'operative.  
17 ὁ Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ  
Elias 'a 'man 'was of like feelings to us, and with prayer  
προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς  
he prayed [for it] not to rain; and it did not rain upon the earth  
ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 καὶ πάλιν προσηύξατο, καὶ  
'years 'three and 'months 'six; and again he prayed, and  
ὁ οὐρανὸς ἕτερον ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν  
the heaven 'rain 'gave, and the earth caused 'to 'sprout  
καρπὸν αὐτῆς.  
'fruit 'its.

19 Ἀδελφοί, ἂν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-  
Brethren, if anyone among you err from the truth,  
θείας, καὶ ἐπιστρέψῃ τις αὐτόν, 20 γινώσκτω ὅτι ὁ  
and 'bring 'back 'anyone him, let him know that he who  
ἐπιστρέψας ἁμαρτιῶν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει  
brings back a sinner from [the] error of his way, shall save  
ψυχὴν ἑκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.  
a soul from death, and shall cover a multitude of sins.

Ἐκ τῶν ἐπιστολῶν.

Ἐκ τῆς ἐπιστολῆς τοῦ Ἰακώβου.

Ἐκ τῆς ἐπιστολῆς τοῦ Ἰακώβου.

# 'ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

OF PETER

GENERAL

EPISTLE

FIRST.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις  
Peter, apostle of Jesus Christ, to [the] elect sojourners  
διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ  
of [the] dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and  
Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς, ἐν ἁγιασ-  
Bithynia, according to [the] foreknowledge of God [the] Father, by sanctifi-  
μῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος  
cation of [the] Spirit, unto [the] obediences and sprinkling of [the] blood  
Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.  
of Jesus Christ: Grace to you and peace be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Blessed [be] the God and Father of our Lord Jesus  
χριστοῦ, ὁ κατὰ τὸ πολὺν αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς  
Christ, who according to his great mercy begat again us

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to

\* + οὖν therefore LITTA. \* τὰς ἁμαρτίας sins LITTA. \* προσεύχεσθε L. \* Ἠλίας T.  
α ἔδωκεν ὑπὲρ LITTA. β + μου my (brethren) LITTA. γ γινώσκετε know ye A.  
δ + αὐτοῦ (read his soul) LT. — the subscription EBLTW; Ἰακώβου TTA.  
ε + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Πέτρον ἐπιστολὴ α' T; Πέτρον α LTAW.  
ς ὑμᾶς you E.



γέγραπται, Ἅγιοι <sup>2</sup>γένεσθε, <sup>3</sup>ὅτι <sup>4</sup>ἐγὼ ἅγιός <sup>5</sup>εἰμι. <sup>6</sup>17 Καί  
it has been written, <sup>2</sup>Holy <sup>3</sup>be ye, because I <sup>4</sup>holy <sup>5</sup>am. And  
εἰ <sup>6</sup>πατέρα <sup>7</sup>ἐπικαλεῖσθε τὸν <sup>8</sup>ἄπροσωπολήπτως <sup>9</sup>κρίνοντα  
if [as] Father ye call on him who without regard of persons judges

κατὰ <sup>10</sup>τὸ <sup>11</sup>ἐκάστου <sup>12</sup>ἔργον, ἐν <sup>13</sup>φόβῳ τὸν <sup>14</sup>τῆς παροικίας ὑμῶν  
according to the <sup>10</sup>of each <sup>11</sup>work, in <sup>12</sup>fear the <sup>13</sup>of your sojourn

χρόνον <sup>15</sup>ἀναστράφητε <sup>16</sup>18 εἰδότες <sup>17</sup>ὅτι οὐ <sup>18</sup>φθαρτοῖς, ἀρ-  
time <sup>15</sup>pass ye, <sup>16</sup>knowing that not by corruptible things, by

γυρίρῃ ἢ χουσίῃ, ἐλυτρώθητε <sup>19</sup>ἐκ <sup>20</sup>τῆς ματαιίας ὑμῶν ἀναστροφῆς  
silver or by gold, ye were redeemed from your vain manner of life

πατροπαράδοτου, <sup>21</sup>19 ἀλλὰ <sup>22</sup>τιμίῳ <sup>23</sup>αἵματι ὡς <sup>24</sup>ἀμνοῦ  
handed down from [your] fathers, but by precious blood as of a lamb

ἀμώμου <sup>25</sup>καὶ <sup>26</sup>ἀσπίλου <sup>27</sup>χριστοῦ <sup>28</sup>20 προεγνωσ-  
without blemish and without spot [the blood] of Christ: having been fore-

κείμενον <sup>29</sup>μὲν <sup>30</sup>πρὸ <sup>31</sup>καταβολῆς <sup>32</sup>κόσμου, <sup>33</sup>φανερωθέντος <sup>34</sup>δὲ <sup>35</sup>ἐν  
known indeed before [the] foundation of [the] world, but manifested at

<sup>36</sup>ἑσχάτων <sup>37</sup>τῶν χρόνων <sup>38</sup>δι' <sup>39</sup>ὑμᾶς, <sup>40</sup>21 τοὺς <sup>41</sup>δι' αὐτοῦ  
[the] last times for the sake of you, who by him

<sup>42</sup>πιστεύοντα <sup>43</sup>εἰς <sup>44</sup>θεόν, τὸν <sup>45</sup>ἐγείραντα <sup>46</sup>αὐτὸν <sup>47</sup>ἐκ <sup>48</sup>νεκρῶν,  
believe in God, who raised up him from among [the] dead,

καὶ <sup>49</sup>δόξαν <sup>50</sup>αὐτῷ <sup>51</sup>δόντα, ὥστε <sup>52</sup>τὴν <sup>53</sup>πίστιν ὑμῶν <sup>54</sup>καὶ <sup>55</sup>ἐλπίδα <sup>56</sup>εἶναι  
and glory to him gave, so as for your faith and hope to be

εἰς <sup>57</sup>θεόν. <sup>58</sup>22 Τὰς <sup>59</sup>ψυχὰς ὑμῶν <sup>60</sup>ἡγνικότες <sup>61</sup>ἐν <sup>62</sup>τῇ <sup>63</sup>ὑπακοῇ <sup>64</sup>τῆς  
in God. Your souls having purified by obedience to the

ἀληθείας <sup>65</sup>διὰ <sup>66</sup>πνεύματος <sup>67</sup>εἰς <sup>68</sup>φιλαδελφίαν <sup>69</sup>ἀνυπόκριτον, <sup>70</sup>ἐκ  
truth through [the] Spirit to brotherly love unfeigned, out of

<sup>71</sup>καθαρᾶς <sup>72</sup>καρδίας <sup>73</sup>ἀλλήλους <sup>74</sup>ἀγαπήσατε <sup>75</sup>ἐκτενώς. <sup>76</sup>23 ἀναγε-  
pure a heart one another love ye fervently. Having been

γεννημένοι <sup>77</sup>οὐκ <sup>78</sup>ἐκ <sup>79</sup>σποᾶς <sup>80</sup>φθαρτῆς, ἀλλὰ <sup>81</sup>ἀφθάρτου, <sup>82</sup>διὰ  
begotten again, not of seed corruptible, but of incorruptible, by

<sup>83</sup>λόγου <sup>84</sup>ζῶντος <sup>85</sup>θεοῦ <sup>86</sup>καὶ <sup>87</sup>μένοντος <sup>88</sup>εἰς <sup>89</sup>τὸν αἰῶνα. <sup>90</sup>24 διότι  
[the] word living of God and abiding for ever. Because

<sup>91</sup>πᾶσα <sup>92</sup>σὰρξ <sup>93</sup>ὥς <sup>94</sup>χόρτος, <sup>95</sup>καὶ <sup>96</sup>πᾶσα <sup>97</sup>δόξα <sup>98</sup>ἀνθρώπου <sup>99</sup>ὥς  
all flesh [is] as grass, and all [the] glory of man as [the]

<sup>100</sup>ἄνθος <sup>101</sup>χόρτου. <sup>102</sup>Ἐξηράνθη <sup>103</sup>ὁ <sup>104</sup>χόρτος, <sup>105</sup>καὶ <sup>106</sup>τὸ <sup>107</sup>ἄνθος <sup>108</sup>αὐτοῦ  
flower of grass. Withered the grass, and the flower of it

<sup>109</sup>ἐξέπεσεν. <sup>110</sup>25 τὸ <sup>111</sup>δὲ <sup>112</sup>ῥῆμα <sup>113</sup>κυρίου <sup>114</sup>μένει <sup>115</sup>εἰς <sup>116</sup>τὸν αἰῶνα. <sup>117</sup>Τοῦτο <sup>118</sup>δὲ  
fell away; but the word of [the] Lord abides for ever. But this

ἐστὶν <sup>119</sup>τὸ <sup>120</sup>ῥῆμα <sup>121</sup>τὸ <sup>122</sup>εὐαγγελισθὲν <sup>123</sup>εἰς <sup>124</sup>ὑμᾶς.

is the word which was announced to you.

<sup>125</sup>2 Ἀποθιμένοι <sup>126</sup>οὖν <sup>127</sup>πᾶσαν <sup>128</sup>κακίαν <sup>129</sup>καὶ <sup>130</sup>πάντα <sup>131</sup>δόλον <sup>132</sup>καὶ

<sup>133</sup>ὑποκρίσεις <sup>134</sup>καὶ <sup>135</sup>φθόνους <sup>136</sup>καὶ <sup>137</sup>πάσας <sup>138</sup>καταλαλιάς, <sup>139</sup>2 ὡς <sup>140</sup>ἀρτιγέν-

<sup>141</sup>ηπτα <sup>142</sup>βρέφη, <sup>143</sup>τὸ <sup>144</sup>λογικὸν <sup>145</sup>ἄδολον <sup>146</sup>γάλα <sup>147</sup>ἐπιποθήσατε, <sup>148</sup>ἵνα <sup>149</sup>ἐν

<sup>150</sup>αὐτῷ <sup>151</sup>αὐξηθῆτε, <sup>152</sup>3 εἴπερ <sup>153</sup>ἔγευσασθε <sup>154</sup>ὅτι <sup>155</sup>χρηστὸς <sup>156</sup>ὁ <sup>157</sup>κύριος.

it ye may grow, if indeed ye did taste that [is] good the Lord.

<sup>158</sup>4 πρὸς <sup>159</sup>ὃν <sup>160</sup>προσερχόμενοι, <sup>161</sup>λίθον <sup>162</sup>ζῶντα, <sup>163</sup>ὑπὸ <sup>164</sup>ἀνθρώπων <sup>165</sup>μὲν

<sup>166</sup>ἀποδοκιμασμένοι, <sup>167</sup>παρὰ <sup>168</sup>δὲ <sup>169</sup>θεῷ <sup>170</sup>ἐκλεκτόν, <sup>171</sup>5 καὶ <sup>172</sup>αὐ-

<sup>173</sup>ρριζωμένοι, <sup>174</sup>παρὰ <sup>175</sup>δὲ <sup>176</sup>θεῷ <sup>177</sup>ἐκλεκτόν, <sup>178</sup>5 καὶ <sup>179</sup>αὐ-

<sup>180</sup>τοῦ <sup>181</sup>ἡμεῶν <sup>182</sup>ἡμεῶν <sup>183</sup>ἡμεῶν <sup>184</sup>ἡμεῶν <sup>185</sup>ἡμεῶν <sup>186</sup>ἡμεῶν <sup>187</sup>ἡμεῶν <sup>188</sup>ἡμεῶν <sup>189</sup>ἡμεῶν <sup>190</sup>ἡμεῶν

according to the former lusts in your ignorance; 15 but as he which hath called you is holy, so be ye holy in all manner of conversation; 16 because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 18 forasmuch as ye know that ye were hot redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot; 20 who verily foreordained before the foundation of the world, but was manifest in these last times for you, 21 who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. II. Wherefore laying aside all malice, and all guile, and hypocries, and envies, and all evil speakings, 2 as new born babes, desire the sincere milk of the word, that ye may grow thereby:

<sup>1</sup> ἔσθεσε ye shall be LITRAW. <sup>2</sup> διότι T. <sup>3</sup> εἰμι (read [am]) LITRAW. <sup>4</sup> ἀπρο-

ωποληπτως LITRA. <sup>5</sup> ἐσχάτων (read end of the times) LITRAW. <sup>6</sup> πιστοῦς [are] be-

lievers LITRA. <sup>7</sup> — διὰ πνεύματος LITRAW. <sup>8</sup> — καθαρὰς (read from [the] heart) LITRAW.

<sup>9</sup> — εἰς τὸν αἰῶνα GLITRAW. <sup>10</sup> — ὡς L. <sup>11</sup> αὐτῆς (read its glory) GLITRAW. <sup>12</sup> — αὐ-

τοῦ LITRAW. <sup>13</sup> + εἰς σωτηρίαν unto salvation GLITRAW. <sup>14</sup> εἰ if LITRA.



3 if so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors, as unto them that are

τοι ὡς λίθοι ζῶντες ἰοικοδομεῖσθε, ὁκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικάς θυσίας εὐπροσδέκτους  
selves, as stones living, are being built up, a house spiritual, a priesthood holy to offer spiritual sacrifices acceptable

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ. 6 Διό καὶ περιέχει ἐν τῇ γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον, ἐκλεκτόν,  
to God by Jesus Christ. Wherefore also it is contained in the scripture: Behold, I place in Sion a stone corner, chosen,

ἐντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ.  
precious: and he that believes on him in no wise should be put to shame.

7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ὅτι ἀπειθοῦσιν δέ, ῥαίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομούντες,  
To you therefore the preciousness who believe; to those disobeying but, the stone which rejected those obeying,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ  
this became head of the corner, and a stone of stumbling and a rock of offence; who stumble at the word,

ἀπειθοῦντες, εἰς ὃ καὶ ἐτίθησαν· 9 ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περι-  
being disobedient, to which also they were appointed. But ye are a people chosen, a kingly priesthood, a nation holy, a people for a pos-

ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγελίητε τοῦ ἐκ σκότους  
session, that the virtues ye might set forth of him who out of darkness

ὑμᾶς κατέσταντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10 οἱ ποτὲ ὑμᾶς οὐ λαὸς, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἡλεημένοι,  
you called to his wonderful light; who, once [were] not a people, but now are people God's; who had not received mercy,

νῦν δὲ ἐλεηθέντες.  
but now received mercy

11 Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπίδη-  
Beloved, I exhort you as strangers and sojourners, mous, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύου-  
to abstain from fleshly desires, which war

ται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς  
against the soul; your manner of life among the

ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαοῦσιν ὑμῶν ὡς  
"nations having right that wherein they speak against you as

κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἔποπτεύσαντες δοξά-  
evil doers, through your good works having witnessed they

σωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.  
may glorify God in the day of visitation.

13 Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ  
Be in subjection therefore to every human institution for the sake of τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι 14 εἴτε ἡγεμόσιν,  
the Lord; whether to the king as supreme, or to governors

ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν· μὲν κακοποιῶν,  
as by him sent, for vengeance on evil doers, ἔπαινον δὲ ἀγαθοποιῶν· 15 ὅτι οὕτως ἐστὶν τὸ θέλημα  
and praise to well doers; (because so is the will

τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων  
of God, by well doing to put to silence the of senseless

<sup>1</sup> ἐποικοδομεῖσθε τ.

<sup>k</sup> + εἰς for LTrA.

<sup>1</sup> — τῷ LTrA.

<sup>m</sup> διότι because GLTTrAW.

<sup>n</sup> — τῇ TrA; ἡ γραφή (read the scripture contains) L. <sup>o</sup> ἀπιστοῦσιν (read but to [those] unbelieving) Tr.

<sup>p</sup> λαὸς LTrA.

<sup>q</sup> + ὑμᾶς (read that ye abstain) L.

<sup>r</sup> ἐποπτεύ-  
οντες witnessing LTrAW.

<sup>s</sup> — οὖν LTrA.

<sup>t</sup> — μὲν GLTTrAW.

ἀνθρώπων ἀγνώσιαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικά-  
 λυμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ὁδοῦλοι  
 θεοῦ. 17 πάντα τμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν  
 θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.  
 ὁδοῦλοι ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ὁδοῦλοι  
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18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσ-  
 πόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπικεκῖς, ἀλλὰ καὶ  
 τοῖς σκολιοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν  
 θεοῦ ὑποφέρει τις λύπας, πάσχω· 20 ποῖον γὰρ  
 κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;  
 ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο  
 χάρις παρὰ θεῷ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ  
 χριστὸς ἐπάθεν ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπάνων ὑπογραμ-  
 μόν, ἵνα ἐπακολουθήσῃτε τοῖς ἰχνυσιν αὐτοῦ. 22 ὃς ἀμαρταν  
 οὐκ ἐποίησεν, οὐδὲ εὗρεθῇ δόλος ἐν τῷ στόματι αὐτοῦ. 23 ὃς  
 λοιδοροῦμενος οὐκ ἀντελοιδόρει, πάσχω· οὐκ ἤπειλει,  
 παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 ὃς τὰς  
 ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ  
 ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζή-  
 σωμεν· οὐ τῷ μύλῳ πι· αὐτοῦ ἰάθητε. 25 ἦτε γὰρ ὡς πρό-  
 βατα ἀπλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα  
 καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

3 Ὅμοιως, βαῖ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀν-  
 δράσιν, ἵνα καὶ εἰ τις ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν  
 γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθῇσονται, 2 ἐπο-  
 πτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν  
 3 ὣν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ  
 περιδέσεως χρυσίου, ἢ ἐνδύσεως ἱματίων κόσμου  
 ὁδοῦλοι ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ὁδοῦλοι  
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 περιδέσεως χρυσίου, ἢ ἐνδύσεως ἱματίων κόσμου  
 ὁδοῦλοι ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ὁδοῦλοι  
 θεοῦ. 17 πάντα τμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν  
 θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

sent by him for the punishment of evil-doers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

III. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 while they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wear-

ν θεοῦ δοῦλοι TTA.

ω + γὰρ for (this) LA.

ζ ὑμῶν you EGLTTA.

ζ ὑμῖν you

EGLTTAW. α — αὐτοῦ LTT[A]. α πλανώμενοι (read ye were going astray as sheep) LTTA.

β — αἱ LTT[A]. γ κερδηθῇσονται they will be gained LTTA.

δ — τριχῶν L. ε ἢ or L.





ἔτοιμοι·<sup>ε</sup> δὲ<sup>1</sup> αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς  
and ready [be] always for a defence to everyone that asks you  
λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, <sup>ε</sup> μετὰ πραύτητος καὶ  
an account concerning the <sup>ε</sup> in <sup>ε</sup> you <sup>ε</sup> hope, with meekness and  
φόβου· 16 συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλῶ-  
fear: <sup>ε</sup> a conscience <sup>ε</sup> having <sup>ε</sup> good, that whereas they may speak  
σιν<sup>1</sup> ὑμῶν ὡς κακοποιῶν,<sup>2</sup> καταισχυρθῶσιν οἱ ἐπηρεάζοντες  
against you as evil doers, they may be ashamed who calumniate  
ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφὴν. 17 κρεῖττον γὰρ  
your good <sup>ε</sup> in <sup>ε</sup> Christ <sup>ε</sup> manner <sup>ε</sup> of <sup>ε</sup> life. For [it is] better,  
ἀγαθοποιοῦντας, εἰ<sup>3</sup> θέλει<sup>4</sup> τὸ θέλημα τοῦ θεοῦ, πάσχειν,  
[<sup>ε</sup> for <sup>ε</sup> you] <sup>ε</sup> doing <sup>ε</sup> good, <sup>ε</sup> if <sup>ε</sup> wills [it] <sup>ε</sup> the <sup>ε</sup> will <sup>ε</sup> of <sup>ε</sup> God, to suffer,  
ἢ κακοποιῶντας· 18 ὅτι καὶ χριστὸς ἥπαξ περὶ ἁμαρ-  
than doing evil; because <sup>ε</sup> indeed <sup>ε</sup> Christ once for sins  
τιῶν ἔπαθεν<sup>5</sup> δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσάγῃ  
suffered, [the] just for [the] unjust, that us he might bring  
τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ<sup>6</sup>  
to God; having been put to death in flesh, but made alive by the  
πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς  
Spirit, in which also to the <sup>ε</sup> in <sup>ε</sup> prison <sup>ε</sup> spirits having gone  
ἐκήρυξεν, 20 ἀπειθήσαντι ποτε, ὅτε ἡμᾶς ἐξεδέχοντο<sup>7</sup> ἢ  
he preached, [who] disobeyed sometime, when once was waiting the  
τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευα-  
<sup>ε</sup> of <sup>ε</sup> God <sup>ε</sup> long-suffering in [the] days of Noah, [while was] being pre-  
ζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, <sup>ε</sup> δ τουτέστιν<sup>8</sup> ὀκτώ, ψυχαὶ  
pared [the] ark, into which few, that is eight souls,  
διεσώθησαν δι' ὕδατος, 21 ὃ<sup>9</sup> καὶ ἡμᾶς<sup>10</sup> ἀντίτυπον νῦν  
were saved through water, which <sup>ε</sup> also <sup>ε</sup> figure <sup>ε</sup> now  
σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ  
<sup>ε</sup> saves [even] baptism, not of flesh a putting away of [the] filth, but  
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀνα-  
<sup>ε</sup> of <sup>ε</sup> a <sup>ε</sup> conscience <sup>ε</sup> good [the] demand <sup>ε</sup> towards <sup>ε</sup> God, by [the] re-  
στάσεως Ἰησοῦ χριστοῦ, 22 ὃς ἐστὶν ἐν δεξιᾷ<sup>11</sup> τοῦ θεοῦ,  
urrection of Jesus Christ, who is at [the] right hand of God,  
πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ  
gone into heaven, <sup>ε</sup> having <sup>ε</sup> been <sup>ε</sup> subjected <sup>ε</sup> to <sup>ε</sup> him <sup>ε</sup> angels <sup>ε</sup> and  
ἐξουσιῶν καὶ δυνάμεων.  
<sup>ε</sup> authorities <sup>ε</sup> and <sup>ε</sup> powers.

4 Χριστοῦ οὖν παθόντος ἡ ὑπὲρ ἡμῶν<sup>12</sup> σαρκί, καὶ ὑμεῖς τὴν  
Christ then having suffered for us in [the] flesh, also ye <sup>ε</sup> the  
αὐτὴν ἐννοίαν ὀπλίσασθε· ὅτι ὁ παθὼν ἡμῶν<sup>13</sup> σαρκί,  
<sup>ε</sup> same <sup>ε</sup> mind <sup>ε</sup> arm <sup>ε</sup> yourselves <sup>ε</sup> with; for he that suffered in [the] flesh  
πέπναι αμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας,  
has done with sin; no longer <sup>ε</sup> men's <sup>ε</sup> to <sup>ε</sup> lusts,  
ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπόν ἐν σαρκί βιώσαι χρόνον.  
<sup>ε</sup> but <sup>ε</sup> to <sup>ε</sup> will <sup>ε</sup> God's <sup>ε</sup> the <sup>ε</sup> remaining <sup>ε</sup> in [the] flesh <sup>ε</sup> to <sup>ε</sup> live <sup>ε</sup> time.  
3 ἄρετὸς γὰρ ἡμῖν<sup>14</sup> ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ  
For [is] sufficient for us the past time of life the  
θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν  
will of the nations to have worked out, having walked in

IV. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we

<sup>ε</sup> — δὲ and LITTA. <sup>ε</sup> + ἀλλὰ but LITRAW.

LITW; καταλαλεῖσθε ye are spoken against TA.

<sup>ε</sup> — ὑμῶν ὡς κακοποιῶν TA. <sup>ε</sup> θέλοι

will GLITRAW. <sup>ε</sup> ἀπέθανεν died LITR.

<sup>ε</sup> — τῷ. <sup>ε</sup> — τῷ (read [in the]) GLITRAW.

<sup>ε</sup> ἀπεδέχετο (omit once) GLITRAW. <sup>ε</sup> ὀλίγοι few [persons] LITRAW.

<sup>ε</sup> εἰς to which E. <sup>ε</sup> ὑμᾶς you LITRA. <sup>ε</sup> — τοῦ TI[A].

<sup>ε</sup> — ἐν (read [in]) LITRA. <sup>ε</sup> — ἡμῖν LITRA. <sup>ε</sup> — τοῦ βίου LITRAW.

<sup>ε</sup> κατεργάσθαι LITRAW. <sup>ε</sup> βουλήμα LITRAW.

walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the quick and the dead. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any

ἀσελγείαις, ἐπιθυμίαις, οἴνοφλυγίαις, κώμοις, πότοις, καὶ λαισθησίαις, ἐιδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συν-  
licentiousness, lusts, wine-drinking, revels, drinkings, and  
abominable idolatries. Wherein they think it strange not to run-  
ἀθεμίτοις ἐιδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συν-  
unhallowed idolatries. Wherein they think it strange not to run-  
τρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν,  
ning with [them] your to the same of dissoluteness overflow,  
βλασφημοῦντες· 5 οἱ ἀποδώσουσιν λόγον τῷ ἑτοίμῳ  
speaking evil [of you]; who shall render account to him ready  
ἔχοντι κρίναι ζῶντας καὶ νεκρούς. 6 Εἰς τοῦτο γὰρ καὶ  
who is to judge [the] living and [the] dead. For to this [end] also

νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν  
to [the] dead were the glad tidings announced, that they might be judged indeed  
κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι.  
as regards men in [the] flesh; but might live as regards God in [the] Spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονήσατε οὖν  
But of all things the end has drawn near: be sober-minded therefore,  
καὶ νήψατε εἰς ὅτας προσευχαί· 8 πρὸ πάντων ῥδὲ τὴν  
and be watchful unto prayers; before all things but  
εἰς ἑαυτοὺς ἀγάπην ἔκτενῃ ἔχοντες, ὅτι ἡ ἀγάπη καλὴ ψυχή  
among yourselves love fervent having, because love will cover  
πλήθος ἁμαρτιῶν. 9 φιλόξενοι εἰς ἀλλήλους ἄνεν γογγυσ-  
a multitude of sins; ho-pitable to one another, without murmur-  
μῶν· 10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς  
ings; each according as he received a gift, to each other  
αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος  
it serving, as good stewards of [the] various grace  
θεοῦ· 11 εἰ τις λαλεῖ, ὡς λόγια θεοῦ· εἰ τις διακοιᾷ, ὡς  
of God. If anyone speaks—as oracles of God; if anyone serves—as  
ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζηται ὁ  
of strength which supplies God; that in all things may be glorified ὁ  
θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος  
God through Jesus Christ, to whom is the glory and the might  
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
to the ages of the ages. Amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει  
Beloved, take not as strange the amongst you fire [of persecution]  
πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξένον ὑμῖν  
for trial to you [which is] taking place, as if a strange thing to you  
συμβαίνοντος· 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ χρισ-  
[is] happening; but according as ye have share in the of  
τοῦ παθήμασιν, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης  
Christ sufferings, rejoice, that also in the revelation of glory  
αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14 εἰ ὀνειδίξεσθε ἐν  
his ye may rejoice exulting. If ye are reproached in [the]  
ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ  
name of Christ, blessed [are ye]; because the [spirit] of glory and  
τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς  
the of God Spirit upon you rests; on their part  
βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. 15 μὴ γὰρ τις  
he is blasphemed, but on your part he is glorified. Assuredly not anyone  
ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς  
of you let suffer as a murderer, or thief, or evil doer, or as  
ἄλλοτριοεπίσκοπος. 16 εἰ δὲ ὡς χριστιανός, μὴ αἰσχυ-  
overlooker of other people's matters; but if as a christian, not let him

ο — τὰς LITTAU. P — δὲ TTR. q + ἡ EG. r καλύπτει covers LITTAU. s γογ-  
γασμοῦ murmuring LITTAU. t καθὼς E. v + καὶ δυνάμει and of power L. w — κατὰ  
μὲν to end of verse LITTAU. x ἄλλοτριοεπίσκοπος LITTAU.

νέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῇ ὑμέρει· τούτῳ. 17 ὅτι  
be ashamed, but let him glorify God in. <sup>2</sup>respect <sup>1</sup>this. Because

ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·  
the time [for] <sup>2</sup>to have <sup>1</sup>begin <sup>the</sup> judgment from the house of God

εἰδὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων  
[is come]; but if first from us, what the end of those disobeying

τῷ τοῦ θεοῦ εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σώζεται,  
the <sup>2</sup>of God <sup>1</sup>glad <sup>tidings</sup>? And if the righteous with difficulty is saved,

ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ  
<sup>the</sup> the <sup>2</sup>ungodly <sup>1</sup>and <sup>sin</sup> 'sinner <sup>where</sup> <sup>2</sup>shall appear? Wherefore also

οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὥς πιστῶ  
they who suffer according to the will of God as to a faithful

κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιᾷ.  
Creator let them commit their souls in well doing.

5 Πρεσβυτέρους <sup>d</sup> <sup>e</sup> τοὺς ἐν ὑμῖν παρακαλῶ ὁ <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

πρεσβύτερος καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ  
fellow elder and witness of the <sup>2</sup>of the <sup>1</sup>Christ <sup>sufferings</sup>, who

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, 2 ποι-  
also of the <sup>2</sup>about <sup>to</sup> be <sup>revealed</sup> <sup>glory</sup> [am] partaker: shep-

μάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες<sup>μ</sup> μὴ  
herd the <sup>among</sup> <sup>you</sup> <sup>flock</sup> <sup>of</sup> God, exercising oversight not

ἀναγκαστῶς, ἀλλ' ἑκούσιως<sup>1</sup>· μὴδὲ αἰσχροκερδῶς, ἀλλὰ προ-  
by constraint, but willingly; not for base gain, but readi-

θύμως· 3 μὴδ' ὥς κατακυριεύοντες τῶν κλήρων, ἀλλὰ  
ly; not as exercising lordship over [your] possessions, but

τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ φανερωθέντος  
patterns being of the flock. And <sup>having</sup> <sup>been</sup> <sup>manifested</sup>

τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης  
<sup>the</sup> <sup>chief</sup> <sup>shepherd</sup>, ye shall receive the unfading <sup>of</sup> <sup>glory</sup>

στέφανον.  
<sup>1</sup>crown.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις πάντες  
Likewise, [ye] younger [ones], be subject to [the] elder [ones], <sup>all</sup>

δὲ ἀλλήλοις ὑποτασσόμενοι<sup>1</sup> τὴν ταπεινότητα<sup>2</sup> ἐγκομβώ-  
<sup>and</sup> one to another being subject <sup>humility</sup> <sup>bind</sup>

σασθε· ὅτι ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοὺς  
<sup>on</sup>; because God [the] proud sets himself against, <sup>to</sup> <sup>the</sup> <sup>humble</sup>

δὲ δίδωσιν χάριν. 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν  
<sup>but</sup> gives grace. Be humbled therefore under the mighty

ἡγεῖρα<sup>1</sup> τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ<sup>μ</sup>· 7 πᾶσαν  
hand of God, that you he may exalt in [due] time; <sup>all</sup>

τὴν μέριμναν ὑμῶν ἐπιρρίψαντες<sup>1</sup> ἐπ' αὐτόν, ὅτι αὐτῷ  
your care having cast upon him, because with him

μέλει περὶ ὑμῶν. 8 νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος  
there is care about you. Be sober, watch, because <sup>adversary</sup>

ὑμῶν διάβολος, ὡς λέων ὠρόμενος, περιπάτει, ζητῶν<sup>1</sup> τινά<sup>1</sup>  
<sup>your</sup> [the] <sup>devil</sup>, as a <sup>lion</sup> <sup>roaring</sup>, goes about, seeking whom

καταπίη<sup>1</sup>· 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
he may swallow up. Whom resist, firm in faith, knowing the

αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι  
same sufferings <sup>which</sup> <sup>is</sup> <sup>in</sup> <sup>the</sup> <sup>world</sup> <sup>in</sup> <sup>your</sup> <sup>brotherhood</sup>

man suffer as a Chris-  
tian, let him not be  
ashamed; but let him  
glorify God on this  
behalf. 17 For the time  
is come that judgment  
must begin at the  
house of God; and if  
at first begin at us, what  
shall the end be of  
them that obey not the  
gospel of God? 18 And  
if the righteous care-  
lessly be saved, where  
shall the ungodly and  
the sinner appear?  
19 Wherefore let them  
that suffer according  
to the will of God  
commit the keeping of  
their souls to him in  
well doing, as unto a  
faithful Creator.

V. The elders which  
are among you I ex-  
hort, who am also an  
elder, and a witness  
of the sufferings of  
Christ, and also a par-  
taker of the glory that  
shall be revealed: 2 Feed the flock of  
God which is among  
you, taking the over-  
sight thereof, not by  
constraint, but will-  
ingly; not for filthy  
lucre, but of a ready  
mind; 3 neither as  
being lords over God's  
heritage, but being ex-  
amples to the flock. 4 And when the chief  
Shepherd shall appear,  
ye shall receive a crown  
of glory that fadeth  
not away.

5 Likewise, ye young-  
er, submit yourselves  
unto the elder. Yea,  
all of you be subject  
one to another, and be  
clothed with humility;  
for God resisteth the  
proud, and giveth  
grace to the humble. 6 Humble yourselves  
therefore under the  
mighty hand of God,  
that he may exalt you  
in due time: 7 casting  
all your care upon him;  
for he careth for you. 8 Be sober, be vigilant;  
because your adver-  
sary the devil, as a  
roaring lion, walketh  
about, seeking whom  
he may devour: whom  
resist stedfast in the  
faith, knowing that  
the same afflictions are

<sup>γ</sup> ὀνόματι NAME LITTA.W.



accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

ἐπιτελεῖσθαι. 10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς ἑαυτὸν καθαρτίζει ὑμᾶς, ὥστε ἰσχυρῶς, ὁλοκληρῶς, ἐκτιθεῖν, ἐνδυναμῶν, ἑκκαθίστασθαι ὑμᾶς. 11 αὐτῷ τὴν δόξαν καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
[ye] having suffered, himself may perfect you, may he establish, may he strengthen, may he found [you]: to him [be] the glory and the might, to the ages of the ages. Amen.

12 Διὰ Σιλουανῶν ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγον ἐγράψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν ἐστήκατε. 13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος ὁ υἱός μου. 14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν χριστῷ Ἰησοῦ. ἀμήν.  
By Silvanus, to you the faithful brother, as I reckon, briefly I wrote, exhorting and testifying this to be [the] true grace of God, in which ye stand. 13 Salute you she in Babylon elected with [you], and Mark my son. 14 Salute one another with a kiss of love. Peace [be] with you all who [are] in Christ Jesus. Amen.  
Ἰπέρου ἐπιστολὴ καθολικὴ πρώτη.  
Of Peter Epistle General First.

## ἘΠΙΣΤΟΛΗ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

EPISTLE

OF PETER

GENERAL

SECOND.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ, Σίμων Πέτρον, δοῦλον καὶ ἀπόστολον τοῦ Ἰησοῦ χριστοῦ, τοῖς ἰσοτίμοις ἡμῖν λαχούσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. 2 χάρις ὡς οὐκ ἐλείψεται ὑμῖν καὶ εἰρήνη πληθυνθεῖς ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.  
Simeon Peter, bondman and apostle of Jesus Christ, to those who like precious with us obtained faith through [the] righteousness of our God and Saviour Jesus Christ: 2 Grace as shall not fail you by glory and virtue, through which of him who called us by glory and virtue, through which to you and peace be multiplied in [the] knowledge of God, and of Jesus our Lord.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένα, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμα ἐπαγγέλματα δεδωρηται, ἵνα διὰ τούτων γέννησθε θείας κοινωνοὶ φύσεως, ἀπο-  
As all things to us divine power his which pertain to life and piety has given, through the knowledge of him who called us by glory and virtue, through which the greatest to us and precious promises he has given, that through these ye may become of [the] divine partakers nature, hav-

\* ὑμᾶς you LITRAW.

† — Ἰησοῦ [τῆς].\*

\* καθαρτίζει will perfect [you] LITRAW.

† στήριξε. σθενώσει will establish, will strengthen GLITRAW.

\* θεμελιώσει will found

GTAW; — θεμελιώσει LITR.

† — ἡ δόξα καὶ LITRA.

† — τοῦ L.

† στήτε stand

ye LITRA.

† — Ἰησοῦ LITRA.

† — ἀμήν GLITRAW.

† — the subscription EGLTW;

Ἰπέρου α' TRA.

† — τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Πέτρον β' ITAW; Πέτρον ἐπιστολὴ β' Tr. Ἰ Σίμων Simon L. ‡ + ἡμῶν our (Saviour) E. † + τὰ T. ‡ ἰδία δόξῃ καὶ ἀρετῇ by [his] own glory and virtue LITRAW. ‡ μέγιστα καὶ τίμα ἡμῖν LITRA; τίμα ἡμῖν καὶ μέγιστα T.

φυγόντες τῆς ἐν <sup>1</sup>κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. <sup>5</sup> καὶ  
 ing escaped the <sup>2</sup>in [the] <sup>3</sup>world <sup>4</sup>through <sup>5</sup>lust <sup>6</sup>corruption. <sup>7</sup>also  
<sup>8</sup>αὐτὸ τοῦτο <sup>9</sup>δέ, σπουδὴν πᾶσαν παρεισενέγκαν-  
<sup>10</sup>for <sup>11</sup>this <sup>12</sup>very <sup>13</sup>reason <sup>14</sup>but, <sup>15</sup>diligence, <sup>16</sup>all <sup>17</sup>having <sup>18</sup>brought <sup>19</sup>in <sup>20</sup>be-  
 τες, ἐπιχορηγίσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ  
 sides, supply ye in your faith virtue, and in virtue  
 τὴν γινώσκον, ὅ ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-  
 knowledge, and in knowledge self-control, and in self-con-  
 τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, <sup>7</sup> ἐν δὲ  
 trol<sup>8</sup> endurance, and in endurance piety, and in  
 τῇ εὐσέβειᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.  
 piety brotherly love, and in brotherly love love:  
<sup>8</sup> ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ  
 for these things <sup>2</sup>in <sup>3</sup>you <sup>4</sup>being and <sup>5</sup>abounding [<sup>6</sup>to <sup>7</sup>be] <sup>8</sup>neither  
 ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν  
<sup>9</sup>idle <sup>10</sup>'nor <sup>11</sup>unfruitful <sup>12</sup>make [<sup>13</sup>you] as to the <sup>14</sup>of <sup>15</sup>our <sup>16</sup>'Lord  
 Ἰησοῦ χριστοῦ ἐπίγνωσιν. <sup>9</sup> ὃ γὰρ μὴ παρέστιν ταῦτα  
<sup>10</sup>'Jesus <sup>11</sup>'Christ <sup>12</sup>'knowledge; for with whom are not present these things  
 τυφλός ἐστιν, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν  
 blind he is, short sighted, having forgotten the purification  
 παλαι αὐτοῦ ἁμαρτιῶν. <sup>10</sup> Διὸ μᾶλλον, ἀδελφοί, σπου-  
<sup>11</sup>of <sup>12</sup>old <sup>13</sup>of <sup>14</sup>his <sup>15</sup>'sins. Wherefore rather, brethren, be dili-  
 gent <sup>16</sup>'sure <sup>17</sup>'your <sup>18</sup>'calling <sup>19</sup>'and <sup>20</sup>'election <sup>21</sup>'to <sup>22</sup>'make,  
 ταῦτα γὰρ ποιούντες οὐ μὴ παίσητε ποτε. <sup>11</sup> οὕτως  
 for these things doing in no wise shall ye stumble at any time. <sup>12</sup>Thus  
 γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσοδος εἰς τὴν αἰώ-  
<sup>13</sup>for <sup>14</sup>'richly <sup>15</sup>'shall <sup>16</sup>'be supplied to you the entrance into the eter-  
 νιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.  
 nal kingdom of our Lord and Saviour Jesus Christ.  
<sup>12</sup> Διὸ οὐκ ἀμελήσω <sup>13</sup> ὑμᾶς ἀεὶ ὑπομνηνέσκω  
 Wherefore I will not neglect <sup>2</sup>you <sup>3</sup>'always <sup>4</sup>'to <sup>5</sup>'put in remembrance  
 περὶ τούτων, καί περ εἰδότας, καὶ ἐστηριγμένους ἐν  
 concerning these things, although knowing [them] and having been established in  
 τῇ παρούσῃ ἀληθείᾳ. <sup>13</sup> Δικαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν  
 the present truth. But right I esteem it, as long as I am in  
 τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει.  
 this tabernacle, to stir up you by putting [you] in remembrance,  
<sup>14</sup> εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου,  
 knowing that speedily is the putting off of my tabernacle  
 καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσεν μοι.  
 [to be], as also our Lord Jesus Christ signified to me;  
<sup>15</sup> σπουδάζω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ  
 but I will be diligent also at every time for you to have [it in your power] after  
 τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιέσθαι. <sup>16</sup> οὐ γὰρ  
 my departure <sup>2</sup>these <sup>3</sup>'things <sup>4</sup>'to <sup>5</sup>'have <sup>6</sup>'in <sup>7</sup>'remembrance. For not  
 σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν  
<sup>8</sup>'cleverly <sup>9</sup>'imagined <sup>10</sup>'fables <sup>11</sup>'having <sup>12</sup>'followed <sup>13</sup>'out we made known to you the  
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'  
<sup>14</sup>'of <sup>15</sup>'our <sup>16</sup>'Lord <sup>17</sup>'Jesus <sup>18</sup>'Christ <sup>19</sup>'power <sup>20</sup>'and <sup>21</sup>'coming, but  
 ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. <sup>17</sup> λαβὼν  
 eye-witnesses having been of his majesty. <sup>18</sup>Having <sup>19</sup>'received  
 γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθεί-  
 for from God [the] Father honour and glory, <sup>2</sup>a <sup>3</sup>'voice <sup>4</sup>'having <sup>5</sup>'been

corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; 7 and to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my be-

<sup>1</sup> + τῇ τῆς LITR.

<sup>9</sup> ἁμαρτημάτων GTTR.

<sup>9</sup> ποιέισθε ye make L.

<sup>10</sup> αὐτοῖ (read that ye also) L

<sup>11</sup> + ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.

<sup>12</sup> μελλήσω I will take care LITR. & W.

<sup>13</sup> παρόντος being present L.

<sup>14</sup> ἀεὶ ὑμᾶς GTTR. & W.





ρην τεθεικώς· 7 και δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς  
 "ungodly 'having 'set; and righteous Lot, oppressed by the  
 τῶν ἀσεσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἡρρύσατο·" 8 βλέ-  
 'of 'the 'lawless 'in 'licentiousness 'conduct he delivered, 'through  
 ματι γὰρ και ἀκούῃ "ὁ δίκαιος," ἡγκαταικῶν ἐν αὐτοῖς,  
 'seeing 'for and hearing, the righteous [man], dwelling among them,  
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἐργοῖς  
 day by day [his] 'soul 'righteous 'with 'their 'lawless 'works  
 ἐβασάνιζεν· 9 οἶδεν κύριος εὐσεβεῖς ἐκ ἱπειρασμῶν  
 'tormented,) 'knows [the] 'Lord [how the] pious out of temptation  
 ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους  
 to deliver, and [the] unrighteous to a day of judgment 'to 'be 'punished  
 τηρεῖν· 10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ  
 'to 'keep; and specially those who after [the] flesh in [the] lust  
 μισμοῦ πορευομένους, και κυριότητος καταφρονοῦντας.  
 of pollution walk, and lordship despise. [They  
 Τολμηταί, αὐθαεῖς, δόξας οὐτρέμουν· βλασφημοῦντες·  
 are] daring, self-willed; 'glories 'they 'tremble 'not 'speaking 'evil 'of;  
 11 ὅπου ἄγγελοι ἰσχύι και δυνάμει μείζονες ὄντες, οὐ φέ-  
 where angels 'in 'strength 'and 'power 'greater 'being, 'not 'do  
 ρουσιν κατ' αὐτῶν ἡπαρὰ κυρίῳ βλάσφημον κρίσιν.  
 bring against them, before [the] Lord, a railing charge.  
 12 οὗτοι δέ, ὡς ἄλογα ζῶα ἰφυσικά γεγεννημένα· εἰς ἄλω-  
 But these, as 'irrational 'animals 'natural born for cap-  
 σιν και φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν  
 ture and corruption, 'in 'what 'they 'are 'ignorant 'of 'speaking 'evil, in  
 τῇ φθορᾷ αὐτῶν καταφθαρήσονται, 13 κομιούμενοι  
 their corruption shall utterly perish, being about to receive [the]  
 μισθὸν ἀδικίας, ἡδονὴν ἡγοούμενοι τὴν ἐν ἡμέρᾳ τρυφῇ,  
 reward of unrighteousness; 'pleasure 'esteeming 'ephemeral 'indulgence;  
 σπῖλοι και μῶμοι, ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συν-  
 spots and blemishes, luxuriating in 'deceits 'their, feast-  
 ευχόμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος  
 ing with you; eyes having full of an adulteress,  
 και ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκ-  
 and that cease not from sin, alluring souls unestablish-  
 τους, καρδιαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρας  
 ed; 'a 'heart 'exercised 'in 'craving 'having, 'of 'curse  
 τέκνα, 15 καταλιπόντες τὴν εὐθεῖαν ὁδόν, ἐπλανήθησαν,  
 'children; having left the straight way, they went astray,  
 ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς  
 having followed in the way of Balaam, [son] of Bosor, who [the]  
 μισθὸν ἀδικίας ἡγάπησεν, 16 ἔλεξεν δὲ ἔσχεν ἰδίας  
 reward of unrighteousness loved; but reproof had of his own  
 παρανομίας· ὑποζύγιον ἄφρονον, ἐν ἀνθρώπου φωνῇ  
 wickedness, [the] 'beast 'of 'burden 'dumb, in man's voice  
 φθεγγόμενον, ἐκώλυσε τὴν τοῦ προφήτου παραφροσύνην.  
 speaking, forbade the 'of 'the 'prophet 'madness.  
 17 ὁδοὶ εἰσιν πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλα-  
 These are fountains without water, clouds by storm being  
 νόμηναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.  
 driven, to whom the gloom of darkness for ever is kept.

wicked: 8 (for that  
 righteous man dwell-  
 ing among them, in  
 seeing and hearing,  
 vexed his righteous  
 soul from day to day  
 with their unlawful  
 deeds); 9 the Lord  
 knoweth how to deli-  
 ver the godly out of  
 temptations, and to  
 reserve the unjust un-  
 to the day of judgment  
 to be punished: 10 but  
 chiefly them that walk  
 after the flesh in the  
 lust of uncleanness,  
 and despise govern-  
 ment. Presumptuous  
 are they, selfwilled,  
 they are not afraid to  
 speak evil of dignities.  
 11 Whereas angels,  
 which are greater in  
 power and might  
 bring not railing ac-  
 cusation against them  
 before the Lord. 12 But  
 these, as natural  
 brute beasts, made to  
 be taken and destroy-  
 ed, speak evil of the  
 things that they un-  
 derstand not; and  
 shall utterly perish in  
 their own corruption;  
 13 and shall receive the  
 reward of unright-  
 eousness, as they that  
 count it pleasure to  
 sport in the daytime.  
 Spots they are and  
 blemishes, sporting  
 themselves with their  
 own deceivings while  
 they feast with you;  
 14 having eyes full of  
 adultery, and that  
 cannot cease from  
 sin; beguiling unsta-  
 ble souls: an heart  
 they have exercised  
 with covetous practi-  
 ces; cursed children:  
 15 which have forsaken  
 the right way, and are  
 gone astray, following  
 the way of Balaam the  
 son of Bosor, who lov-  
 ed the wages of un-  
 righteousness; 16 but  
 was rebuked for his in-  
 iquity: the dumb ass  
 speaking with man's  
 voice forbade the mad-  
 ness of the prophet.  
 17 These are wells  
 without water, clouds  
 that are carried with  
 a tempest; to whom  
 the mist of darkness  
 is reserved for ever.  
 18 For when they  
 speak great swelling  
 words of vanity, they

ἡρρύσατο TRA.

ε — ὁ (read [the]) L.

h ἐν· T.

i πειρασμῶν temptations T.

κ — παρὰ κυρίῳ L[Tr].

l φυσικά γεγεννημένα EG; γεγεννημ. (γενενημ. T) φυσικά (read irra-

tional animals, born naturally) LTTAW.

m και φθαρήσονται shall even perish LTTAW.

n ἀγάπαις 'love 'feasts LTr.

o ἀκαταπάστους insatiable (for sin) L.

p πλεονεξίας GLTTAW.

η καταλείποντες leaving T.

i — τὴν (read [the]) GLTTAW.

k και ὀμίχλαι and mists

GLTTAW. l — εἰς αἰῶνα LTTAW.

allure through the lusts of the flesh, through much wantonness, those that were clean, escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

III. This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: 2 that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord, and Saviour: 3 knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 whereby the world that then was, being overflowed with water, perished:

18 ὑπέρογκα γὰρ ματαίωτος φθεγγόμενοι, δελεάζουσιν  
For great swelling [words] of vanity speaking, they allure  
ἐν ἐπιθυμίαις σαρκός, ἄσελγείαις, τοὺς ὄντως<sup>1</sup>  
with [the] desires of [the] flesh, by licentiousnesses, those who indeed  
ἀποφυγόντας<sup>2</sup> τοὺς ἐν πλάνῃ ἀναστρεφόμενους, 19 ἐλευ-  
escaped from those who in error walk, free-  
θερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες  
dom them promising, themselves bondmen being  
τῆς φθορᾶς· ὥ γὰρ τις ἡττήται, τούτῳ ἰκαί<sup>3</sup> δε-  
of corruption; for by whom anyone has been subdued, by him also he is  
δούλωται. 20 εἰ γὰρ ἀποφυγόντες τὰ μύσματα τοῦ κόσμου  
held in bondage. For if having escaped the pollutions of the world  
ἐν ἐπιγνώσει τοῦ κυρίου<sup>4</sup> καὶ σωτῆρος Ἰησοῦ χριστοῦ,  
through [the] knowledge of the Lord and Saviour Jesus Christ,  
τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν  
but by these again having been entangled they are subdued, has become  
αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων. 21 κρείττον<sup>5</sup>  
to them the last [state] worse than the first. 21 κρείττον<sup>5</sup>  
γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκίαν τὴν ὁδὸν τῆς δικαιοσύνης,  
for it were for them not to have known the way of righteousness,  
ἢ ἐπιγνοῦσιν<sup>6</sup> ἐπιστρέψαι<sup>7</sup> ἀπὸ<sup>8</sup> τῆς παραδοθείσης αὐ-  
than having known [it] to have turned from the delivered to  
τοῖς ἁγίαις ἐντολῆς. 22 συμβέβηκεν<sup>9</sup> δὲ αὐτοῖς τὸ τῆς  
them holy commandment. But has happened to them in the [word] of the  
ἀληθοῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα<sup>10</sup>  
true proverb: [The] dog having returned to his own vomit;  
καί, Ὑς λουσαμένη, εἰς κύλισμα<sup>11</sup> βαρβόρου.  
and, [The] sow washed, to [her] rolling place in [the] mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,  
This now, beloved, a second to you I write epistle,  
ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐκρί-  
in [both] which I stir up your in putting [you] in remembrance pure  
νὴ διάνοιαν, 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν  
mind, to be mindful of the spoken before words by the  
ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἐντολῆς,  
holy prophets, and of the the apostles by us commandment  
τοῦ κυρίου καὶ σωτῆρος· 3 τοῦτο πρῶτον γινώσκοντες, ὅτι  
of the Lord and Saviour; this first knowing, that  
ἐλεύσονται ἐπ' ἑσχατοῦ<sup>1</sup> τῶν ἡμερῶν ἑμπαίεται, κατὰ  
will come at the close of the days mockers, according to  
τὰς ἰδίαις αὐτῶν ἐπιθυμίαις<sup>2</sup> πορευόμενοι, 4 καὶ λέγοντες, Ποῦ  
their own lusts walking, and saying, Where  
ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέ-  
is the promise of his coming? for since the fa-  
ρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτί-  
thers fell asleep, all things thus continue from [the] beginning of [the]  
σεως. 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι  
creation. For is hidden from them this, [they] willing [it], that  
οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος  
heavens were of old, and an earth out of water and in water.  
συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ, 6 δι' ὃν ὁ τότε  
subsisting, by the of God word, through which [waters] the then

1 + ἐν E. 2 ὀλίγως scarcely GLTAAW. 3 ἀποφεύγοντας are escaping from LITAAW.  
4 — καὶ ἡ Tr. 5 + ἡμῶν (read our Lord) LT. 6 κρείσσον T. 7 + εἰς τὰ ὀπίσω to the [things] behind L. 8 ὑποστρέψαι to have turned-back LITAA. 9 ἀπὸ L. 10 — δὲ but LTAA. 11 κυλισμὸν rolling TTA. 12 ὑμῶν (read by your apostles) LITAAW. 13 ἑσχατῶν (read in the last days) LITAAW. 14 + ἐν ἐμπαιγμονῇ (read mockers, with mocking) GLTAAW. 15 ἐπιθυμίας αὐτῶν GLTAA.

κόσμος ἔδρατι κατακλυσθεὶς ἀπώλετο· 7 οἱ δὲ νῦν οὐρανοὶ  
world with water having been deluged perished. But the now heavens

καὶ ἡ γῆ αὐτοῦ<sup>1</sup> λόγῳ τεθησαυρισμένοι εἰσιν, πυρὶ τηρού-  
and the earth by his word <sup>2</sup>treasured up <sup>3</sup>are, for fire being.

μενοὶ εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.  
kept to a day of judgment and destruction of ungodly men.

8 ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα  
But this one thing let not be hidden from you, beloved, that one day

παρὰ κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα  
with [the] Lord [is] as a thousand years, and a thousand years as <sup>4</sup>day

μία. 9 οὐ βραδύνει<sup>5</sup> ὁ κύριος τῆς ἐπαγγελίας, ὡς τινες βρα-  
one. <sup>6</sup>Does <sup>7</sup>not <sup>8</sup>delay <sup>9</sup>the <sup>10</sup>Lord the promise, as some <sup>11</sup>de-

δυτῆτα ἡγούνται· ἀλλὰ μακροθυμεῖ<sup>12</sup> ἡμεῖς<sup>13</sup> ὡς ἡμεῖς, μὴ βουλό-  
lay <sup>14</sup>esteem, but is long-suffering towards us, not will-

μενός τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρή-  
ing [for] any to perish, but all to repentance to

σαι. 10 ἥξει δὲ ἡ<sup>15</sup> ἡμέρα κυρίου ὡς κλέπτῃς<sup>16</sup> ἐν νυκτί,  
come. But shall come the day of [the] Lord as a thief in [the] night,

ἐν ᾗ<sup>17</sup> οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ  
in which the heavens with rushing noise shall pass away, and [the] elements

καυσούμενα<sup>18</sup> λυθίσονται,<sup>19</sup> καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα  
burning with heat shall be dissolved, and [the] earth and the <sup>20</sup>in <sup>21</sup>it <sup>22</sup>works

κατακαίσεται.<sup>23</sup>  
shall be burnt up.

11 Τούτων οὖν<sup>24</sup> πάντων λυομένων, ποταποῦς

These things then all being to be dissolved, what kind of [persons]

δεῖ ὑπόχειν ὑμᾶς ἐν ἀγίαις ἀνυστροφαῖς καὶ εὐσεβείαις,  
ought <sup>25</sup>to <sup>26</sup>be <sup>27</sup>ye in holy conduct and piety,

12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ  
expecting and hastening the coming of the

θεοῦ ἡμέρας δι<sup>28</sup> ἣν οὐρανοὶ πυρούμενοι λυθή-  
of <sup>29</sup>God <sup>30</sup>day by reason of which [the] heavens, being on fire, shall be dis-

σονται, καὶ στοιχεῖα καυσούμενα<sup>31</sup> τήκεται;<sup>32</sup> 13 κανούς  
solved, and [the] elements burning with heat shall melt; <sup>33</sup>New

δὲ οὐρανούς καὶ γῆν<sup>34</sup> καινὴν<sup>35</sup> κατὰ<sup>36</sup> τὸ ἐπάγγελμα<sup>37</sup> αὐτοῦ  
but heavens and <sup>38</sup>earth <sup>39</sup>a <sup>40</sup>new according to <sup>41</sup>promise <sup>42</sup>his,

προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 διό, ἀγαπη-  
we expect, in which righteousness dwells. Wherefore, beloved,

τοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώ-  
ed, these things expecting be diligent without spot and unblam-

μητοὶ αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ κυρίου ἡμῶν  
able by him to be found in peace; and the <sup>43</sup>of <sup>44</sup>our <sup>45</sup>Lord

μακροθυμίας, σωτηρίαν ἡγείσθε<sup>46</sup> καθὼς καὶ ὁ ἀγαπητὸς  
long-suffering, <sup>47</sup>salvation <sup>48</sup>esteem <sup>49</sup>ye; according as also <sup>50</sup>beloved

ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν<sup>51</sup> σοφίαν  
our brother Paul according to the <sup>52</sup>to <sup>53</sup>him <sup>54</sup>given <sup>55</sup>wisdom

ἔγραψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις β'ταις<sup>56</sup> ἐπιστολαῖς, λαλῶν  
wrote to you, as also in all [his] epistles, speaking

ἐν αὐταῖς περὶ τούτων<sup>57</sup> ἐν οἷς<sup>58</sup> ἐστὶν δυσνόητά  
in them concerning these things, among which are <sup>59</sup>hard <sup>60</sup>to <sup>61</sup>be <sup>62</sup>understood

7 but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to him hath written unto you; 16 as also in all his epistles, speaking in them of these things; in which are some things hard to be

<sup>1</sup> τῷ αὐτῷ (read by the same word) ELT; τῷ αὐτοῦ GT+AW.

LIT+AW.

<sup>2</sup> δι' because of LT.

<sup>3</sup> ὑμᾶς you LIT+AW.

<sup>4</sup> — ἡ (read [the]) LIT+AW.

<sup>5</sup> — ἐν νυκτί GLIT+AW.

<sup>6</sup> — οἱ (read [the]) TA.

<sup>7</sup> λυθήσεται LIT.

<sup>8</sup> εὐσε-

βηται shall be detected Tr.

<sup>9</sup> οὕτως thus A.

<sup>10</sup> τακῆσται L.

<sup>11</sup> καινὴν γῆν T.

<sup>12</sup> καὶ and L.

<sup>13</sup> τὰ ἐπαγγέλματα promises LT.

<sup>14</sup> δοθεῖσαν αὐτῷ LIT+AW.

LIT+AW.

<sup>15</sup> αἷς LIT+AW.

<sup>16</sup> — ταις



understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς  
some things, which the untaught and unestablished wrest,  
καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.  
also the other scriptures, to their own destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε,  
Ye therefore, beloved, knowing beforehand, beware,  
ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέ-  
lest with the lawless ones error having been led away, ye should  
σῆτε τοῦ ἰδίου στηριγμοῦ. 18 αὐξάνετε δὲ ἐν χάριτι καὶ  
fall from your own steadfastness: but grow in grace, and  
γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.  
in the knowledge of our Lord and Saviour Jesus Christ.  
αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.  
To him be glory both now and to the day of eternity. Amen.

## ἘΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

EPISTLE

OF JOHN

GENERAL

FIRST.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); 3 that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.

Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑω-  
That which was from the beginning, that which we have heard, that which we  
ράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἑθεασάμεθα καὶ αἱ χεῖρες  
have seen with our eyes, that which we gazed upon and hands  
ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς. 2 καὶ ἡ ζωὴ  
our handled concerning the Word of life; (and the life  
ἐφανερώθη, καὶ ἑώρακαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέ-  
was manifested, and we have seen, and bear witness, and re-  
λομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα,  
port to you the life eternal, which was with the Father,  
καὶ ἐφανερώθη ἡμῖν. 3 ὃ ἑώρακαμεν καὶ ἀκηκόαμεν,  
and was manifested to us: that which we have seen and have heard  
ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ'  
we report to you, that also ye fellowship may have with  
ἡμῶν, καὶ ἡ κοινωνία δὲ ἡμετέρα μετὰ τοῦ πατρὸς καὶ  
us; and the fellowship indeed our [is] with the Father, and  
μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ. 4 καὶ ταῦτα ἡ γράφο-  
with his Son Jesus Christ. And these things we  
μεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.  
write to you that joy our may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one

5 Καὶ αὗτη ἐστὶν ἡ ἑπαγγελία ἣν ἀκηκόαμεν ἀπ'  
And this is the message which we have heard from  
αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ  
him, and announces to you, that God light is, and  
σκοτία μὲν αὐτῷ οὐκ ἐστίν. οὐδεμία. 6 ἂν εἴπωμεν ὅτι  
darkness in him is not any at all. If we should say that  
κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν,  
fellowship we have with him, and in darkness should walk,  
ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. 7 ἂν δὲ ἐν τῷ  
we lie, and do not practise the truth. But if in the  
φωτὶ περιπατοῦμεν, ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν  
light we should walk, as he is in the light, fellowship

<sup>d</sup> — ἀμὴν T[TrA]. <sup>e</sup> + Πέτρον β' 2 Peter TrA.

<sup>f</sup> + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Ἰωάννου α' LTAW; Ἰωάννου ἐπιστολὴ α' Tr. <sup>g</sup> + καὶ also LTTAW. <sup>h</sup> γράφομεν ἡμεῖς we write TTrA. <sup>i</sup> ὑμῶν your EGW.

<sup>k</sup> ἐστὶν αὕτη TTrAW. <sup>l</sup> ἀγγελία GLTTrAW. <sup>m</sup> οὐκ ἐστὶν ἐν αὐτῷ Tr.

ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ <sup>Χριστοῦ</sup> τοῦ υἱοῦ  
 we have with one another, and the blood of Jesus Christ <sup>his Son</sup>  
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8 ἔαν εἴπωμεν  
 his cleanses us from every sin. If we should say  
 ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια  
 that sin we have not, ourselves we deceive, and the truth  
 οὐκ ἔστιν ἐν ἡμῖν. 9 ἔαν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,  
 is not in us. If we should confess our sins,  
 πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφ᾽ ἡμῖν τὰς ἁμαρτίας,  
 faithful he is and righteous, that he may forgive us the sins,  
 καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἔαν εἴπωμεν  
 and may cleanse us from all unrighteousness. If we should say  
 ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτόν, καὶ ὁ λόγος  
 that we have not sinned, a liar we make him, and <sup>the</sup> word  
 αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.  
 his is not in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε.  
 Little children, may, these things I write to you, that ye may not sin;  
 καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα,  
 and if anyone should sin, a Paraclete we have with the Father,  
 Ἰησοῦν Χριστὸν δίκαιον· 2 καὶ αὐτὸς ὀϊλασμός ἐστιν.  
 Jesus Christ [the] righteous; and he [the] propitiation is  
 περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,  
 for our sins; <sup>not</sup> for <sup>ours</sup> but only,  
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.  
 but also for <sup>whole</sup> the world.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἔαν  
 And by this we know that we have known him, if  
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, Ἐγνώκα αὐτόν,  
 his commandments we keep. He that says, I have known him,  
 καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ  
 and his commandments is not keeping, a liar is, and in him  
 ἡ ἀλήθεια οὐκ ἔστιν· 5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,  
 the truth is not; but whoever may keep his word,  
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ  
 truly in him the love of God has been perfected. By this  
 γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. 6 ὁ λέγων ἐν αὐτῷ  
 we know that in him we are. He that says in him [he]  
 μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως·  
 abides, ought, even as he walked, also himself so  
 περιπατεῖν. 7 Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,  
 to walk. Brethren, not a <sup>new</sup> commandment I write to you,  
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ  
 but <sup>commandment</sup> <sup>an</sup> old, which ye had from [the] beginning: the  
 ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ'  
<sup>commandment</sup> <sup>old</sup> is the word which ye heard from [the]  
 ἀρχῆς. 8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν  
 beginning. Again a <sup>commandment</sup> <sup>new</sup> I write to you, which is  
 ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται,  
 true in him and in you, because the darkness is passing away,  
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 ὁ λέγων ἐν τῷ  
 and the <sup>light</sup> <sup>true</sup> already shines. He that says in the  
 φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν  
 light [he] is, and <sup>this</sup> <sup>brother</sup> <sup>hates</sup>, in the darkness is

with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until

— Χριστοῦ LTrA. ὃ ἐν ἡμῖν οὐκ ἔστιν LTrW. ἡμῶν our (sins) W. ἔστιν  
 ἱλασμός L. + ὅτι [L] TrA. — οὕτως LTr[A]. ἀγαπητοὶ beloved GLTrA W.  
 — ἀπ' ἀρχῆς LTrA.

now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ until now. He that loves his brother, in the light μένει, καὶ σκάνδαλον ἔν αὐτῷ οὐκ ἔστιν. 11 ὁ δὲ abides, and cause of offence, in him there is not. But he that μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ hates his brother, in the darkness is, and in the darkness περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφ- walks, and knows not where he goes, because the darkness blind- λωσεν τοὺς ὀφθαλμοὺς αὐτοῦ. ed his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

12 Γράφω ὑμῖν, τέκνια, ὅτι ἀφίωνται ὑμῖν I write to you, little children, because have been forgiven you [your] αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. sins for the sake of his name.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν [the] beginning. I write to you, fathers, because ye have known him who [is] from [the] beginning. I write to you, young men, because ye have overcome the πονηρὸν. ὁ Γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν wicked [one]. I write to you, little children, because ye have known the πατέρα. Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. 18 Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of

14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν and the word of God in you abides, and ye have overcome the πονηρὸν. 15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ wicked [one]. Love not the world, nor the things in the κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη world. If anyone should love the world, not is the love τοῦ πατρὸς ἐν αὐτῷ. 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, of the Father in him; because all that which [is] in the world, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ the desire of the flesh, and the desire of the eyes, and ἡ ὑαλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ the vaunting of life, is not of the Father, but of τὸν κόσμον ἐστίν. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπι- the world is; and the world is passing away, and the θυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν lust of it, but he that does the will of God abides for αἰῶνα. 18 Παῖδια, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ever. Little children, [the] last hour it is, and according as ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι ye heard that the antichrist is coming, even now antichrists πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν many have arisen, whence we know that [the] last hour it is. 19 ἐξ ἡμῶν βέβηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ From among us they went out, but they were not of us; for if ἦσαν ἐξ ἡμῶν, μεμενέκεισαν· ἀν μεθ' ἡμῶν· ἀλλ' ἵνα φανε- they were of us, they would have remained with us, but that they ρωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς might be made manifest that are not all of us. And ye

ω οὐκ ἔστιν ἐν αὐτῷ LTA. \* Ἐγραψα I wrote LITRAW. γ ἀλαζονία T. \* ἀλλά TITW.  
 α — ὁ LITRAW. β ἐβήλθον LITRAW. ε ἐξ ἡμῶν ἦσαν Tt.



χοῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε ἅπαντα.<sup>1</sup> [the] anointing have from the holy [one], and ye know all things.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀληθειαν, ἀλλ' ὅτι I wrote not to you because ye know not the truth, but because οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. ye know it, and that <sup>(lit. every)</sup> any <sup>of the</sup> lie <sup>truth</sup> <sup>not</sup> is.

22 Τίς ἐστὶν ὁ ψεύστης εἰμὶ ὁ ἄρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος ὁ ἄρνούμενος Who is the liar but he that denies that Jesus is the Christ? He is the antichrist who denies

τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἄρνούμενος τὸν υἱόν, the Father and the Son. Everyone that denies the Son, οὐδὲ τὸν πατέρα ἔχει. <sup>e</sup> 24 Ὑμεῖς ἴδυν<sup>1</sup> ὃ ἠκούσατε ἀπ' neither <sup>the</sup> Father <sup>has</sup> he. Ye therefore what ye heard from

ἀρχῆς, ἐν ὑμῖν μέντω. ἔαν ἐν ὑμῖν μείνῃ ὃ ἀπ' [the] beginning, in you let it abide: if in you should abide what from

ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ νύφ καὶ ἔν<sup>1</sup> τῷ πατρὶ [the] beginning ye heard, also ye in the Son and in the Father μένετε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία; ἣν αὐτὸς ἐπη- shall abide. And this is the promise which he pro-

μειλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν τised us, life eternal. These things I wrote to you

περὶ τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χοῖσμα concerning those who lead astray you: and you the anointing

ὃ ἐλάβετε ἀπ' αὐτοῦ, ἢ ἐν ὑμῖν μένει, καὶ οὐ χρειαν ἔχετε which ye received from him, in you abides, and not need ye have ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χοῖσμα διδάσκει that anyone should teach you; but as the same anointing teaches ὑμᾶς, περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦ- you concerning all things, and true is, and is not a dos· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἢ μενεῖτε<sup>1</sup> ἐν αὐτῷ. lie; and even as it taught you, ye shall abide in him.

28 Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ· ἵνα κ' ὅταν<sup>1</sup> φανερω- And now, little children, abide in him, that when he be mani- θῇ, ἴχωμεν<sup>1</sup> παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, fested we may have boldness, and not be put to shame from before him ἐν τῷ παρουσίᾳ αὐτοῦ. at his coming.

29 Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι<sup>m</sup> πᾶς ὁ If ye know that righteous he is, ye know that everyone who ποιοῦν τὴν δικαιοσύνην, ἐξ αὐτοῦ, <sup>n</sup> γεγέννηται. 3 <sup>1</sup> Ἰδετε πο- practises righteousness of him has been begotten. See what love <sup>has</sup> given <sup>to</sup> us the Father, that children of God κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, we should be called. On account of this the world knows not us,

ὅτι οὐκ ἔγνω αὐτόν. 2 ἀγαπητοί, νῦν τέκνα θεοῦ ἔομεν, because it knew not him. Beloved, now children of God are we, καὶ οὕτω φανερωθῇ τί ἐσόμεθα· οἶδαμεν· ὃ δὲ<sup>1</sup> ὅτι ἐὰν and not yet was it manifested what we shall be; but we know that if φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁφόμεθα αὐτὸν καθὼς he be manifested, like him we shall be, for we shall see him as

<sup>a</sup> πάντες (read ye all know) T. <sup>e</sup> + ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει he that confesses the Son has the Father also GLTTRAW. <sup>f</sup> — οὖν LITRA. <sup>g</sup> — ἐν L. <sup>h</sup> μένει ἐν ὑμῖν LITRA. <sup>i</sup> αὐτοῦ (read as his anointing) TTRA. <sup>j</sup> μένετε abide LITRA W. <sup>k</sup> ἐὰν ἐν LITRA. <sup>l</sup> σχῶμεν LITRA. <sup>m</sup> + καὶ also TTRA. <sup>n</sup> γεγέννηται in Stephens. <sup>o</sup> + καὶ ἐσόμεν and we are [such] LITRA. <sup>p</sup> — δέ but LITRA W.

ns. 20 But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 Those things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him

at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him



ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς  
 brother his a murderer is, and ye know that any  
 ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.  
 murderer not has life eternal in him abiding.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ  
 By this we have known love, because he for  
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν  
 us his life laid down; and we ought for the  
 ἀδελφῶν τὰς ψυχὰς ἵτιθέναί. 17 ὃς δ' ἂν ἔχῃ τὸν  
 brethren [our] lives to lay down. But whoever may have

βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν  
 means of life the world's, and may see his brother need  
 ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ  
 having, and may shut up his bowels from him, how the  
 ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;  
 love of God abides in him?

18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ,  
 Little children my, we should not love in word, nor with tongue,  
 ἀλλ' ἐργῳ καὶ ἀληθείᾳ. 19 καὶ ἐν τούτῳ ἐγινώσκομεν  
 but in work and in truth. And hereby we know that  
 ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν  
 that of the truth we are, and before him shall persuade  
 τὰς καρδίας ἡμῶν· 20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,  
 our hearts, that if should condemn our heart,  
 ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.  
 that greater is God than our heart and knows all things.

21 ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν,  
 Beloved, if heart our should not condemn us,

παρρησίαν ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὁ ἐὰν αἰτῶμεν,  
 boldness we have towards God, and whatsoever we may ask,

λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν,  
 we receive from him, because his commandments we keep,

καὶ τὰ ὀρεσά ἐνώπιον αὐτοῦ ποιούμεν. 23 καὶ αὕτη  
 and the things pleasing before him we practise. And this

ἐστὶν ἡ ἐντολή αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ  
 is his commandment, that we should believe on the name

υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς  
 of his Son Jesus Christ, and should love one another, even as

ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ,  
 he gave commandment to us. And he that keeps his commandments,

ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκειμεν  
 in him abides, and he in him: and by this we know

ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.  
 that he abides in us, by the Spirit which to us he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμά-  
 Beloved, not every spirit believe, but prove

ζετέ τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδο-  
 the spirits, if of God they are; because many false

προφῆται ἐξελήλυθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε  
 prophets have gone out into the world. By this ye know

τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν  
 the Spirit of God: every spirit which confesses Jesus Christ

his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

IV. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come

<sup>a</sup> ἐαυτῷ himself LT.

<sup>γ</sup> θεῖναι LTTAW

<sup>ε</sup> — μου LTTAW.

<sup>a</sup> + τῇ (read with the

tongue) GLTTAW.

<sup>b</sup> ἀλλὰ LTT.

<sup>c</sup> + ἐν in (work) GLTTAW.

<sup>d</sup> — καὶ LTTA.

<sup>e</sup> γνωσ-  
μεθα we shall know LTTAW.

<sup>f</sup> ὅ τι (read whatever our heart) L.

<sup>ε</sup> — ἡμῶν (read

the heart) LTTA.

<sup>b</sup> ἀπ' LTTA.

<sup>i</sup> πιστεύωμεν we believe LTT; πιστεύ[σ]ωμεν Δ.



in the flesh is of God: 3 and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστιν. 3 καὶ πᾶν πνεῦμα  
in flesh come, of God is; and any spirit  
(lit. every)

ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ  
which confesses not Jesus Christ in flesh come, of  
τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχρίστου,  
God not is: and this is that [power] of the antichrist,

ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῇ κόσμῳ ἐστὶν ἤδη.  
[of] which ye heard that it comes, and now in the world is already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς·  
Ye of God are, little children, and have overcome them,

ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.  
because greater is he who [is] in you than he who [is] in the world.

5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λα-  
They of the world are; because of this of the world they

λοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ  
talk, and the world them hears. We of God

ἐσμεν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν  
are; he that knows God, hears us; he that is not

ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα  
of God, hears not us. By this we know the spirit

τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.  
of truth and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ  
Beloved, we should love one another; because love of

θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται,  
God is, and everyone that loves, of God has been begotten,

καὶ γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν·  
and knows God. He that loves not, knew not God;

ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη  
because God love is. In this was manifested the love

τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-  
of God as to us, that his Son the only-begotten has

σταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.  
sent God into the world, that we might live through him.

10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν  
In this is love, not that we loved

θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν  
God, but that he loved us, and sent Son

αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 ἀγαπητοί, εἰ  
his a propitiation for our sins. Beloved, if

οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους  
so God loved us, also we ought one another

ἀγαπᾶν. 12 θεὸν οὐδεὶς ὥποτε τεθέαται· ἐὰν ἀγαπῶμεν  
to love. God no one at any time has seen; if we should love

ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ ἰτελειω-  
one another, God in us abides, and his love perfect-

μένη ἐστὶν ἐν ἡμῖν. 13 ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ  
ed is in us. By this we know that in him

μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
we abide, and he in us, because of his Spirit

δίδωκεν ἡμῖν. 14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι  
he has given to us, And we have seen and bear witness that

ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.  
the Father has sent the Son [as] Saviour of the world.

κ — χριστὸν w; — χριστὸν ἐν σαρκὶ ἐληλυθότα (read the Jesus) GLTTA.  
τετελειωμένα ἐστὶν L; τετελ. ἐν ἡμῖν ἐστὶν TTA.

1 ἐν ἡμῖν

15 Ὁς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ. ὁ  
 Whosoever may confess that Jesus is the Son of God,  
 θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνώ-  
 God in him abides, and he in God. And we have  
 καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.  
 known and have believed the love which has God as to us.  
 ὁ τοῦ ἀγάπης ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ  
 Gd love is, and he that abides in love, in God  
 μένει, καὶ ὁ θεὸς ἐν αὐτῷ. 17 ἐν τούτῳ τετελείωται ἡ ἀγάπη  
 abides, and God in him. In this has been perfected love  
 μεθ' ἡμῶν, ἵνα παρῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,  
 with us, that boldness we may have in the day of judgment,  
 ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.  
 that even as he is, also we are in this world.  
 18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἢ ἀλλ' ἡ τελεία ἀγάπη ἔξω  
 Fear there is not in love, but perfect love out  
 βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβού-  
 casts fear; because fear torment has, and he that fears  
 μενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ὁ ἀγαπῶμεν  
 has not been made perfect in love. We love  
 Παῦτόν· ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.  
 him because he first loved us.

20 Ἐάν τις εἴπῃ, "Ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελ-  
 If anyone should say, I love God, and bro-  
 φὸν αὐτοῦ μισῶ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν  
 ther his should hate, a liar he is. For he that loves not  
 ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν,  
 his brother whom he has seen, God whom he has not seen,  
 πῶς δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχο-  
 how is he able to love? And this commandment we  
 μεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν  
 have from him, that he that loves God should love also  
 ἀδελφὸν αὐτοῦ. 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ  
 brother his. Everyone that believes that Jesus is the  
 χριστὸς ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν  
 Christ, of God has been begotten; and everyone that loves him that  
 γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν  
 begat, loves also him that has been begotten of him. By  
 τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν  
 this we know that we love the children of God, when  
 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν. 3 αὕτη γάρ  
 God we love and his commandments keep. For this  
 ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν·  
 is the love of God, that his commandments we should keep;  
 καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 ὅτι πᾶν τὸ γε-  
 Because all the commandments are not. Because all that has  
 γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν  
 been begotten of God overcomes the world; and this is  
 ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 τίς  
 the victory which overcame the world, our faith. Who  
 ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς  
 is he that overcomes the world, but he that believes that Jesus  
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ;  
 is the Son of God?

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also. V. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

ἢ + μένει abides [LITRA. ἢ ἀλλ' Tr. ὁ + οὖν therefore I. P — αὐτόν LITRAW.  
 ὁ ὁ θεὸς God L. ὁ οὐ (read he is not able) LITRA. [καὶ] LITRA. ποῶμεν may do LITRAW.  
 + [δέ] but (who) Tr.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit saith truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth not the witness of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that

3 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς  
This is he who came by water and blood, Jesus  
4 Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἄλλ' ἐν τῷ ὕδατι καὶ  
Christ; not by water only, but by water and  
5 αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν ὅτι τὸ πνεῦμά  
blood. And the Spirit it is that bears witness, because the Spirit  
6 ἐστὶν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἔν τῷ  
is the truth. Because three there are who bear witness in  
7 ὁρατῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι  
heaven, the Father, the Word, and the Holy Ghost; and these  
8 τρεῖς ἓν εἰσιν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ  
three one are. And three there are who bear witness on  
9 τῷ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ  
truth, the Spirit, and the water, and the blood; and the three to the  
10 εἰσιν. 9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν  
[point] are. If the witness of men we receive,  
11 ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν  
the witness of God <sup>a</sup>greater <sup>is</sup>. Because this is  
12 μαρτυρία τοῦ θεοῦ, <sup>a</sup>ἣν<sup>a</sup> μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.  
the witness of God which he has witnessed concerning his Son.  
13 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν <sup>b</sup>ἐν  
He that believes on the Son of God has the witness in  
14 αὐτῷ· ὁ μὴ πιστεύων <sup>a</sup>τῷ θεῷ <sup>a</sup>ψεύστην πεποίηκεν αὐτόν,  
himself; he that believes not God <sup>a</sup>has <sup>a</sup>made <sup>a</sup>him,  
15 οὐ πεπιστεύκει εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ  
because he has not believed in the witness which <sup>a</sup>has <sup>a</sup>witnessed  
16 εἰς περὶ τοῦ υἱοῦ αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία  
God concerning his Son. And this is the witness,  
17 ἣν ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ  
that life eternal <sup>a</sup>gave <sup>a</sup>to <sup>a</sup>us <sup>a</sup>God; and this life <sup>a</sup>in  
18 αὐτοῦ ἐστίν. 12 ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ  
Son <sup>a</sup>his <sup>a</sup>is: he that has the Son, has life: he that  
19 ἄλλος ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει.

13 Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα  
 These things I wrote to you who believe on the name  
 τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, ἕκα  
 of the Son of God, that ye may know that "life ye have "eternal, and  
 ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη  
 that ye may believe on the name of the Son of God. And this  
 ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι  
 is the boldness which we have towards him, that if anything  
 αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 15 καὶ  
 we may ask according to his will, he hears us. And  
 ἐάν ὅτι οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι  
 if we know that he hears us, whatsoever we may ask, we know that  
 ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ.  
 we have the requests which we have asked from him.

16 Ἐάν τις <sup>m' idh</sup> τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα  
If anyone should see his brother sinning  
ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν,  
a sin not to death, he shall ask, and he shall give him life

W — O T T A W A.

verse 8 GLTTrAW.  
 uig the Son L

ἔχετε ὁ. ὅτι ἂν whatever L.

ὅτι ἄν whatever L

<sup>w</sup> ὁ TTrAW.      <sup>x</sup> ἀλλὰ Tr      <sup>y</sup> + ἐν by LTrAW.

verse 8 GLTTrAW. <sup>a</sup> ὅτι that LTTrAW. <sup>b</sup> + τοῦ θεοῦ of  
 υἱὸ τοῦ Σὸν L. <sup>c</sup> — τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ

ἐχετε α. β. οἱ πιστεύοντες [ye] believers GLW ; τοῖς πιστεύουσιν  
 ᾧ ὅτι ἂν whatever L. ἂν L. ἐὰν T. ἀπ' LTr.

$\kappa^0 \pi^0$   $\bar{\alpha}\nu$  whatever L,  $\bar{\alpha}\nu$  L,  $\kappa^0 \bar{\epsilon}\alpha\nu$  T,  $\bar{\alpha}\pi^0$  LTTT.



τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία  
for those that sin not to death. There is a sin  
πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·  
to death; not concerning that do I say that he should beseech.

17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς  
Every unrighteousness <sup>is</sup> sin; and there is a sin not to  
θάνατον. 18 οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ  
death. We know that <sup>anyone</sup> that <sup>has</sup> been <sup>begotten</sup> of <sup>God</sup>  
(*lit. everyone*)

οὐχ ἀμαρτάνει· ἄλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ὁ ἐαυ-  
not sins, but he that was begotten of God keeps him-  
τόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 19 οἶδαμεν ὅτι  
self, and the wicked [one] does not touch him. We know that

ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.  
of God we are, and the <sup>world</sup> whole in the wicked [one] lies.

20 Ῥοῦδάμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκε, καὶ δέδωκεν ἡμῖν  
And we know that the Son of God is come, and has given us

διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν  
an understanding that we might know him that [is] true; and we are  
ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. οὗτός  
in him that [is] true, in his Son Jesus Christ. He

ἐστίν ὁ ἀληθινὸς θεός, καὶ ἡ ζωὴ αἰώνιος.  
is the true God, and life eternal.

21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.  
Little children, keep yourselves from idols. Amen.

Ἰωάννου ἐπιστολὴ καθολικὴ πρώτη.  
<sup>Of</sup> <sup>John</sup> <sup>epistle</sup> <sup>general</sup> <sup>first</sup>.

sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin; and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

## ἘΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΔΕΥΤΕΡΑ.

<sup>2</sup>EPISTLE

<sup>OF</sup> <sup>JOHN</sup>

<sup>2</sup>SECOND.

Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,  
The elder to [the] elect lady and her children,  
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ  
whom I love in truth, and not I only, but also

πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλή-  
all those who have known the truth, for sake of the

θειαν τὴν μένουσάν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·  
truth which abides in us, and with us shall be for ever.

3 ἔσται μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρὸς  
<sup>Shall</sup> <sup>be</sup> <sup>with</sup> <sup>us</sup> grace, mercy, peace, from God [the] Father,  
καὶ παρὰ κυρίου· Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν  
and from [the] Lord Jesus Christ, the Son of the Father, in

ἀληθείᾳ καὶ ἀγάπῃ.  
truth and love.

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπα-  
I rejoiced exceedingly that I have found of thy children walk-

τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ  
ing in truth, as commandment we received from the

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also they that have known the truth; 2 for the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

<sup>2</sup> ἀλλὰ Tr.

<sup>2</sup> αὐτόν him TrA.

<sup>2</sup> καὶ οἶδαμεν GL.

<sup>2</sup> γινώσκωμεν we know TrA.

<sup>2</sup> — ἡ LTrA.

<sup>2</sup> αὐτὰ LTrA.

<sup>2</sup> — ἀμήν GLTrA.W.

<sup>2</sup> — the subscription EGLW;

Ἰωάννου α' Tr; Ἰωάννου α' A.

<sup>2</sup> + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου β' LTAW; Ἰωάννου ἐπιστολὴ β' Tr.

<sup>2</sup> Stephens puts a capital E, reading the word as a proper name.

<sup>2</sup> Κυρία Cyria (reading the word as a proper name) GLT.

<sup>2</sup> ὑμῶν you EGLW.

<sup>2</sup> — κυ-

ρίου LTrA.W.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 for he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee, Amen.

πατρός. 5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὥς ἐντολὴν Father. And now I beseech thee, lady, not as a commandment ἔγραψον σοι καινὴν, ἀλλὰ ἣν ἔρχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. 7 ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί· οὗτος ἐστὶν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ ἐργασάμεθα, ἀλλὰ ὑμᾶς, ἵνα μὴ ἐκλάβωμεν. 9 πᾶς ὁ παραβαίνων, καὶ μισθὸν πληρὸν ἀπολάβωμεν. 10 ὅς τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδασχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε. 11 ὁ γὰρ λέγων αὐτῷ χαίρειν, καὶ οὐκ αὐτῷ χαίρειν, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη. 13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἡ ἀμὴν.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάριτος καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη. 13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἡ ἀμὴν.

Ἰωάννου ἐπιστολῇ δευτέρᾳ.  
Of John's epistle second.

<sup>1</sup> Kyria Cyria (see verse 1) GLT.

σοι LITr.

θαν (-ον TAW) went forth LTr.

ye wrought LITr. w.

LITr. w.

τῇ ἐλπίδι γὰρ ὅτι I hope GL.

ρῳμένη ἡ LT.

Ἰωάννου β' Tr; Ἰωάννου β' Δ.

ἔγραψον (writing) σοι καινὴν EGAW; καινὴν γράφων

ἡ ἐντολή ἐστὶν LITr. w.

ἔρχομεν ἀπ' ἀρχῆς T.

ἀπολέσητε ye may lose LITr. w.

ἐργάσασθε ye may receive LITr. w.

πρὸς ὑμᾶς LITr. w.

λέγων γὰρ LITr. w.

ἐβουλήθην LITr. w.

ἡμῶν LITr. w.

ἀμὴν GLITr. w.

— the subscription EGLTr. w.

### THIRD

Ὁ πρεσβύτερος Γαῖος τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν  
The elder to Gaius the beloved, whom I love in  
ἀληθείᾳ.  
truth.

THE elder unto the  
wellbeloved Gaius,  
whom I love in the  
truth.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ  
Beloved, concerning all things I wi-h thee to pro-per and  
ὕμνην, καθὼς εὐδοῦται σου ἡ ψυχὴ. 3 ἐχάρην.<sup>c</sup> χαρῶ  
be in health, even as prospers thy soul. For I rejoiced

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

λῆσαν ἐρχομένων ἀδελφῶν καὶ μαρτυροῦντων σου τῇ  
 exceeding, coming [the] brethren and bearing witness of thy  
 ἀληθείᾳ, καθὼς σου ἐν ἀληθείᾳ περιπατεῖς. 4 μείζοτεράν τού-  
 truth, even as thou in truth walkest. 4 Greater than

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou

των οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμά τέκνα ἐν  
 these things I have not joy, that I should hear of my children in  
 ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς δὲ ἐν  
 truth walking. Beloved, faithfully thou dost whatever

4 I have no greater joy than to hear that my children walk in truth. 5 Beloved, thou doest faithfully what-

<sup>εἰργάσῃ</sup> εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς<sup>||</sup>  
 thou mayest have wrought towards the brethren and towards  
 ξένους, ὁ οὖν ἐμαρτύρησάν σοι τῇ ἀγάπῃ ἐνώπιον ἐκ-  
 strangers. (who witnessed of thy love before [th] as-

soever thou doest to  
the brethren, and to  
strangers; 6 which  
have borne witness of  
thy charity before the  
church: whom if thou

κλῆσιας· οὓς καλῶς ποιήσεις προπεμφας ἀξίως τοῦ θεοῦ.  
 assembly whom well thou wilt do setting forward worthily of God;  
**7** ὑπὲρ· γὰρ τοῦ ὀνόματος ἡ ἐξῆλθον μηδὲν λαμβάνοντες  
 for for the name they went forth nothing taking

bring forward on their journey after a godly sort, thou shalt do well: 7 because that for his name's sake they went forth, tak-

ἀπὸ τῶν ἱθινῶν. 8 ἡμεῖς οὖν ὀφείλομεν ἵνα ἀπολαμβάνωμεν  
from the nations. We therefore ought to receive  
τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 9 Ἐ-  
such. that fellow-workers we may be with the truth. I

ing nothing of the  
Gentiles. 8 We there-  
fore ought to receive  
such, that we might  
be fellowhelpers to  
the truth. 9 I wrote

γραψα<sup>1</sup> τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν  
 wrote to the assembly; but <sup>2</sup>who <sup>1</sup>loves <sup>4</sup>to be <sup>6</sup>first <sup>7</sup>among <sup>8</sup>them  
<sup>a</sup>διανοεσθῆς<sup>1</sup> οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐάν ἔλθω,  
<sup>1</sup>Diotrephes receives not us. On account of this, if I come,

unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10. Wherefore if

ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ παιεῖ, λόγοις  
I will bring to remembrance of him the works which he does, with "words  
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις,  
evil prating against us; and not satisfied with these,

come, I will remember his deeds which he doeth, prating against us with malicious words: and not content with words,

οὐτε αὐτὸς ἐπιτίθεται τοὺς ἀδελφούς, καὶ τοὺς βουλομέ-  
neither himself receives the brethren, and those who would  
νοὺς κωλύει, καὶ τῆς ἐκκλησίας ἐκβάλλει. 11 Ἄγα-  
he forbids, and from the assembly casts [them] out. Be-

tent therewith, nei-  
ther doth he himself  
receive the brethren,  
and forbiddeth them  
that would, and cast-  
eth *them* out of the

πητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ  
 loved, do not imitate that which [is] evil, but what [is] good. He that  
 ἀγαθοποιεῖν, ἐκ τοῦ θεοῦ ἐστίν· ὁ οὐδὲ κακοποιεῖν οὐχ ἔω-  
 does good, of God is: but he that does evil 'not 'has

church. 11 Beloved,  
follow not that which  
is evil, but that which  
is good. He that doeth  
good is of God: but  
he that doeth evil hath

ρακεν τὸν θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ  
seen God. To Demetrius witness is borne by all, and

not seen God. 12 De-  
metrius hath good  
report of all men,

<sup>b</sup> + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου γ' LTrAw; Ἰωάννου ἐπιστολὴ γ' Tr. <sup>c</sup> — γὰρ [Tr]. <sup>d</sup> + τῇ the LTrAw. <sup>e</sup> ἐργάζῃ thou workest L  
<sup>f</sup> τοῦτο that LTrAw. <sup>g</sup> + αὐτοῦ (read his name) E. <sup>h</sup> ἐξήλθαν LTr. <sup>i</sup> ἔθνικα  
(read those of the nations) LTrAw. <sup>k</sup> ὑπολαμβάνειν to sustain LTrAw. <sup>l</sup> + τε  
somewhat LTrAw. <sup>m</sup> Διοτρέφης LA. <sup>n</sup> — ἐκ (read [from]) T. <sup>o</sup> — δέ but GLTrAw.



and of the truth itself: yea, and we also bear record; and ye know that our record is true.

ῥῥῥ<sup>3</sup> αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ  
by <sup>2</sup>itself <sup>1</sup>the <sup>2</sup>truth; and we also bear witness, and  
οἰδατε<sup>3</sup> ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.  
ye know that our witness <sup>2</sup>true <sup>1</sup>is.

13 I had many things to write, but I will not with ink and pen write unto thee: I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

13 Πολλὰ εἶχον ᾠράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ  
Many things I had to write, but I will not with ink and  
καλάμου σοὶ γράψαι. 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,<sup>3</sup>  
pen <sup>2</sup>to <sup>1</sup>thee <sup>2</sup>to write; but I hope immediately to see thee,  
καὶ στόμα πρὸς στόμα λαλήσομεν. 15 Εἰρήνη σοι. ἀσπά-  
and mouth to mouth we shall speak. Peace to thee. <sup>2</sup>Sal-  
ζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.  
lute <sup>2</sup>thee <sup>1</sup>the <sup>2</sup>friends. Salute the friends by name.

<sup>3</sup>Ἰωάννου ἐπιστολὴ καθολικὴ τρίτη.<sup>3</sup>  
<sup>2</sup>Of <sup>2</sup>John <sup>2</sup>epistle <sup>2</sup>general <sup>1</sup>third.

## ἘΠΙΣΤΟΛΗ ΤΟΥ ΙΟΥΔΑ ΚΑΘΟΛΙΚΗ.

<sup>2</sup>EPISTLE

<sup>2</sup>OF <sup>2</sup>JUDE

<sup>1</sup>GENERAL.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied.

ἸΟΥΔΑΣ Ἰησοῦ χριστοῦ δοῦλος, ἀδελφός δὲ Ἰακώβου, τοῖς  
Jude, of Jesus Christ bondman, and brother of James, to the  
ἐν θεῷ πατρὶ ἡγιασμένοις<sup>3</sup> καὶ Ἰησοῦ χριστῷ τετηρη-  
in <sup>2</sup>God [the] <sup>1</sup>Father <sup>2</sup>sanctified <sup>2</sup>and <sup>1</sup>in <sup>1</sup>Je-us <sup>2</sup>Christ <sup>2</sup>kept  
μένοις κλητοῖς. 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη  
<sup>1</sup>called [<sup>2</sup>ones]. Mercy to you and peace, and love  
πληθυνθεῖη.  
be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν  
Beloved, <sup>2</sup>all <sup>2</sup>diligence <sup>2</sup>using <sup>2</sup>to write to you  
περὶ τῆς κοινῆς σωτηρίας, ἀνάγκη ἔσχον γράψαι ὑμῖν,  
concerning the common salvation, necessity I had to write to you,  
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπασι παραδοθείσῃ τοῖς  
exhorting [you] to contend earnestly for the <sup>2</sup>once <sup>2</sup>delivered <sup>2</sup>to <sup>2</sup>the  
ἀγίοις πίστει. 4 παρεσιέδυσαν γὰρ τινες ἄνθρωποι, οἱ  
saints <sup>1</sup>faith. For came in stealthily certain men, they who  
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς  
of old have been before marked out to this sentence, ungodly [persons]  
τὴν τοῦ θεοῦ ἡμῶν χάριν<sup>3</sup> μετατιθέντες εἰς ἀσελίαν καὶ τὸν  
the <sup>2</sup>of <sup>2</sup>our <sup>2</sup>God <sup>2</sup>grace <sup>2</sup>changing into licentiousness and <sup>2</sup>the  
μόνον δεσπότην θεόν<sup>3</sup> καὶ κύριον ἡμῶν Ἰησοῦν χριστόν  
only <sup>2</sup>master— <sup>2</sup>God <sup>2</sup>and <sup>2</sup>our <sup>2</sup>Lord <sup>2</sup>Jesus <sup>2</sup>Christ  
ἀρνούμενοι.  
<sup>1</sup>denying.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες ὅτι ἡμεῖς ἅπασι  
But <sup>2</sup>put in <sup>2</sup>remembrance <sup>2</sup>you <sup>2</sup>I would, <sup>2</sup>knowing <sup>2</sup>you once  
ἐτοῦτο, ὅτι ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώ-  
this, that the Lord a people out of [the] land of Egypt having  
σας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. ὁ ἀγ-  
saved, in the second place those who believed not he destroyed.

P ὑπὸ Τ.

α οἶδας thou knowest LTTra.

γ γράψαι σοι to write to thee LTTraW.

δ γράφειν σοι L; σοι γράφειν TTTraW.

ε σε ἰδεῖν LTTraW.

ϛ — the subscription EGLTW;

ζ Ἰωάννου γ' Tr; Ἰωάννου γ' Δ.

η + ἀποστόλου apostlo E; Ἰούδα ἐπιστολὴ GLTW; Ἰούδα TA.

θ ἡγαπημένοις beloved

LTTraW. ι + ἡμῶν (read our common) LTTra.

κ χάριτα LTTraW.

λ — θεόν GLTTraW.

μ — ὑμᾶς LTTraW.

ν πάντα all things LTTraW.

ξ — ὁ TTTra.

ο Ἰησοῦς Jesus LA.

γέλους τε τοῖς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ  
 Angels and who kept not their own first-state, but  
 ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης  
 left their own dwelling, unto [the] judgment of [the] great  
 ἡμέρας δεσμοῖς αἰδίους ὑπὸ ζόφον τετήρηκεν· 7 ὥς Σόδομα  
 day in bonds eternal under darkness he keeps; as Sodom  
 καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον ἰού-  
 and Gomorrah, and the around them in like  
 τοις τρόπον ἔκπορνεύσασαι, καὶ ἀπελθοῦσαι  
 them manner having given themselves to fornication and having gone  
 ὀπίσω σαρκὸς ἑτέρας, πρόκεινται ὑποδειγμα, πυρὸς αἰωνίου  
 after flesh other, are set forth as an example, of fire eternal  
 δίκην ὑπέχουσαι. 8 ὁμοίως μέντοι καὶ οὗτοι ἐν πνι-  
 [the] penalty undergoing. Yet in like manner also these dream-  
 ζόμενοι, σάρκα μὲν μαινοῦσιν, κυριότητα δὲ ἀθετοῦσιν,  
 cra. [the] flesh defile, and lordship set aside,  
 δόξας δὲ βλασφημοῦσιν. 9 ἡ δὲ Μιχαὴλ ὁ ἀρχάγγελος,  
 and glories speak evil of. But Michael the archangel,  
 ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μω-  
 when with the devil disputing he reasoned about the of  
 σέως σώματος, οὐκ ἐτόλμας κρίσιν ἐπενεγκεῖν βλασ-  
 Moses body, did not dare a charge to bring against [him] rail-  
 φημίας, ἅλλ' εἶπεν, Ἐπιτιμῆσαι σοι κύριος. 10 οὗτοι δὲ  
 ing, but said, Rebuke thee [the] Lord. But these,  
 ὅσα μὲν οὐκ οἶδαν βλασφημοῦσιν ὅσα δὲ  
 whatever things they know not they speak evil of; but whatever things  
 φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις  
 naturally, as the irrational animals, they understand, in these things  
 φθείρονται. 11 οὐαὶ αὐτοῖς ὅτι τῇ ὁδῷ τοῦ Κάιν  
 they corrupt themselves. Woe to them! because in the way of Cain  
 ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν,  
 they went, and to the error of Balaam for reward rushed,  
 καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπόλοντο. 12 οὗτοι εἰσιν ἐν  
 and in the gainsaying of Korah perished. These are in  
 ταῖς ἀνάγκαις ὑμῶν σπιλάδες, συνευχοῦμενοι ἄφόβως,  
 your love feasts sunken rocks, feasting together [with you] fearlessly,  
 ἑαυτοὺς ποιμαίνοντες νεφέλαι ἀνδρῶν, ὑπὸ ἀνέμων  
 themselves pasturing; clouds without water, by winds  
 περιφερόμενα δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθα-  
 being carried about, trees autumnal, without fruit, twice dead,  
 νόντα ἐκρίωθέντα 13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα  
 rooted up; waves wild of [the] sea, foaming out  
 τὰς ἑαυτῶν αἰσχύνας ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ  
 their own shames; stars wandering, to whom the gloom  
 σκότους εἰς τὸν αἰῶνα τετήρηται. 14 προεφήτευσεν δὲ καὶ  
 of darkness for ever has been kept. And prophesied also  
 τοῖς ἑβδομοῦ ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, Ἴδου,  
 as to these [the] seventh from Adam Enoch, saying, Behold,  
 ἦλθεν κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, 15 ποιῆσαι  
 came [the] Lord amidst myriads holy his, to execute  
 κρίσιν κατὰ πάντων, καὶ ἐξελέγξει πάντας τοὺς ἀσεβεῖς  
 judgment against all, and to convict the ungodly

not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all

1 τρόπον τούτοις LITRAW.

LITRAW. P ἅλλα LITRAW.

Tr place the comma after συνευ-

GLITRAW. \* ἐπροφήτευσεν TIT.

m ὅτε when L.

n τότε at that time L.

o Μωυσέως

q + oi (read the sunken rocks) LITRA.

r Text. Rec. and

s παραφερόμεναι being carried along GLITRAW.

t — τον

u ἁγίαις μυριάσιν GLITRAW. z ἐλέγξει LITRA.

that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

αὐτῶν<sup>1</sup> περὶ πάντων τῶν ἔργων<sup>2</sup> ἄσεβείας<sup>3</sup> αὐτῶν ὧν<sup>4</sup> of them concerning all <sup>2</sup>works <sup>3</sup>of 'ungodliness' <sup>4</sup>their which ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν<sup>5</sup> ὧν<sup>6</sup> they did ungodly, and concerning all the hard [things] which ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεις. 16 οὗτοί εἰσιν<sup>7</sup> <sup>7</sup>spoke <sup>8</sup>against <sup>9</sup>him <sup>10</sup>sinners <sup>11</sup>ungodly. These are γογγυσταὶ, μεμψιμοιροὶ, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι<sup>12</sup> <sup>12</sup>murmurers, <sup>13</sup>complainers, <sup>14</sup>after <sup>15</sup>their <sup>16</sup>lusts <sup>17</sup>walking; and their mouth speaks great swelling [words], admiring <sup>18</sup>men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; 18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν τῇ ἑσχάτῃ χρόνῳ<sup>19</sup> ἔσονται ἐμπαῖκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἄσεβειῶν. 19 οὗτοί εἰσιν<sup>20</sup> <sup>20</sup>member the words which have been spoken before by the apostles of our Lord Jesus Christ; 18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν τῇ ἑσχάτῃ χρόνῳ<sup>21</sup> ἔσονται ἐμπαῖκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἄσεβειῶν. 19 οὗτοί εἰσιν<sup>22</sup> <sup>22</sup>those <sup>23</sup>who <sup>24</sup>set apart <sup>25</sup>themselves, <sup>26</sup>natural <sup>27</sup>men, <sup>28</sup>the <sup>29</sup>Spirit <sup>30</sup>not <sup>31</sup>having. 20 ὑμεῖς δέ, ἀγαπητοί, <sup>32</sup>But ye, beloved, <sup>33</sup>building up yourselves on your most holy faith, praying in the Holy Ghost, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, εἰς ζωὴν αἰώνιον. 22 καὶ οὓς μὲν ἐλεεῖτε διακρίνομενοι, 23 οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, καὶ τὸν ἀπὸ τῆς σαρκὸς ἐπιλωμένον χιτῶνα. 24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπαίστους, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμώμους ἐν ἀγαλλίασει, 25 μόνῳ θεῷ σωτηρῇ ἡμῶν, δόξα καὶ μεγαλυσύνῃ, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπαίστους, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμώμους ἐν ἀγαλλίασει, 25 μόνῳ θεῷ σωτηρῇ ἡμῶν, δόξα καὶ μεγαλυσύνῃ, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

Ἐπιστολὴ Ἰούδα καθολικῇ.

<sup>2</sup>Epistle <sup>3</sup>of Jude <sup>4</sup>general.

γ — αὐτῶν LITRA. <sup>5</sup>ἀσεβείας TR. <sup>6</sup>+ λόγων speeches T. <sup>7</sup>προειρημένων ῥημάτων words having been spoken before L. <sup>8</sup>— ὅτι LITRA. <sup>9</sup>+ ἐαυτοὺς themselves EG <sup>10</sup>ἐποικοδομοῦντες αὐτοὺς τῇ ἀγιοτάτῃ ὑμῶν πίστει LITRAW. <sup>11</sup>ἐλέγχετε διακρινόμενους [who] dispute, convict LITRAW. <sup>12</sup>οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεεῖτε (ἐλεεῖτε W) ἐν φόβῳ but others save, from [the] fire snatching [them], and others pity in fear LITRAW. <sup>13</sup>ὑμᾶς you (and read set [you] before) EGLITRAW. <sup>14</sup>— σοφῷ GLITRAW. <sup>15</sup>+ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν through Jesus Christ our Lord GLITRAW. <sup>16</sup>— καὶ LITRAW. <sup>17</sup>+ πρὸ παντὸς τοῦ αἰῶνος before the whole age (read καὶ and) LITRAW. <sup>18</sup>— the subscription EGLTW; Ἰούδα TRA.



# "ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ."

## REVELATION OF JOHN THE DIVINE

**ΑΠΟΚΑΛΥΨΙΣ** Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός,  
 Revelation of Jesus Christ, which gave to him God,  
 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ  
 to shew to his bondmen what things must take place shortly: and  
 ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ  
 he signified [it], having sent by his angel to his bondman  
 ὁ Ἰωάννης, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν  
 John, who testified the word of God and the  
 μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα εἶδεν. 3 μακά-  
 testimony of Jesus Christ, whatsoever things and he saw. Bless-  
 ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους  
 ed [is] he that reads, and they that hear the words  
 τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα.  
 of the prophecy, and keep the things in it written;  
 ὁ γὰρ καιρὸς ἐγγύς.  
 for the time [is] near.

THE Revelation of Je-  
 sus Christ, which God  
 gave unto him, to shew  
 unto his servants  
 things which must  
 shortly come to pass;  
 and he sent and signi-  
 fied it by his angel un-  
 to his servant John: to  
 who bare record of  
 the word of God, and  
 of the testimony of  
 Jesus Christ, and of  
 all things that he saw.  
 3 Blessed is he that  
 readeth, and they that  
 hear the words of this  
 prophecy, and keep  
 those things which are  
 written therein: for  
 the time is at hand.

4 ὁ Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ.  
 John to the seven assemblies which [are] in Asia:  
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ  
 Grace to you and peace from him who is and who was and who [is]  
 ἐρχόμενος καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἡ ἔστιν ἐνώπιον  
 to come; and from the seven Spirits which are before  
 τοῦ θρόνου αὐτοῦ. 5 καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ  
 his throne; and from Jesus Christ, the witness  
 πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν  
 faithful, the firstborn from among the dead, and the ruler of the  
 βασιλείων τῆς γῆς τῷ ἀγαπήσαντι ἡμᾶς, καὶ ἡλού-  
 kings of the earth. To him who loved us, and wash-  
 σαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ.  
 ed us from our sins in his blood,  
 6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ  
 and made us kings and priests to God and Father  
 αὐτοῦ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν  
 his: to him [be] the glory and the might to the ages of the  
 αἰώνων. ἀμήν.  
 ages. Amen.

4 JOHN to the seven  
 churches which are in  
 Asia: Grace be unto  
 you, and peace, from  
 him which is, and  
 which was, and which  
 is to come; and from  
 the seven Spirits which  
 are before; 5 and from Jesus  
 Christ, who is the  
 faithful witness, and  
 the firstborn of the  
 dead, and the  
 prince of the kings of  
 the earth. Unto him  
 that loved us, and  
 washed us from our  
 sins in his own blood,  
 6 and hath made us  
 kings and priests unto  
 God and his Father;  
 to him be glory and do-  
 minion for ever and  
 ever. Amen.

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς  
 Behold, he comes with the clouds, and shall see him every  
 ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν καὶ κόψονται  
 eye, and they which him pierced, and shall wail  
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.  
 on account of him all the tribes of the earth. Yea, amen.

7 Behold, he cometh  
 with clouds; and every  
 eye shall see him, and  
 they also which pierce  
 him: and all kind-  
 reds of the earth shall  
 wail because of him.  
 Even so, Amen.

8 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τέλος. λέγει  
 I am the A and the Ω, beginning and ending, says

8 I am Alpha and  
 Omega, the beginning  
 and the ending, saith

<sup>a</sup> Ἀποκάλυψις εἰς; Ἀποκάλυψις Ἰωάννου (Ἰωάννου Tr) LITTAW. <sup>b</sup> Ἰωάνη Tr. <sup>c</sup> — τῇ  
 GLTTAW. <sup>d</sup> ἴδεν Tr. <sup>e</sup> τὸν λόγον the word Tr. <sup>f</sup> Ἰωάνης Tr. <sup>g</sup> — τοῦ (read [him])  
 GLTTAW. <sup>h</sup> τῶν Tr. <sup>i</sup> — ἐστίν (read [are]) LITTAW. <sup>k</sup> — ἐκ (read τῶν of the)  
 GLTTAW. <sup>l</sup> ἀγαπῶντι loves GLTTAW. <sup>m</sup> λύσαντι freed LITtr; ἡλύσαντι Tr. <sup>n</sup> ἐκ LITtr.A.  
<sup>o</sup> [ἡμῶν] A. <sup>p</sup> ἡμῶν L; ἡμῖν for us Tr. <sup>q</sup> βασιλείαν, a kingdom, GLTTAW. <sup>r</sup> — τῶν  
 αἰώνων A. <sup>s</sup> ἄλφα Alpha LITTAW. <sup>t</sup> ὦ ΛΑ. <sup>v</sup> — ἀρχὴ καὶ τέλος GLTTAW.

the Lord, which is, and which was, and which is to come, the Almighty.

ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.  
the Lord, who is and who was and who [is] to come, the Al-  
mighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book; and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he

9 Ἐγὼ Ἰωάννης, ὁ καὶ ἄδελφός ὑμῶν καὶ συγκαινωνός ἰν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ χριστοῦ, ἦν ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ. 10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγούσης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, Ὅ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειραν, καὶ εἰς Σάρδεας, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικείαν. 12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησεν μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον τὴν φωνὴν ἣτις ἐλάλησεν μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς, 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωμένον πρὸς τοὺς ὤμους ζώνην χρυσοῦν. 14 Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· 15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. 16 Καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χερὶ ἑπτὰ ἀστέρας ἐπτά καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία διστομος ὡς ἔξαις ἐκπορευομένη· καὶ ὁ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ

<sup>9</sup> κύριος ὁ θεός [the] Lord God GLTTAW.

<sup>9</sup> Ἰωάννης Tr.

<sup>9</sup> — καὶ GLTTAW.

<sup>9</sup> συν τ.

<sup>9</sup> — ἐν τῇ GLTTAW.

<sup>9</sup> b + ἐν in (Jesus) LTTAW.

<sup>9</sup> c χριστῷ Ἰησοῦ w; — χριστῷ

LTTAW. d — διὰ LTTAW.

<sup>9</sup> e — χριστῷ LTTAW.

<sup>9</sup> f — Ἐγὼ εἰμι... ἔσχατος καὶ

GLTTAW.

<sup>9</sup> g + ἐπτά seven GLTTAW.

<sup>9</sup> h — ταῖς ἐν Ἀσίᾳ GLTTAW.

<sup>9</sup> i Σμύρναν T.

<sup>9</sup> k Θυάτειραν LAW.

<sup>9</sup> l Φιλαδέλφειαν T.

<sup>9</sup> m Λαοδικείαν T.

<sup>9</sup> n ἐλάλει was speaking LTTAW.

<sup>9</sup> o — ἐπτά LT[Tra].

<sup>9</sup> p υἱὸν T.

<sup>9</sup> q μαζοῖς L; μασθοῖς T.

<sup>9</sup> r χρυσῶν LTTAW.

<sup>9</sup> s ὡς

as GLTTAW.

<sup>9</sup> t πεπυρωμένης (-ἐνφ T) [it] glowed LTT.

<sup>9</sup> u χερὶ αὐτοῦ LTTAW.

ἔπιθηκεν<sup>h</sup> τὴν δεξιὰν αὐτοῦ<sup>i</sup> χεῖρα<sup>j</sup> ἐπ' ἐμέ, λέγων μοι<sup>k</sup>,  
 he laid his right hand upon me, saying to me,  
 Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 18 καὶ ὁ  
 Fear not; I am the first and the last, 18 I am he that liveth,  
 ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς  
 living [one]: and I became dead, and behold alive I am to the  
 αἰῶνας τῶν αἰώνων· ἀμήν<sup>l</sup> καὶ ἔχω τὰς κλείς τοῦ ἄδου καὶ  
 ages of the ages, Amen; and have the keys of hades and  
 τοῦ θανάτου. 19 γράψον<sup>b</sup> ἃ εἶδες, καὶ ἃ  
 of death. Write the things which thou sawest and the things  
 εἰσιν; καὶ ἃ μέλλει γίνεσθαι<sup>m</sup> μετὰ ταῦτα· 20 τὸ  
 which are, and the things which are about to take place after these. The  
 μυστήριον τῶν ἐπτὰ ἀστέρων<sup>n</sup> εἶδες<sup>o</sup> ἐπὶ τῆς δεξιᾶς<sup>p</sup>  
 mystery of the seven stars which thou sawest on right hand  
 μου, καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσᾶς, οἱ ἐπτὰ ἀστέρες<sup>q</sup>  
 my, and the seven lampstands golden. The seven stars  
 ἄγγελοι τῶν ἐπτὰ ἐκκλησιῶν εἰσιν<sup>r</sup> καὶ αἱ<sup>s</sup> ἐπτὰ λυχνίαι<sup>t</sup>  
 angels of the seven assemblies are; and the seven lampstands  
 ἃς εἶδες<sup>u</sup> ἐπτὰ ἐκκλησίαι εἰσιν.  
 which thou sawest seven assemblies are.

2 Τῷ ἀγγέλῳ<sup>v</sup> τῆς<sup>w</sup> ἐφεσίνης<sup>x</sup> ἐκκλησίας γράψον, Τάδε  
 To the angel of the Ephesian assembly write: These things  
 λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ  
 says he who holds the seven stars in his right hand, who  
 περιπατῶν ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν τῶν χρυσῶν<sup>y</sup>  
 walks in [the] midst of the seven lampstands golden.  
 2 Οἶδα τὰ ἔργά σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν<sup>z</sup>  
 I know thy works, and labour thy, and endurance  
 σου, καὶ ὅτι οὐδὲν βαστάσαι κακοὺς, καὶ ἡπειρώσω<sup>aa</sup>  
 thy, and that thou canst not bear evil [ones]; and thou didst try  
 τοὺς φάσκοντας εἶναι ἀποστόλους<sup>ab</sup> καὶ οὐκ εἰσίν,  
 those who declare [themselves] to be apostles and are not,  
 καὶ εὗρες αὐτοὺς ψευδεῖς, 3 καὶ ἐβάστασας καὶ ὑπομονήν<sup>ac</sup>  
 and didst find them liars; and didst bear and endurance  
 ἔχεις, καὶ διὰ τὸ ὄνομά μου<sup>ad</sup> κεκοπίακας καὶ οὐ κέμνηκας.<sup>ae</sup>  
 hast, and for the sake of my name hast laboured and hast not wearied:  
 4 ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην<sup>af</sup>  
 but I have against thee, that thy love first  
 ἠφῆκας.<sup>ag</sup> 5 μνημόνευε ὃν πῶθεν ἐκπέπτωκας, καὶ  
 thou didst leave. Remember therefore whence thou hast fallen from, and  
 μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰδὲ μή, ἔρχομαι<sup>ah</sup>  
 repent, and the first works do: but if not, I am coming  
 σοι τάχει, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου<sup>ai</sup>  
 to thee quickly, and I will remove thy lampstand out of place  
 αὐτῆς, ἐάν μὴ μετανόησής.<sup>aj</sup> 6 ἀλλὰ τοῦτο ἔχεις, ὅτι  
 its, except thou shouldest repent. But this thou hast, that  
 μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. 7 ὁ  
 thou hatest the works of the Nicolaitanes, which I also hate. He that

laid his right hand upon me, saying unto me, Fear not; I am the first and the last; 18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

II. Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7 He that hath

<sup>h</sup> ἔθηκεν GLTTAW.

<sup>j</sup> — χεῖρα (read δεξιὰν right hand) GLTTAW.

<sup>k</sup> — μοι GLTTAW.

<sup>l</sup> — ἀμήν GLTTAW.

<sup>n</sup> θανάτου καὶ τοῦ ἄδου GLTTAW

<sup>b</sup> + οὖν therefore GLTTAW.

<sup>o</sup> γενέσθαι TA.

<sup>d</sup> οὗς LTTA.

<sup>e</sup> ἐν (in) τῇ δεξιᾷ L.

<sup>f</sup> — αἰ W.

<sup>s</sup> λυχνίαι αἱ ἐπτὰ

GLTTAW.

<sup>h</sup> — ἃς εἶδες GLTTAW.

<sup>i</sup> τῷ (read ἐκκα. of the assembly) LTT.

<sup>k</sup> ἐν

Ἐφεσῶν in Ephesus GLTTAW.

<sup>l</sup> χρυσῶν LTTA.

<sup>m</sup> — σου LTTA.

<sup>p</sup> ἐπειρώσας GLTTAW.

<sup>q</sup> λέγοντας ἑαυτοὺς ἀποστόλους εἶναι declare themselves to be apostles (— εἶναι LTTA)

GLTTAW.

<sup>r</sup> ὑπομονὴν ἔχεις καὶ ἐβάστασας GLTTAW.

<sup>q</sup> καὶ οὐ κεκοπίακας and hast not

wearied LTTA; καὶ οὐκ ἐκοπίασας and didst not weary GW.

<sup>u</sup> ἀλλὰ TT-W.

<sup>aa</sup> ἀφῆκας TTa.

<sup>t</sup> πέπτωκας thou hast fallen GLTTAW; πέπτωκας T.

<sup>v</sup> ταχὺ EGW; — τάχει LTTA.





15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασχὴν \*τῶν<sup>1</sup>  
So hast also thou [those] holding the teaching of the  
Νικολαϊτῶν ἣ μισῶ.<sup>2</sup> 16 μετανόησον\*· εἰ δὲ μή, ἔρχομαί  
Nicolaitans, which thing I hate. Repent! but if not, I am coming  
σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ  
to thee quickly, and will make war with them with the sword  
στόματός μου. 17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα  
of my mouth. He that has an ear, let him hear what the Spirit  
λέγει ταῖς ἐκκλησίαις· τῷ \*νικῶντι<sup>3</sup> δώσω αὐτῷ<sup>4</sup> ψῆφιν  
says to the assemblies, To him that overcomes, I will give to him to eat  
ἀπὸ<sup>5</sup> τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον  
of the \*manna hidden; and I will give to him a \*pebble  
λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ  
white, and on the pebble a name new written, which  
οὐδεὶς<sup>6</sup> ἔγνω<sup>7</sup> εἰ μὴ ὁ λαμβάνων.  
no one knew except he who receives [it].

18 Καὶ τῷ ἀγγέλῳ<sup>8</sup> τῆς ἐν Θυατείροις ἐκκλησίας γράψον,  
And to the angel of the \*in Thyatira assembly write:

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς  
These things says the Son of God, he who has eyes

\*αὐτοῦ<sup>9</sup> ὡς φλόγα<sup>10</sup> πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῖ-  
his as a flame of fire, and his feet like fine

βάνῳ<sup>11</sup> 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἐγάπην, καὶ τὴν δια-  
I know thy works, and love, and ser-

κοινίαν, καὶ τὴν πίστιν<sup>12</sup> καὶ τὴν<sup>13</sup> ὑπομονήν σου, καὶ τὰ ἔργα  
vice, and faith, and \*endurance thy, and \*works

σου, καὶ<sup>14</sup> τὰ ἔσχατα<sup>15</sup> πλείονα τῶν πρώτων. 20 ἄλλ<sup>16</sup>  
thy, and the last [to be] more than the first. But

ἔχω κατὰ σοῦ ὀλίγα, ὅτι<sup>17</sup> ἔῃς<sup>18</sup> τὴν γυναικᾶ<sup>19</sup> Ἰεζα-  
I have against thee a few things that thou suffereest the woman Jeze-  
βήλ, ἣ τὴν λέγουσαν<sup>20</sup> ἑαυτὴν<sup>21</sup> προφῆτιν, διδάσκειν καὶ πλα-  
bel, her who calls herself a prophetess, to teach and to

ναῖσαι<sup>22</sup> ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλό-  
mislead my bondmen to commit fornication and \*sacrificed to

θυτα φαγεῖν.<sup>23</sup> 21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησιν<sup>24</sup> ἔκ  
\*idols to eat. And I gave her time that she might repent of

τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.<sup>25</sup> 22 ἰδοὺ, ἔγώ<sup>26</sup> βάλλω  
her fornication; and she repented not. Lo, I cast

αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς  
her into a bed, and those who commit adultery with her into

θλίψιν μεγάλην, ἐὰν μὴ<sup>27</sup> μετανοήσωσιν<sup>28</sup> ἐκ τῶν ἔργων  
tribulation great, except they should repent of their \*works

\*αὐτῶν.<sup>29</sup> 23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ<sup>30</sup> καὶ  
their. And her children I will kill with death; and all

γνώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν<sup>31</sup>  
shall know all the assemblies that I am he who searches

which searcheth the

hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou suffereest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the

\* — τῶν the [Tr]AW.

† ὁμοίως in like manner GLTTrAW.

\* + οὖν therefore

GLTTr[A]W.

† νικῶντι LITr.

† φαγεῖν ἀπὸ GLTTrAW.

ο οἶδεν knows GLTTrAW.

† τῷ (read ἔκκλ. of the assembly) L.

ο — αὐτοῦ L.

† φλόξ T.

ε ἀγάπην, καὶ τὴν

πίστιν καὶ τὴν διακονίαν GLTA; πίστιν καὶ τὴν ἀγάπην καὶ τὴν διακονίαν Tr.

h — τὴν L.

i — σου T.

k — καὶ (read thy last works) GLTTrAW.

l ἀλλὰ TrAW.

m — ὀλίγα

GLTTrAW. n ἀφεῖς thou lettest alone GLTTrAW.

ο + σου (read thy wife) OL[A]W.

p τὴν Ἰεζαβὲλ L; Ἰεζαβὲλ OT; Ἰεζαβὲλ TrAW.

q ἡ λέγουσα she who calls GLTTrAW.

r αὐτὴν T.

s καὶ διδάσκει καὶ πλανᾷ τοὺς and she teaches and misleads GLTTrAW.

t φαγεῖν εἰδωλόθυτα GLTTrAW.

v καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς and she

will not to repent of her fornication GLTTrAW.

w — ἐγώ (read βάλλω I cast) GLTTrAW.

xa μετανόησονται they shall repent TrAW.

ya αὐτῆς her GLTTrAW.

za ἐραυνῶν LITr.

reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

νεφρούς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστω κατὰ τὰ reins and hearts; and I will give to you each according to τὰ ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω <sup>a</sup>καὶ<sup>1</sup> λοιποῖς τοῖς ἐν <sup>2</sup>works <sup>3</sup>your. But to you I say, and to [the] rest who [are] in Thyatira, ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην, <sup>b</sup>καὶ<sup>1</sup> ὅτινες οὐκ ἔγνωσαν τὰ βάθη<sup>2</sup> τοῦ σατανᾶ, ὡς λέγουσιν, Οὐ <sup>3</sup>who <sup>4</sup>knew not the depths of Satan, as they say; <sup>5</sup>not <sup>6</sup>βαλῶ<sup>7</sup> ἐφ' ὑμᾶς ἄλλο βάρος<sup>8</sup> 25 πλὴν ὃ ἔχετε κρατῆ- <sup>9</sup>I <sup>10</sup>will <sup>11</sup>cast upon you any other burden; <sup>12</sup>but<sup>13</sup> what ye have <sup>14</sup>hold <sup>15</sup>στε, <sup>16</sup>ἄχρως<sup>17</sup> οὐδ' ἂν ἤξω. 26 καὶ ὁ νικῶν καὶ ὁ fast till I shall come. And he that overcomes, and he that τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν keeps until [the] end my works, I will give to him authority ἐπὶ τῶν ἐθνῶν. 27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σι- over the nations, and he shall shepherd them with <sup>18</sup>rod <sup>19</sup>'an <sup>20</sup>δηρᾶ<sup>21</sup> ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ ὡς <sup>22</sup>iron, as vessels of pottery are broken in pieces; as I also εἴληφα παρὰ τοῦ πατρὸς μου<sup>23</sup> 28 καὶ δώσω αὐτῷ τὸν have received from my Father; and I will give to him the ἀστέρα τὸν πρωῒνον. 29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ <sup>24</sup>star <sup>25</sup>'morning. He that has an ear, let him hear what the πνεῦμα λέγει ταῖς ἐκκλησίαις. Spirit says to the assemblies.

III. And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, And to the angel of the <sup>2</sup>in <sup>3</sup>Sardis <sup>4</sup>assembly write: Τάδε λέγει ὁ ἔχων τὰ <sup>5</sup>πνεύματα τοῦ θεοῦ καὶ τοὺς These things says he who has the Spirits of God and the <sup>6</sup>ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι <sup>7</sup>τὸ <sup>8</sup>ὄνομα ἔχεις ὅτι seven stars. I know thy works, that <sup>9</sup>the <sup>10</sup>'name <sup>11</sup>'thou <sup>12</sup>'hast that ζῆς, καὶ νεκρὸς εἶ. 2 γίνου γρηγορῶν, καὶ <sup>13</sup>στήριξον<sup>14</sup> thou livest, and <sup>15</sup>'dead <sup>16</sup>'art. Be watchful, and strengthen τὰ λοιπὰ <sup>17</sup>ὃ <sup>18</sup>μέλλει<sup>19</sup> ἀποθανεῖν<sup>20</sup> οὐ γὰρ εὗρηκα the things that remain, which are about to die, for I have not found σου <sup>21</sup>τὰ <sup>22</sup>ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ. 3 μνημόνευε <sup>23</sup>God. Remember <sup>24</sup>οὖν<sup>25</sup> πῶς εἴληφας καὶ ἤκουσας, καὶ <sup>26</sup>τήρει<sup>27</sup> καὶ therefore how thou hast received and heard, and <sup>28</sup>keep [it] and μετανόησον<sup>29</sup> ἐὰν οὖν <sup>30</sup>μὴ γρηγορήσῃς, <sup>31</sup>ἦξω <sup>32</sup>ἐπὶ <sup>33</sup>σέ<sup>34</sup> repent. If therefore thou shalt not watch I will come upon thee ὡς κλέπτης, καὶ οὐ μὴ <sup>35</sup>γνῶς<sup>36</sup> ποῖαν ὥραν ἦξω as a thief, and in no wise shalt thou know what hour I shall come ἐπὶ <sup>37</sup>σέ. 4 <sup>38</sup>ῥέχεις ὀλίγα <sup>39</sup>ὀνόματα <sup>40</sup>καὶ<sup>41</sup> ἐν Σάρδεσιν, <sup>42</sup>ὃ <sup>43</sup>οὐκ upon thee. Thou hast a few names also in Sardis which <sup>44</sup>not ἐμόδυναν τὰ ἱμάτια αὐτῶν<sup>45</sup> καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν <sup>46</sup>defiled their garments, and they shall walk with me in λευκοῖς, ὅτι ἀξιοὶ εἰσιν. 5 ὁ νικῶν, <sup>47</sup>οὗτος<sup>48</sup> περι- white, because worthy they are. He that overcomes, he shall βαλεῖται ἐν ἱματίοις λευκοῖς<sup>49</sup> καὶ οὐ μὴ <sup>50</sup>ἐξαλείψω τὸ ὄνομα be clothed in <sup>51</sup>garments <sup>52</sup>white; and in no wise will I blot out <sup>53</sup>'name

<sup>a</sup> τοῖς to the (rest) GLTFAW.

<sup>b</sup> — καὶ GLTFAW.

<sup>c</sup> βαθέα GLTFAW.

<sup>d</sup> βάλλω

I cast (not) LTTAW.

<sup>e</sup> ἄχρι LTT.

<sup>f</sup> + ἑπτὰ seven EGLTFAW.

<sup>g</sup> — τὸ (read a

name) GLTFAW.

<sup>h</sup> στήριξον GLTFAW.

<sup>i</sup> ἐμέλλον were about GLTFAW.

<sup>j</sup> — τὰ

LTTA. <sup>k</sup> + μου (read my God) GLTFAW.

<sup>l</sup> [οὖν] A.

<sup>m</sup> — ἐπὶ σέ LTTA.

<sup>n</sup> γνώση

TT. <sup>o</sup> + ἀλλὰ (ἀλλ' ε) But LTTAW.

<sup>p</sup> ὀλίγα έχεις T.

<sup>q</sup> — καὶ GLTFAW.

<sup>r</sup> οὗτος

thus LTT.



αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσομαι τὸ ὄνομα  
 'his from the book of life, and will confess 'name  
 αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων  
 'his before my Father and before angels  
 αὐτοῦ. 6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
 'his. He that has an ear, let him hear what the Spirit says

ταῖς ἐκκλησίαις.  
 to the assemblies.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον,  
 And to the angel of the in 'Philadelphia 'assembly write:

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα  
 These things says the Holy, the True; he who has the key  
 τοῦ Ἰαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ ὁ κλείει καὶ  
 of David, who opens and no one shuts, and shuts, and  
 οὐδεὶς ἀνοίγει. 8 Οἶδά σου τὰ ἔργα ἰδοῦ, δέδωκα ἐνώπιόν  
 no one opens. I know thy works. Lo, I have set before  
 σου θύραν ἀνεφωμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτήν·  
 these 'door 'an 'opened, and no one is able to shut it,

ὅτι μικράν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον,  
 because 'a 'little 'thou 'hast power, and didst keep my word,  
 καὶ οὐκ ἠνέσω τὸ ὄνομά μου. 9 ἰδοῦ, δίδωμι ἐκ τῆς συνα-  
 and didst not deny my name. Lo, I give of the syna-  
 γωγῆς τοῦ σατανᾶ τῶν λεγόντων ἐαυτοὺς Ἰουδαίους εἶναι,  
 gogue of Satan those that declare themselves 'Jews 'to 'be,  
 καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα  
 and are not, but do lie; lo, I will cause them that

ἔξωσιν καὶ ἡ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου,  
 they should come and should do homage before thy feet,  
 καὶ γνώσκω ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι ἐτήρησας τὸν  
 and should know that I loved thee. Because thou didst keep the  
 λόγον τῆς ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ  
 word of my endurance, I also thee will keep out of the hour

πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης  
 of trial which [is] about to come upon the 'habitable 'world  
 ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 ἰδοῦ,  
 'whole, to try them that dwell upon the earth. Behold,  
 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μὴ εἰς λάβῃς τὸν  
 I come quickly: hold fast what thou hast, that no one take

στέφανόν σου. 12 ὁ νικῶν, ποιήσω αὐτὸν στήλην ἐν τῷ  
 'crown 'thy. He that overcomes, I will make him a pillar in the  
 ναοῦ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω  
 temple of my God, and out not at all shall he go more; and I will write  
 ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως  
 upon him the name of my God, and the name of the city  
 τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἥ καταβαίνουσα  
 of my God, the new Jerusalem, which comes down  
 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ  
 out of heaven from my God, and my 'name

καινόν. 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
 'new. He that has an ear, let him hear what the Spirit says

ταῖς ἐκκλησίαις.  
 to the assemblies.

name out of the book of life, but I will confess his name before my Father, and before my angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

ἔξομολογῶ GLTTAW. Ἰ Φιλαδελφείᾳ T. ὁ ἀληθινός, ὁ ἅγιος A. κλεῖν GLTTAW.  
 z — τοῦ LIT[A.]. Ἰ Δαυεὶδ LITTA; Δαυὶδ GW. κλείσει shall shut LITTAW. [καὶ] L.  
 κλείων shutting LITR. ἀνοίσει shall open TTAW. ἡνεωγμένῳ T. ἦν  
 which GLTTAW. δίδω I will give LTA; δίδω Tr. ἔξουσιν they shall come LITRA.  
 προσκυνήσουσιν shall do homage LITTA. — ἰδοῦ GLTTAW. ἡ καταβαίνει B.



ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνός ἐκειτο ἐν τῇ  
 I became in [the] Spirit; and behold, a throne was set in the  
 οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 καὶ ὁ καθη-  
 heaven, and upon the throne [one] sitting, and he who [was] sit-  
 μενος ἦν ὅμοιος ὀράσει· λίθῳ ἰάσπιδι καὶ ἑσαρδίνῳ· καὶ  
 ting was like in appearance to a stone jasper and a sardius; and  
 ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὀράσει σμαρα-  
 a rainbow [was] around the throne like in appearance to an eme-  
 δίνῳ. 4 καὶ κυκλόθεν τοῦ θρόνου ἑθρόνοι· εἴκοσι καὶ ἑτέ-  
 rald. And around the throne thrones twenty and  
 σαρες, καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας·  
 four, and on the thrones I saw twenty and four  
 πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματί-  
 elders sitting, clothed in garments  
 λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυ-  
 white; and they had on their heads crowns gold-  
 οὺς. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἄστραπαι καὶ  
 en. And out of the throne go forth lightnings and  
 βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι  
 thunders and voices; and seven lamps of fire burning  
 ἐνώπιον τοῦ θρόνου, αἷ· εἰσὶν ἐπὶ τὰ πνεύματα τοῦ  
 before the throne, which are the seven Spirits  
 θεοῦ. 6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνῃ, ὅμοια  
 of God; and before the throne a sea glass, like  
 κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου  
 crystal. And in [the] midst of the throne and around the throne  
 τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἑμπροσθεν καὶ  
 four living creatures, full of eyes before and  
 ὀπισθεν. 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι,  
 behind; and the living creature first [was] like a lion,  
 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶ-  
 and the second living creature like a calf, and the third living  
 ον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον  
 creature having the face as a man, and the fourth  
 ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 καὶ ἐπὶ τὰ τέσσαρα  
 living creature like eagle flying. And [the] four  
 ζῶα, ἐν καθ' ἑαυτοῦ, ἔχουσιν ἀνά πτέρυγας ἕξ,  
 living creatures, each for itself had respectively wings six;  
 κυκλόθεν καὶ ἔσωθεν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ  
 around and within full of eyes; and cessation not  
 ἔχουσιν ἡμέρας καὶ νυκτός, λέγοντας, Ἅγιος, ἅγιος, ἅγιος  
 they have day and night, saying, Holy, holy, holy,  
 κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ  
 Lord God Almighty, who was, and who is, and who [is]  
 ἐρχόμενος. 9 καὶ ὅταν δώσουσιν τὰ ζῶα ὀδὴν καὶ  
 to come. And when shall give the living creatures glory and  
 τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ  
 honour and thanksgiving to him who sits upon the throne, who

directly I was in the Spirit; and, behold, a throne was set in hea-  
 ven, and one sat on the throne. 3 And he that sat, was to look  
 upon like a jasper and a sardine stone; and there was a rain-  
 bow round about the throne, in sight like unto an emerald.  
 4 And round about the throne were four and twenty seats; and up-  
 on the seats I saw four and twenty elders sitting, clothed in white  
 raiment; and they had on their heads crowns of gold. 5 And out of  
 the throne proceeded lightnings and thunders and voices; and there  
 were seven lamps of fire burning before the throne, which are the seven  
 Spirits of God. 6 And before the throne there was a sea of glass like  
 unto crystal; and in the midst of the throne, and round about  
 the throne, were four beasts full of eyes before and behind. 7 And the first  
 was like a lion, and the second beast like a calf, and the third  
 beast had a face as a man, and the fourth beast was like a flying  
 eagle. 8 And the four beasts had each of them six wings about  
 him; and they were full of eyes within; and they rest not day  
 and night, saying, Holy, holy, holy, Lord God Almighty, which  
 was, and is, and is to come. 9 And when those beasts give glory  
 and honour and thanks to him that sat on the

\* τὸν θρόνον LITTAW. f — ἦν GLTTAW. g σαρδίῳ GLTTAW. h ὅμοια E. i θρόνους LT.  
 k — καὶ GLTTAW. l τέσσαρας L; τέσσαρας T. m θρόνους τοὺς (— τοὺς GTT) εἴκοσι  
 τέσσαρας GLTTAW; εἴκοσι τέσσαρας (τέσσαρας Δ) θρόνους LA. n — ἐν (read ἱματίους with  
 garments) L. o — ἔσχον GLTTAW. p χρυσεῖους Tr. q φωναὶ καὶ βρονταὶ GLTTAW.  
 r + [αὐτοῦ] (read his throne) A. s α LT. t εἰσὶν L. u [τὰ] A. v + ὡς as  
 GLTTAW. x τέσσαρα LITR. y ἑμπροσθεν T. z ἔχων TTA. a — ὡς G[A]W. b ἀνθρώ-  
 πον of a man GLTTAW. c πετομένῳ GLTTAW. d + τὰ the GLTTAW. e τέσσαρα  
 LITR. f καθ' ἐν αὐτῶν (ἐκαστον αὐτῶν Tr) (read each of them) GLTA. g ἔχον (ἔχων  
 Tr-A) having GLW. h γέμουσιν are full GLTTAW. i λέγοντες GLTTAW. k τῷ  
 θρόνῳ LITTAW.



throne, who liveth for  
and ever, 10 the  
four and twenty elders  
fall down before him  
that sat on the throne,  
and wor-ship him  
that liveth for ever  
and ever, and cast  
their crowns before  
the throne, saying,  
11 Thou art worthy,  
O Lord, to receive  
glory and honour and  
power: for thou hast  
created all things, and  
for thy pleasure they  
are and were created.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσούνται οἱ εἴκοσι <sup>1</sup>καὶ  
lives to the ages of the ages, shall fall the twenty and  
τέσσαρες <sup>2</sup>πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ  
four elders before him who sits upon the  
θρόνου, καὶ <sup>3</sup>προσκυνοῦσιν <sup>4</sup>τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν  
throne, and they worship him who lives to the ages of the  
αἰώνων, καὶ <sup>5</sup>βάλλουσιν <sup>6</sup>τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ  
ages; and cast their crowns before the  
θρόνου, λέγοντες, 11 Ἄξιός ἐσ, ὁ κύριε, λαβεῖν τὴν δόξαν  
throne, saying, Worthy art thou, O Lord, to receive glory  
καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἐκτίσας τὰ  
and honour and power: because thou didst create

πάντα, καὶ διὰ τὸ θέλημά σου <sup>7</sup>εἰσὶν <sup>8</sup>καὶ ἐκτίσθησαν.  
all things, and for thy will they are, and were created.

V. And I saw in the  
right hand of him that  
sat on the throne a  
book written within  
and on the backside,  
sealed with seven  
seals. 2 And I saw a  
strong angel proclaim-  
ing with a loud voice,  
Who is worthy to open  
the book, and to loose  
the seals thereof? 3  
And no man in hea-  
ven, nor in earth, nei-  
ther under the earth,  
was able to open the  
book, neither to look  
thereon. 4 And I wept  
much, because no man  
was found worthy to  
open and to read the  
book, neither to look  
thereon. 5 And one of  
the elders saith unto  
me, Weep not: behold,  
the Lion of the tribe  
of Juda, the Root of  
David, hath prevailed  
to open the book, and  
to loose the seven  
seals thereof. 6 And  
I beheld, and, lo, in  
the midst of the  
throne and of the  
four beasts, and in the  
midst of the elders,  
stood a Lamb as it had  
been slain, having  
seven horns and seven  
eyes, which are the  
seven Spirits of God  
sent forth into all the  
earth. 7 And he came  
and took the book out  
of the right hand of

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ  
And I saw on the right hand of him who sits upon the  
θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφρα-  
throne a book, written within and on [the] back, having been  
γισμένον σφραγῖσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κη-  
sealed with seals seven. And I saw <sup>9</sup>angel <sup>10</sup>a <sup>11</sup>strong pro-  
ρῶσοντα <sup>12</sup>φωνῇ μεγάλῃ, τίς ἐστίν <sup>13</sup>ἄξιός ἀνοῖξαι τὸ  
claiming with a voice loud, Who is worthy to open the  
βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς ἤδύ-  
book, and to loose the seals of it? And no one was  
νατο <sup>14</sup>ἐν τῷ οὐρανῷ, <sup>15</sup>οὐδὲ <sup>16</sup>ἐπὶ τῆς γῆς, <sup>17</sup>οὐδὲ <sup>18</sup>ὑποκάτω τῆς  
able in the heaven, nor upon the earth, nor under the  
γῆς, ἀνοῖξαι τὸ βιβλίον, <sup>19</sup>οὐδὲ <sup>20</sup>βλέπειν αὐτό. 4 καὶ ἐγὼ <sup>21</sup>  
earth, to open the book, nor to look at it. And I  
ἐκλαίον <sup>22</sup>πολλά, ὅτι οὐδεὶς ἄξιός εὕρεθαι ἀνοῖξαι <sup>23</sup>καὶ ἀνα-  
was weeping much because no one worthy was found to open and to  
γνῶναι <sup>24</sup>τὸ βιβλίον, οὐτε βλέπειν αὐτό. 5 καὶ εἷς ἐκ τῶν  
read the book, nor to look at it. And one of the  
πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν <sup>25</sup>ὁ λέων  
elders says to me, Do not weep. Behold, <sup>26</sup>overcame <sup>27</sup>the <sup>28</sup>Lion  
ὁ <sup>29</sup>ἄνθρωπος <sup>30</sup>ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα <sup>31</sup>ἡ Δαβὶδ, ἀνοῖξαι  
which is of the tribe of Juda, the root of David, [so as] to open  
τὸ βιβλίον, καὶ <sup>32</sup>λύσαι <sup>33</sup>τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 καὶ  
the book, and to loose the seven seals of it. And  
εἶδον <sup>34</sup>καὶ <sup>35</sup>εἰδού, ἐν <sup>36</sup>μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων  
I saw, and behold, in [the] midst of the throne and of the four  
ζώων, καὶ ἐν <sup>37</sup>μέσῳ τῶν πρεσβυτέρων, ἄρνιον <sup>38</sup>ἑστη-  
living creatures, and in [the] midst of the elders, a Lamb stand-  
κός <sup>39</sup>ὡς ἐσφαγμένον, <sup>40</sup>ἔχον <sup>41</sup>κέρατα ἑπτὰ καὶ ὀφθαλμούς  
ing as having been slain, having <sup>42</sup>horns seven and <sup>43</sup>eyes  
ἑπτὰ, <sup>44</sup>οἵ <sup>45</sup>οἱ εἰσὶν <sup>46</sup>τὰ ἑπτὰ <sup>47</sup>τοῦ θεοῦ πνεύματα <sup>48</sup>ἡ <sup>49</sup>ἀπέ-  
seven, which are the seven <sup>50</sup>of God <sup>51</sup>Spirits which have  
σταλμένα <sup>52</sup>εἰς πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν, καὶ εἰληφεν <sup>53</sup>τὸ  
been sent into all the earth: and he came and took the

1 — καὶ GLTT<sup>ra</sup>.w. <sup>2</sup> προσκυνήσουσιν shall worship EGLTT<sup>ra</sup>.w. <sup>3</sup> βαλοῦσιν shall cast EGLTT<sup>ra</sup>.w. <sup>4</sup> ὁ κύριος καὶ ὁ θεὸς ἡμῶν O Lord and our God LTT<sup>ra</sup>.w. <sup>5</sup> — τὴν L. <sup>6</sup> ἦσαν they were GLTT<sup>ra</sup>.w. <sup>7</sup> + ἐν in (a loud voice) GLTT<sup>ra</sup>.w. <sup>8</sup> — ἐστίν (read [is]) LTT<sup>ra</sup>.w. <sup>9</sup> εὐνόητος T. <sup>10</sup> οὐτε T. <sup>11</sup> οὐτε LTT<sup>ra</sup>. <sup>12</sup> — ἐγὼ (read ἐκλαίον I was weeping) T[Tr]. <sup>13</sup> πολὺ LTT<sup>ra</sup>.w. <sup>14</sup> — καὶ ἀναγινῶναι GLTT<sup>ra</sup>.w. <sup>15</sup> — ὦν (read [is]) GLTT<sup>ra</sup>.w. <sup>16</sup> Δαβὶδ GLTT<sup>ra</sup>.w. <sup>17</sup> — λύσαι GLTT<sup>ra</sup>.w. <sup>18</sup> — καὶ GLTT<sup>ra</sup>.w. <sup>19</sup> — ἰδοὺ GLTT<sup>ra</sup>.w. <sup>20</sup> ἐστὶν TTr. <sup>21</sup> ἔχων TTr. <sup>22</sup> ἔχων TTr. <sup>23</sup> — ἐπὶ L. <sup>24</sup> πνεύματα τοῦ θεοῦ GLTT<sup>ra</sup>.w. <sup>25</sup> — τὰ (read ἀπεστ. having been sent) LTT<sup>ra</sup>. <sup>26</sup> ἀπεσταλμένα LTr; ἀποστελλόμενα [are] being sent w. <sup>27</sup> — τὸ βιβλίον (read [it]) LTT<sup>ra</sup>.

βιβλίον<sup>||</sup> ἐκ τῆς δεξιᾶς τοῦ καθήμενου ἐπὶ τοῦ θρόνου.  
book · out of the right hand of him who sits on the throne.

8 καὶ ὅτε ἔλαβεν τὸ βιβλίον τὰ ὀτέσσαρα<sup>||</sup> ζῶα καὶ οἱ  
And when he took the book the four living creatures and the

ῥεῖκοι τέσσαρες<sup>||</sup> πρεσβύτεροι<sup>||</sup> ἔπεσον<sup>||</sup> ἐνώπιον τοῦ ἀρνίου,  
four-and-twenty elders fell before the Lamb,

ἔχοντες ἕκαστος<sup>||</sup> κithάρας<sup>||</sup> καὶ φιάλας<sup>||</sup> χρυσᾶς<sup>||</sup> γεμούσας θυ-  
having each harps and bowls golden full of

μαμάτων, αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων· 9 καὶ ᾄδουσιν  
incenses, which are the prayers of the saints. And they sing

ψῆδὴν καινὴν, λέγοντες, Ἀξίος εἶ λαβεῖν τὸ βιβλίον, καὶ  
a song new, saying, Worthy art thou to take the book, and

ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἑσφάγης καὶ ἡγόρασας  
to open its seals; because thou wast slain, and didst purchase

τῷ θεῷ ἡμᾶς<sup>||</sup> ἐν τῷ αἱματί σου, ἐκ πάσης φυλῆς καὶ γλῶσ-  
to God us by thy blood, out of every tribe and tongue

σης καὶ λαοῦ καὶ ἔθνους, 10 καὶ ἐποίησας ἡμᾶς<sup>||</sup> τῷ θεῷ ἡμῶν<sup>||</sup>  
and people and nation, and didst make us to our God

βασιλεῖς<sup>||</sup> καὶ ἱερεῖς<sup>||</sup> καὶ βασιλεύσομεν<sup>||</sup> ἐπὶ τῆς γῆς. 11 Καὶ  
kings and priests; and we shall reign over the earth. And

εἶδον, καὶ ἤκουσα<sup>||</sup> φωνὴν ἀγγέλων πολλῶν<sup>||</sup> κυκλόθεν<sup>||</sup> τοῦ  
I saw, and I heard [the] voice of angels many around the

θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων<sup>||</sup> καὶ χιλί-  
throne and of the living creatures and of the elders; and thou-

άδες χιλιάδων, 12 λέγοντες φωνῇ μεγάλῃ, Ἐξίον<sup>||</sup> ἐστίν  
sands of thousands; saying with a voice loud, Worthy is

τὸ ἀρνίον τὸ ἑσφαγμένον λαβεῖν τὴν δύναμιν καὶ<sup>||</sup> πλοῦτον  
the Lamb that has been slain to receive power, and riches,

καὶ σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.  
and wisdom, and strength, and honour, and glory, and blessing.

13 Καὶ πᾶν κτίσμα ὃ ἐστίν<sup>||</sup> ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ,<sup>||</sup>  
And every creature which is in the heaven and in the earth

καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἑα<sup>||</sup> ἐστίν,<sup>||</sup>  
and under the earth, and on the sea those that are,

καὶ τὰ ἐν αὐτοῖς ἅπαντα,<sup>||</sup> ἤκουσα λέγοντας,<sup>||</sup> Τῷ  
and the things in them all, heard I saying, To him who

καθήμεν<sup>||</sup> ἐπὶ τοῦ θρόνου<sup>||</sup> καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ  
sits on the throne, and to the Lamb, Blessing, and

τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.  
honour, and glory, and might, and the ages of the ages.

14 Καὶ τὰ τέσσαρα<sup>||</sup> ζῶα ἔλεγον, Ἀμήν<sup>||</sup> καὶ οἱ ἑακοσι-  
And the four living creatures said, Amen; and the four-and-

τέσσαρες<sup>||</sup> πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν  
twenty elders fell down and worshipped [him who]

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.<sup>||</sup>  
lives to the ages of the ages.

6 Καὶ ἔειδον<sup>||</sup> ὅτε ἠνοίξεν τὸ ἀρνίον μίαν ἐκ τῶν σφρα-  
And I saw when opened the Lamb one of the seals,

him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 and hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders tell down and worshipped him that liveth for ever and ever.

VI. And I saw when the Lamb opened one

ο τέσσαρα LTTT. P είκοσι τέσσαρες LTA. q έπεσαν LTTTAW. r κιθαράν a harp LTTTAW.  
s χρυσᾶς Tr. t — ἡμᾶς LTTAW. v αὐτοὺς them GLTTTAW. w — τῷ θεῷ ἡμῶν A.  
z βασιλείαν a kingdom LTTTAA. x βασιλεύουσιν they reign LTTAW; βασιλεύουσιν they  
shall reign GT. y + ὡς as TTT[A]. z κύκλω GLTTTAW. b + καὶ ἡ οἱ ἀριθμοὶ αὐτῶν μυ-  
ριάδες μυριάδων and the number of them was myriads of myriads EGLTTTAW. c Ἀξίος T.  
d + τὸν W. e — ἐστίν (read [is]) LTTTAW. f ἐπὶ τῆς γῆς on the earth GLTTTAW.  
g — ἃ LTTTA. h — ἐστίν TTT. i, πάντας (read I heard all) W. k + καὶ also T.  
l λέγοντα L. m τῷ θρόνῳ LTA. n τέσσαρα LTTT. oα + τὸ W. pα — είκοσι-  
τέσσαρες GLTTTAW. qα — ζῶντι to end of verse GLTTTAW. rα ἔειδον T. sα + ἐπὶ τοῦ  
σθεν GLTTTAW.

of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal,

γίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγον-  
and I heard one of the four living creatures saying, ὡς φωνῆς<sup>1</sup> βροντῆς, Ἐρχου καὶ βλέπε. 2 Καὶ εἶδον,<sup>2</sup>  
ing, as a voice of thunder, Come and see. And I saw,  
καὶ ἰδοῦ, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων  
and behold, a horse white, and he sitting on it having  
τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν, καὶ  
a bow; and was given to him a crown, and he went forth overcoming and  
ἵνα νικήσῃ.  
that he might overcome.

3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα ἤκουσα τοῦ  
And when he opened the second seal I heard the  
δευτέρου ζώου λέγοντος, Ἐρχου καὶ βλέπε. 4 Καὶ  
second living creature saying, Come and see. And  
ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ  
went forth another horse red; and to him sitting on it  
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα  
was given to him to take peace from the earth, and that  
ἀλλήλους ἐσφάζωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.  
one another they should slay; and was given to him a sword great.

5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα ἤκουσα τοῦ τρίτου  
And when he opened the third seal I heard the third  
ζώου λέγοντος, Ἐρχου καὶ βλέπε. 6 Καὶ εἶδον, καὶ  
living creature saying, Come and see. And I saw, and  
ἰδοῦ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν  
behold, a horse black, and he sitting on it having a balance  
ἐν τῇ χειρὶ αὐτοῦ. 6 Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν  
in his hand. And I heard a voice in [the] midst of the  
τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου,  
four living creatures, saying, A choenix of wheat for a denarius,  
καὶ τρεῖς χοῖνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν  
and three choenices of barley for a denarius: and the oil and the  
οἶνον μὴ ἀδικήσῃς.  
wine thou mayest not injure.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα  
And when he opened the seal fourth, I heard [the]  
φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἐρχου καὶ  
voice of the fourth living creature saying, Come and  
βλέπε. 8 Καὶ εἶδον, καὶ ἰδοῦ, ἵππος χλωρός, καὶ ὁ καθήμενος  
see. And I saw, and behold, a horse pale, and he sitting  
ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ἄδης ἀκο-  
on it, his name [his was] Death, and hades fol-  
λουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειν  
lows with him; and was given to them authority to kill  
ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν  
over the fourth of the earth with sword and with famine and with  
θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.  
death, and by the beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα εἶδον ὑποκάτω  
And when he opened the fifth seal I saw under

<sup>1</sup> φωνῇ (read without the numerals) GLTTRAW. <sup>2</sup> καὶ ἴδε and behold so; — καὶ βλέπε LITRA. <sup>3</sup> ἰδὼν T. <sup>4</sup> αὐτὸν GLTTRAW. <sup>5</sup> σφραγίδα τὴν δευτέραν GLTTRAW. <sup>6</sup> — καὶ βλέπε GLTTRAW. <sup>7</sup> [αὐτῷ] L. <sup>8</sup> ἐκ GLTTRAW. <sup>9</sup> σφάζουσιν they shall slay LITRA. <sup>10</sup> σφραγίδα τὴν τρίτην GLTTRAW. <sup>11</sup> + ὡς as LITRA. <sup>12</sup> κριθῶν LITTRAW. <sup>13</sup> — φωνὴν (read I heard the fourth) GLTTRAW. <sup>14</sup> λέγοντος (connect λέγουσαν with φωνὴν; λέγοντος with ζώου) GLTTRAW. <sup>15</sup> — ὁ T[A]. <sup>16</sup> ἠκολούθει followed GLTTRAW. <sup>17</sup> αὐτῷ to him G. <sup>18</sup> ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει GLTTRAW.



τοῦ θυσιαστηρίου· τὰς ψυχὰς τῶν ἐσθάγμένων διὰ τὸν  
 the altar the souls of those having been slain because of the  
 λόγον τοῦ θεοῦ, καὶ ὅδι<sup>α</sup> τὴν μαρτυρίαν ἣν εἶχον, 10 καὶ  
 word of God, and because of the testimony which they held; and  
 ἔκραζον<sup>π</sup> φωνῇ<sup>ν</sup> μεγάλῃ, λέγοντες, Ὡς πότε, ὁ δέσ-  
 they were crying with a voice loud, saying, Until when, O Mas-  
 πότης ὁ ἅγιος καὶ ὁ<sup>ν</sup> ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς  
 the holy and the true, dost thou not judge and avenge  
 τὸ αἷμα ἡμῶν ἀπὸ<sup>ν</sup> τῶν κατοικούντων ἐπὶ τῆς γῆς 11 Καὶ  
 our blood on those who dwell on the earth? And  
 ἰδοῦθ<sup>α</sup>σαν<sup>ν</sup> ἑκάστον<sup>ν</sup> ἑστολὰ<sup>ν</sup> λευκά, καὶ ἔρρίθη αὐτοῖς ἵνα  
 were given to each robes white; and it was said to them that  
 ἀναπαύσωνται ἔτι χρόνον<sup>ν</sup> μικρόν, ἕως ὅθ<sup>ν</sup> πληρώσονται<sup>ν</sup>  
 they should rest yet a time little, until shall be fulfilled  
 καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες  
 both their fellow-bondmen and their brethren, those being about  
 ἀποκτείνεσθαι<sup>ν</sup> ὥς καὶ αὐτοί.  
 to be killed as also they.

12 Καὶ εἶδον<sup>ν</sup> ὅτε ἡνοίξεν τὴν σφραγίδα τὴν ἕκτην<sup>ν</sup> καὶ  
 And I saw when he opened the seal sixth, and  
 εἶδού<sup>ν</sup>, σεισμός<sup>ν</sup> μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας<sup>ν</sup>  
 behold, earthquake a great there was, and the sun became black  
 ὥς σάκκος τρίχινος, καὶ ἡ σελήνη<sup>ν</sup> ἐγένετο ὡς αἷμα, 13 καὶ  
 as sackcloth hair, and the moon became as blood, and  
 οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ<sup>ν</sup> βάλλει<sup>ν</sup>  
 the stars of the heaven fell unto the earth, as a fig-tree casts  
 τοὺς δόλυνθους αὐτῆς, ὑπὸ<sup>ν</sup> ἡμεγάλου ἀνέμου<sup>ν</sup> σειομένη<sup>ν</sup> 14 καὶ  
 its untimely figs, by a great wind being shaken. And  
 ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον<sup>ν</sup> κελισσόμενον<sup>ν</sup>, καὶ πᾶν<sup>ν</sup>  
 heaven departed as a book being rolled up, and every  
 ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν<sup>ν</sup> 15 καὶ  
 mountain and island out of their places were moved, and  
 οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ  
 the kings of the earth, and the great, and the rich, and  
 οἱ χιλιάρχοι, καὶ οἱ δυνάτοί, καὶ πᾶς δοῦλος καὶ πᾶς<sup>ν</sup>  
 the chief captains, and the powerful, and every bondman, and every-  
 ἐλεύθερος<sup>ν</sup> ἐκρυβαν<sup>ν</sup> ἐαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς  
 free [man] hid themselves in the caves and in the  
 πέτρας τῶν ὄρεων, 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς  
 rocks of the mountains; and they say to the mountains and to the  
 πέτραις, Ὁ Πέσετε<sup>ν</sup> ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσ-  
 rocks, Fall on us, and hide us from [the] face  
 ὥπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς  
 of him who sits on the throne, and from the wrath  
 τοῦ ἀρνίου 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς  
 of the Lamb; because is come the day great wrath  
 αὐτοῦ, καὶ τίς δύναται σταθῆναι;  
 of this, and who is able to stand?

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 and they said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of his wrath is come; and who shall be able to stand?

α — διὰ L[A]. π ἔκραζαν they cried GLITTAW. γ — ὁ GLITTAW. δ ἐκ from LITTAW.  
 ε ἰδοῦθ<sup>α</sup> was given GLITTAW. ζ + αὐτοῖς to them GLITTAW. η — ἐκάστοις GW; ἐκάστῳ  
 each LIT[A]. θ πολλὴ λευκὰ a white robe LITTAW. ι χρόνον ἔτι L. κ — μι-  
 κρόν G. λ — οὐ GLITTAW. μ πληρώσιν should be fulfilled LW; πληρώσωνιν should  
 fulfil [it] GLITTA. ν ἀποκτείνεσθαι GLITTA. ξ ἵδον T. ο — ἰδοῦ GLITTAW.  
 π μέλας ἐγένετο GE. ρ + ὅλη whole (moon) GLITTAW. σ βάλλουσα casting T.  
 τ ἀνέμου μεγάλου GLITTAW. θ + ὁ the GLITTAW. κ ἐλίσσόμενον LITTAW. λ χιλιάρχοι,  
 καὶ οἱ πλούσιοι GLITTAW. μ ισχυροὶ strong GLITTAW. ν πᾶς LITTAW. οἱ Πέσετε  
 LAW. ρ τῷ θρόνῳ TA. σ αὐτῶν of their Ttr.

VII. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and

7 'Καὶ μετὰ ταῦτα ἔειδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. 2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ ἔκραζεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ ἡ σφραγίζωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ὅρμδ' ἑκατὸν τεσσαρὰ χιλιάδες, 5 ἐκ φυλῆς Ἰουδα, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· 6 ἐκ φυλῆς Ἀσήρ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλὶμ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· 7 ἐκ φυλῆς Μανασσῆ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· 8 ἐκ φυλῆς Σιμεὼν, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· 9 ἐκ φυλῆς Ζαβουλὼν, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, εἰς' ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ

\* — καὶ ἰ[Τ]α.

\* τοῦτο this ἰ[Τ]α. w.

\* ἰδον t.

\* τι any ἰ[Τ]α. w.

\* ἀναβαί-  
νοντα ascending ἰ[Τ]α. w.

\* ἀνατολὴν L.

\* ἀπὸ LTA.

\* οὗ ἰ[Τ]α. w.

\* σφρα-  
γισμῶν we may have sealed ἰ[Τ]α. w.

\* ἑκατὸν τεσσαρὰ χιλιάδες a hundred and forty-four ἰ[Τ]α. w.

\* δώδεκα twelve ἰ[Τ]α. w.

\* ἐσφραγισμέν-  
των ἰ[Τ]α. w.

\* Νεφθαλὶμ Δ.

\* Μανασσῆ Tr.

\* Λευὶ Tr.

\* Ἰσαχάρ E; Ἰσαχάρ  
Tr.; Ἰσαχάρ T.

\* Βενιαμὴν ἰ[Τ]α. w.

\* καὶ L.

\* ἰδοὺ L.

\* ὄχλος πολὺν L.

\* ἠδύνατο ἰ[Τ]α. w.

φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου  
tribes, and peoples, and tongues, standing before the throne  
καὶ ἐνώπιον τοῦ ἁρνίου, ἑκτεβλημένοι<sup>1</sup> στολὰς λευκάς, καὶ  
and before the Lamb, clothed with<sup>2</sup> robes<sup>3</sup> white, and  
ῥοίνικες<sup>4</sup> ἐν ταῖς χερσίν αὐτῶν· 10 καὶ κρίζοντες<sup>5</sup> φωνῇ  
palms in their hands; and crying with a voice  
μεγάλῃ, λέγοντες, Ἡ σωτηρία<sup>6</sup> τῷ καθήμενῳ ἐπὶ τοῦ  
loud, saying, Salvation to him who sits on the  
θρόνου τοῦ θεοῦ ἡμῶν,<sup>7</sup> καὶ τῷ ἁρνίῳ. 11 Καὶ πάντες οἱ ἄγ-  
throne of our God, and to the Lamb. And all the an-  
γелоι ἑστήκεσαν<sup>8</sup> κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ  
gels stood around the throne and the elders and  
τῶν τεσσάρων ζώων, καὶ ἔπεσον<sup>9</sup> ἐνώπιον τοῦ θρόνου  
th<sup>10</sup> four living creatures, and fell before the throne  
ἐπὶ τὸ πρόσωπον<sup>11</sup> αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-  
τῶν<sup>12</sup> τὰ πρόσωπα<sup>13</sup> αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-  
τες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία  
in<sup>14</sup> the Amen Blessing, and glory, and wisdom, and thanksgiving,  
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς  
and honour, and power, and strength, to our God to the  
αἰῶνας τῶν αἰώνων. Ἀμήν.<sup>15</sup>  
ages of the ages. Amen.

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι  
And<sup>16</sup> answered<sup>17</sup> one<sup>18</sup> of the<sup>19</sup> elders, saying to me, These  
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσιν, καὶ  
who are clothed with the<sup>20</sup> robes<sup>21</sup> white, who are they, and  
πόθεν ἦλθον; 14 Καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ  
whence came they? And I said to him, [My] lord, thou knowest. And  
εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι<sup>22</sup> ἐκ τῆς θλίψεως τῆς<sup>23</sup>  
he said to me, These are they who come out of the<sup>24</sup> tribulation  
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν  
great, and they washed their robes, and made white  
τὰς στολὰς<sup>25</sup> αὐτῶν<sup>26</sup> ἐν τῷ αἵματι τοῦ ἁρνίου. 15 διὰ τοῦτο  
robes<sup>27</sup> their in the blood of the Lamb. Because of this  
εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ  
are they before the throne of God, and serve him  
ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ  
day and night in his temple; and he who sits on  
τοῦ θρόνου<sup>28</sup> σκηνώσει ἐπ' αὐτούς. 16 οὐ πεινάσουσιν  
the throne shall tabernacle over them. They shall not hunger  
ἔτι, οὐδὲ<sup>29</sup> διψήσουσιν ἔτι, οὐδὲ<sup>30</sup> μὴ πέσῃ ἐπ' αὐ-  
any more, neither shall they thirst any more, nor at all shall fall upon  
τοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· 17 ὅτι τὸ ἁρνίον τὸ  
them the sun, nor any heat; because the Lamb which is<sup>31</sup>  
ἀνάμεσον<sup>32</sup> τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς  
in [the] midst of the throne will shepherd them, and will lead them  
ἐπὶ τὰς ῥυακὰς<sup>33</sup> πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν  
to living fountains of waters, and will wipe away<sup>34</sup> God every  
δάκρυον<sup>35</sup> ἀπὸ<sup>36</sup> τῶν ὀφθαλμῶν αὐτῶν.  
tear from their eyes.

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

<sup>1</sup> ἑστῶτες AW. <sup>2</sup> περιβεβλημένους GLTTAW. <sup>3</sup> ῥοίνικας T. <sup>4</sup> κρίζουσιν they cry GLTTAW. <sup>5</sup> τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ (τοῦ θρόνου EG) to our God who sits on the throne EGLTTAW. <sup>6</sup> εἰστήκεισαν LTTA; εἰστήκεσαν W. <sup>7</sup> ἔπεσαν LTTAW. <sup>8</sup> τὰ πρόσωπα faces GLTTAW. <sup>9</sup> — ἀμήν L. <sup>10</sup> + μου my (lord) G[L]TTAW. <sup>11</sup> ἀπὸ θλίψεως from tribulation L. <sup>12</sup> — στολὰς GLTTAW. <sup>13</sup> ἀντὰς them GLTT[A]W. <sup>14</sup> τῷ θρόνῳ T. <sup>15</sup> + καὶ (read neither at all) L. <sup>16</sup> οὐδ' οὐ A. <sup>17</sup> ἀνά μέσον EGLTAW. <sup>18</sup> εἰ ζωῆς (read to fountains of waters of life) GLTTAW. <sup>19</sup> ἐκ GLTTAW.



VIII. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there

8 Καὶ ἵστε<sup>1</sup> ἤνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετι<sup>2</sup> σιγὴ ἐν τῷ οὐρανῷ ὥς ἡμίωρον.<sup>3</sup> 2 Καὶ εἶδον<sup>4</sup> τοὺς ἐπτά ἀγγέλους, οἱ ἐνώπιον τοῦ θεοῦ ἑστῆκασιν, καὶ ἰδόθησαν αὐτοῖς ἐπτά σάλπιγγες. 3 Καὶ ἄλλος ἀγγελος ἦλθεν, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον,<sup>5</sup> ἔχων λιβανωτὸν χρυσοῦν· καὶ ἰδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα<sup>6</sup> δώσῃ<sup>7</sup> ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν ὁ ἄγγελος<sup>8</sup> τὸ<sup>9</sup> λιβανωτόν, καὶ ἐέμισεν αὐτόν<sup>10</sup> ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο ὡφωναὶ καὶ

βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.  
thunders, and lightnings, and an earthquake.

6 Καὶ οἱ ἐπτά ἄγγελοι<sup>11</sup> ἔχοντες τὰς ἐπτά σάλπιγγας ἡτοίμασαν ἑαυτοὺς<sup>12</sup> ἵνα σαλπίσωσιν.  
And the seven angels having the seven trumpets prepared themselves that they might sound [their] trumpets.

7 Καὶ ὁ πρῶτος ἄγγελος<sup>13</sup> ἐσάλπισεν, καὶ ἐγένετο χάλαζα καὶ πῦρ ἡμιμειγμένα<sup>14</sup> αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος ἁλωρὸς κατεκάη.  
And the first angel sounded [his] trumpet; and there was hail and fire mingled with blood, and it was cast upon the earth: and the third of the trees was burnt up, and all green grass was burnt up.

8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. 9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων ὑ διεφθάρη.  
And the second angel sounded [his] trumpet; and as [it were] a mountain great with fire burning was cast into the sea, and became the third of the sea blood; and died the third of the creatures which [were] in the sea which have life; and the third of the ships was destroyed.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ἔπεσεν ἐκ

<sup>1</sup> ὅταν LITRA.

<sup>2</sup> ἡμίωρον LITRA.

<sup>3</sup> ἵδον T.

<sup>4</sup> τοῦ θυσιαστηρίου TTRA.

<sup>5</sup> δώ-

σει he shall give LITRA.

<sup>6</sup> τὸν EGLITRAW.

<sup>7</sup> αὐτὸν EGLITRAW.

<sup>8</sup> βρονταὶ καὶ

ἀστραπαὶ καὶ φωναὶ L; βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ TTRA.

<sup>9</sup> + οἱ (read who have)

GLITRAW.

<sup>10</sup> αὐτοὺς LITR.

— ἀγγελος GLITRAW.

<sup>11</sup> ἡμιμειγμένων T.

<sup>12</sup> + ἐν

with (blood) GLITRAW.

<sup>13</sup> + καὶ τὸ τρίτον τῆς γῆς κατεκάη, and the third of the earth was

burnt up GLITRAW.

<sup>14</sup> διεφθάρησαν were destroyed LITRA.

τοῦ οὐρανοῦ ἄστηρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν  
 'the 'heaven 'a star 'great, burning as a lamp, and it fell  
 ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.  
 upon the third of the rivers, and upon the fountains of waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ἡ Ἀψινθος· καὶ ἑνίζεται<sup>1</sup>  
 And the name of the star is called Wormwood; and 'becomes

τὸ τρίτον<sup>c</sup> εἰς ἄψινθον, καὶ πολλοὶ<sup>d</sup> ἀνθρώπων ἀπέθανον  
 'the 'third into wormwood, and 'many 'of men died

ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.  
 of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη  
 And the fourth angel sounded [his] trumpet; and was smitten

τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον  
 the third of the sun, and the third of the moon, and the third

τῶν ἀστέρων, ἵνα σκοτιοθῇ τὸ τρίτον αὐτῶν, καὶ ἡ  
 of the stars; that should be darkened the third of them, and the

ἡμέρα μὴ φαίνῃ<sup>1</sup> τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.  
 day 'not 'should appear [for] the third of it, and the night likewise.

13 Καὶ εἶδον,<sup>1</sup> καὶ ἤκουσα ἐνός ἑαγγέλου πετωμένου<sup>2</sup> ἐν  
 And I saw, and heard one angel flying in

μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί,  
 mid-heaven, saying with a voice loud, Woe, woe, woe,

ἡ τοῖς κατοικοῦσιν<sup>3</sup> ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν  
 to those who dwell on the earth, from the remaining voices

τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλ-  
 of the trumpet of the three angels who [are] about to sound

πιζειν.

[their] trumpets.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον<sup>1</sup>  
 And the fifth angel sounded [his] trumpet; and I saw

ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδό-  
 a star out of the heaven fallen to the earth, and there was

θη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. 2 καὶ ἤνοιξεν  
 given to it the key of the pit of the abyss. And it opened

τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος  
 the pit of the abyss; and there went up smoke out of the pit

ὡς καπνὸς καμίνου μεγάλης, καὶ ἔσκοτίσθη<sup>3</sup> ὁ ἥλιος  
 as [the] smoke of a furnace great; and 'was 'darkened 'the 'sun

καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 καὶ ἐκ τοῦ καπνοῦ  
 and the air by the smoke of the pit. And out of the smoke

ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη<sup>4</sup> αὐταῖς<sup>5</sup> ἐξουσία,  
 came forth locusts unto the earth, and was given to them power,

ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· 4 καὶ ἐρρέθη  
 as 'have 'power 'the 'scorpions 'of 'the 'earth; and it was said

ἡ αὐταῖς<sup>6</sup> ἵνα μὴ ἀδικήσωσιν<sup>7</sup> τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν  
 to them, that 'not 'they 'should injure the grass of the earth, nor any

χλωρόν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους· μόνους<sup>8</sup>  
 green thing, nor any tree, but the men only

οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων  
 who have not the seal of God on 'foreheads

αὐτῶν. 5 καὶ ἐδόθη<sup>9</sup> αὐταῖς<sup>10</sup> ἵνα μὴ ἀποκτείνωσιν αὐτούς,  
 'their. And it was given to them that they should not kill them,

<sup>a</sup> + τῶν of the (waters) GLTTAW.

<sup>a</sup> + ὁ GLTAW.

<sup>b</sup> ἐγένετο became LITTAW.

<sup>c</sup> + τῶν ὑδάτων of the waters EGLTTAW.

<sup>d</sup> + τῶν of the (men) GLTTAW.

<sup>e</sup> φαίνῃ

LITW; φωνῇ TTA.

<sup>f</sup> εἶδον T.

<sup>g</sup> αἶετο πετωμένου eagle flying GLTTAW.

<sup>h</sup> τοὺς

κατοικοῦντας TTA.

<sup>i</sup> εἶδον T.

<sup>k</sup> ἐσκοτίσθη LTA.

<sup>l</sup> αὐτοῖς T.

<sup>m</sup> ἀδικήσουσιν 'thev

<sup>n</sup> shall injure LTA.

<sup>a</sup> — μόνους GLTTAW.

<sup>o</sup> — αὐτῶν (read on the foreheads) LITW.

<sup>p</sup> αὐ-οἷς LT.

fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!

IX. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given

that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and death shall flow from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

ἀλλ' ἵνα βασανισθῶσιν ἡμῖνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖσῃ ἄνθρωπον· 6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχὶ εὕρῃουσιν αὐτόν· καὶ ἐπιθυμῶσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν. 7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοι εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι παρεσκευασμένοι ὡς χρυσοί, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, καὶ τὰ τρίχας αὐτῶν ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. 9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερυγῶν αὐτῶν ὡς ὡνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. 10 καὶ εἶχον οὐράς ὡς σκορπίους, καὶ κέντρα ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικεῖν τοὺς ἀνθρώπους πέντε. 11 καὶ εἶχον ἐφ' αὐτῶν βασιλεῖα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτοῦ Ἐβραϊστὶ Ἀβανδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour,

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα φωνὴν ἀπὸ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, 14 λέγουσαν τῷ ἔκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα, Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ

ἡ βασανισθῆσονται they shall be tormented LITRA. οὐ μὴ in no wise GLTTRAW. 3 ἔχουσιν should find L. φεύγει flees LITRA. ἀπ' αὐτῶν ὁ θάνατος G. ὅμοιοι T. 3 χρυσοὶ golden G. εἶχαν LITRA. ὁμοίους Tr. 3 punctual so as to read and stings were in their tails Text. Rec. and G. καὶ and LITTRAW. — καὶ LITTRAW. 4 — καὶ GLTTRAW. ἐπ' αὐτῶν LITRA. — τὸν (read an angel) A. — + φῶο whom T. ἔρχεται LITRA. — τεσσάρων LITRA. λέγοντα LITTRAW. ὃ ἐχων who has GLTTRAW.



ἡμέραν καὶ μῆνα καὶ ἑναυτὸν, ἵνα ἀποκτείνωσιν τὸ τρίτον  
 day and month and } year, { that they might kill the third  
 τῶν ἀνθρώπων. 16 καὶ ὁ ἀριθμὸς ἡ στρατευμάτων τοῦ ἵππι-  
 of men; and the number [of the] armies of the caval-  
 κοῦ ὀδύο μυριάδες<sup>α</sup> μυριάδων<sup>β</sup>· καὶ ἠκούσα τὸν ἀριθμὸν  
 ry [was] two myriads of myriads, and I heard the number  
 αὐτῶν. 17 καὶ οὕτως ᾤδον<sup>γ</sup> τοὺς ἵππους ἐν τῇ ὁράσει, καὶ  
 of them. And thus I saw the horses in the vision, and  
 τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ  
 those sitting on them, having breastplates fiery, and  
 ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων  
 hyacinthine, and brimstone-like; and the heads of the horses [were]  
 ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύε-  
 as heads of lions, and out of their mouths goes  
 ται πῦρ καὶ καπνὸς καὶ θεῖον. 18 ὑπὸ<sup>δ</sup> τῶν τριῶν<sup>ε</sup> τούτων  
 out fire and smoke and brimstone. By three these  
 ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ  
 were killed the third of the men, by the fire and  
 τοῦ καπνοῦ καὶ τοῦ θεῖου, τοῦ ἐκπορευομένου ἐκ  
 by the smoke and by the brimstone, which goes forth out of  
 τῶν στομάτων αὐτῶν. 19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῇ  
 their mouths. For the powers of them in  
 στόματι αὐτῶν εἰσιν<sup>ς</sup>· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφειν,  
 mouth their are; for their tails [are] like serpents,  
 ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν. 20 καὶ οἱ λοιποὶ  
 having heads, and with them they injure. And the rest  
 τῶν ἀνθρώπων οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,  
 of the men who were not killed by these plagues,  
 οὐτε<sup>ζ</sup> μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ  
 not even repented of the works of their hands, that not  
 προσκυνήσωσιν<sup>η</sup> τὰ δαιμόνια, καὶ εἰδῶλα τὰ χρυσᾶ καὶ  
 they should do homage to the demons, and idols the golden and  
 τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα,  
 silver and brazen and stone and wooden,  
 ἃ οὐτε βλέπειν<sup>θ</sup> δύναται, οὐτε ἀκούειν, οὐτε περιπατεῖν<sup>ι</sup>  
 which neither to see are able, nor to hear, nor to walk.  
 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὐτε ἐκ τῶν  
 And they repented not of their murders, nor of  
 φαρμακείων<sup>κ</sup> αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ  
 sorceries their, nor of their fornications, nor of  
 τῶν κλεμμάτων αὐτῶν.  
 their thefts.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ  
 And I saw another angel strong coming down out of the  
 οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἶρις ἐπὶ τοῦ κε-  
 heaven, clothed with a cloud, and a rainbow on the  
 αλῆς<sup>λ</sup>, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ  
 head, and his face as the sun, and his feet  
 ὡς στῦλοι πυρός· 2 καὶ εἶχεν<sup>μ</sup> ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον  
 as pillars of fire, and he had in his hand a little book

and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen were two hundred thousand; and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of hyacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 and he had in his hand a little book

<sup>α</sup> + τῶν of the (armies) GLTTAW.

<sup>β</sup> δις μυριάδες LTA.

<sup>γ</sup> — καὶ GLTTAW.

<sup>δ</sup> ᾤδον T. <sup>ε</sup> ἀπὸ from GLTTAW.

<sup>ς</sup> + πληγῶν plagues GLTTAW.

GLTTAW.

<sup>ζ</sup> ἡ γὰρ ἐξουσία τῶν ἵππων For the power of the horses (αὐτῶν for τῶν ἵππων w) ἐν τῇ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν is in their mouth and in their tails

GLTTAW. <sup>η</sup> οὐ ποτ GW; οὐδέ TA. <sup>θ</sup> προσκυνήσουσιν they shall do homage to LTTAW.

<sup>ι</sup> + τὰ GLTTAW.

<sup>κ</sup> δύναται LTTAW.

<sup>λ</sup> φαρμακίων T; φαρμάκων Δ.

<sup>μ</sup> + ἡ the

(rainbow) GLTTAW. <sup>ν</sup> τὴν κεφαλὴν LTTAW.

<sup>ξ</sup> + αὐτοῦ (read his head) GLTTAW

<sup>ο</sup> ἔχων having GLTTAW.

open : and he set his right foot upon the sea, and his left foot on the earth, 3 and cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices, 4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things which are therein, that there should be time no longer : 7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

ἀνεφωγμένον<sup>1</sup> καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῇν ὁπν.  
 open. And he placed his<sup>2</sup> foot<sup>3</sup> 'right upon the  
 θάλασσαν,<sup>4</sup> τὸν δὲ εὐώνυμον ἐπὶ τῇν γῆν,<sup>5</sup> 3 καὶ ἔκραξεν  
 sea, and the left upon the earth, and cried  
 φωνῇ<sup>6</sup> μεγάλη ὥσπερ λέων μυκάται<sup>7</sup> καὶ ὅτε ἔκραξεν,  
 with a<sup>2</sup> voice<sup>1</sup> loud as a lion roars. And when he cried,  
 ἔάλλυσαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.<sup>8</sup> 4 καὶ ὅτε  
 spoke<sup>1</sup> the<sup>2</sup> seven<sup>3</sup> thunders<sup>4</sup> their voices. And when  
 ἔάλλυσαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν,<sup>9</sup> 5 καὶ ἔμελλον<sup>1</sup>  
 spoke<sup>1</sup> the<sup>2</sup> seven<sup>3</sup> thunders<sup>4</sup> their voices, I was about  
 γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι,<sup>10</sup>  
 to write : And I heard a voice out of the heaven, saying to me,  
 Σφράγισον ἃ ἔάλλυσαν αἱ ἑπτὰ βρονταί, καὶ μὴ<sup>11</sup> ταῦτα<sup>12</sup>  
 Seal what [things]<sup>13</sup> spoke<sup>14</sup> the<sup>15</sup> seven<sup>16</sup> thunders, and not<sup>17</sup> them<sup>18</sup>  
 γράψῃς. 5 Καὶ ὁ ἄγγελος. ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης  
 write. And the angel whom I saw standing on the sea  
 καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ<sup>19</sup> εἰς τὸν οὐρανόν,  
 and on the earth, lifted up his hand to the heaven,  
 6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς  
 and sware by him who lives to the ages of the ages, who  
 ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ  
 created the heaven and the things in it, and the earth and  
 τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,<sup>20</sup>  
 the things in it, and the sea and the things in it,  
 ὅτι χρόνος<sup>21</sup> οὐκ ἔσται ἔτι.<sup>22</sup> 7 ἄλλα<sup>23</sup> ἐν ταῖς ἡμέραις τῆς  
 Delay no<sup>24</sup> shall<sup>25</sup> be longer ; but in the days of the  
 φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,  
 voice of the seventh angel, when he is about to sound [the] trumpet,  
 καὶ τελεσθῇ<sup>26</sup> τὸ μυστήριον τοῦ θεοῦ, ὥς εἰηγ-  
 also should be completed the mystery of God, as he did announce  
 γέλιεν<sup>27</sup> τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.<sup>28</sup>  
 the glad tidings to his bondmen the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν  
 And the voice which I heard out of the heaven [was] again  
 ἡλαοῦσα<sup>1</sup> μετ' ἐμοῦ, καὶ λέγουσα, Ὑπάγε λάβε τὸ βιβλίον  
 speaking with me, and saying, Go, take the little  
 ῥιδίον<sup>2</sup> τὸ ἠνεφωγμένον ἐν τῇ χειρὶ<sup>3</sup> ἀγγέλου τοῦ ἐστῶτος  
 book which is open in the hand of [the] angel who is standing  
 ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 Καὶ ἠπατήθην<sup>4</sup> πρὸς τὸν  
 on the sea and on the earth. And I went to the  
 ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει  
 angel, saying to him, Give me the little book. And he says  
 μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν  
 to me, Take and eat<sup>5</sup> it : and it shall make bitter thy  
 κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. 10 Καὶ  
 belly, but in thy mouth it shall be sweet as honey. And  
 ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέ-  
 I took the little book out of the hand of the angel, and ate  
 φagon αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ  
 up<sup>6</sup> it ; and it was in my mouth as honey sweet ; and

<sup>1</sup> ἠνεφωγμένον LITTA. <sup>2</sup> τῆς θαλάσσης GLTTAAW. <sup>3</sup> τῆς γῆς GLTTAAW. <sup>4</sup> ἡ — τὰς  
 φωνὰς ἐκ τῶν GLTTAAW. <sup>5</sup> ἡμελλόν LITAAW. <sup>6</sup> — μοι GLTTAAW. <sup>7</sup> αὐτὰ LITAAW.  
 + τὴν δεξιάν the right GLTTAAW. <sup>8</sup> [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ] L. <sup>9</sup> οὐκέτι  
 ἔσται GLTTAAW. <sup>10</sup> ἀλλ' LITTA. <sup>11</sup> ἐτελεσθη was completed GLTTAAW. <sup>12</sup> τοὺς ἐαυτοῦ  
 δούλους τοὺς προφήτας GLTTAAW. <sup>13</sup> ἡλαοῦσαν LITAAW. <sup>14</sup> λέγουσαν LITAAW. <sup>15</sup> βιβ-  
 λίον book LITAA. <sup>16</sup> + τοῦ of the GLTTAAW. <sup>17</sup> ἀπ᾽ ἧλα LIT. <sup>18</sup> δοῦναι (read telling  
 him to give) GLTTAAW.

ὅτε ἐφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. 11 καὶ ἔλεγεν  
when I did eat it, <sup>3</sup>was <sup>2</sup>made <sup>1</sup>bitter <sup>1</sup>my <sup>2</sup>belly. And he says  
μοι, Δεῖξτε πάλιν προφητεῖσαι ἐπὶ λαοῖς καὶ <sup>d</sup> ἔθνεσιν καὶ  
to me, Thou must again prophesy as to peoples, and nations, and  
γλώσσαις καὶ βασιλεῦσιν πολλοῖς.  
tongues, and <sup>2</sup>kings <sup>1</sup>many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, <sup>e</sup> λέγων, <sup>f</sup> Ἐγει-  
And was given to me a reed like a staff, saying, Rise,  
ραι, <sup>11</sup> καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον,  
and measure the temple of God, and the altar,

καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν  
and those who worship in it. 2 And the court which  
<sup>g</sup> ἔσωθεν <sup>11</sup> τοῦ ναοῦ ἔκβαλε <sup>h</sup> ἔξω, <sup>11</sup> καὶ μὴ αὐτὴν μετρήσῃς,  
[is] within the temple cast out, and <sup>2</sup>not <sup>2</sup>it measure;

ὅτι ἐδόθη τοῖς ἔθνεσιν καὶ τὴν πόλιν τὴν ἁγίαν  
because it was given [up] to the nations, and the <sup>2</sup>city <sup>1</sup>holy  
πατήσουσιν μῆνας <sup>1</sup> τεσσαράκοντα <sup>k</sup> δύο. 3 καὶ δώσω  
shall they trample upon <sup>1</sup>months <sup>1</sup>forty <sup>2</sup>two. 3 And I will give

τοῖς δυνάμει μάρτυσίν μου, καὶ προφητεύουσιν ἡμέρας  
[power] to my two witnesses, and they shall prophesy <sup>1</sup>days  
<sup>1</sup>χιλίας <sup>2</sup>διακοσίας <sup>1</sup> ἑξήκοντα, <sup>1</sup> περιβεβλημένοι <sup>1</sup> σάκ-  
<sup>2</sup>thousand <sup>2</sup>two <sup>4</sup>hundred [and] <sup>1</sup>sixty, clothed in sack-

κους. 4 οἱ δύο εἰσιν αἱ δύο ἐλαῖαι, καὶ <sup>m</sup> δύο λυχνίαί  
cloth. These are <sup>1</sup>the two olive trees, and [the] two lampstands

αἱ ἐνώπιον <sup>1</sup> τοῦ <sup>1</sup> θεοῦ <sup>1</sup> τῆς γῆς <sup>1</sup> ἐστῶσαι. 5 καὶ εἴ τις  
which <sup>2</sup>before <sup>2</sup>the <sup>2</sup>God <sup>2</sup>of <sup>2</sup>the <sup>2</sup>earth <sup>1</sup>stand. And if anyone

αὐτοὺς <sup>1</sup> ᾄδῃ <sup>1</sup> ἀδικῇσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος  
<sup>2</sup>them <sup>2</sup>should <sup>2</sup>will <sup>2</sup>to <sup>2</sup>injure, fire goes out of <sup>2</sup>mouth  
αὐτῶν, καὶ κατεσθίει τοὺς ἐχθρούς αὐτῶν. καὶ εἴ τις <sup>1</sup> αὐτοὺς  
<sup>2</sup>their, and devours their enemies. And if anyone <sup>2</sup>them

ᾄδῃ <sup>1</sup> ἀδικῇσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 6 οἱ τοι  
<sup>2</sup>should <sup>2</sup>will <sup>2</sup>to <sup>2</sup>injure, thus must he be killed. These

ἔχουσιν <sup>1</sup> ἐξουσίαν κλείσαι τὸν οὐρανόν, <sup>1</sup> ἵνα μὴ <sup>1</sup> βρέχῃ  
have authority to shut the heaven, that no <sup>2</sup>may <sup>2</sup>fall

ὕετος ἐν <sup>1</sup> ἡμέραις αὐτῶν τῆς προφητείας. <sup>11</sup> καὶ ἔξουσιν  
<sup>1</sup>rain in [the] days of their prophecy; and <sup>2</sup>authority

ἔχουσιν ἐπὶ τῶν ὁδάτων, στρέφειν αὐτὰ εἰς αἷμα. καὶ πατά-  
they have over the waters, to turn them into blood; and to smite

ξαι τὴν γῆν <sup>1</sup> πᾶσιν πληγῇ, ὅσας ἐάν θελήσωσιν. 7 καὶ  
smite the earth with every plague, as often as they may will. And

ὅταν τελώσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ  
when they shall have completed their testimony, the beast who

ἀναβαίνει ἐκ τῆς ἀβύσσου ποιήσει <sup>1</sup> πόλεμον μετ' αὐτῶν, <sup>11</sup>  
comes up out of the abyss will make war with them, <sup>2</sup>comes up

καὶ <sup>1</sup> νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ <sup>2</sup> τὰ  
and <sup>2</sup>will overcome them, and <sup>2</sup>will kill them: <sup>2</sup>and

πτῶματα <sup>11</sup> αὐτῶν ἐπὶ τῆς πλατείας <sup>11</sup> πόλεως τῆς με-  
<sup>2</sup>bodies <sup>2</sup>their [will be] on the street of <sup>2</sup>city <sup>2</sup>the

<sup>c</sup> λέγουσιν they say LITra. <sup>d</sup> + ἐπὶ as to T. <sup>e</sup> + καὶ ὁ ἄγγελος εἰστίκει and the angel stood E. <sup>f</sup> ἔγειρε LITra. <sup>g</sup> ἔξωθεν outside EGLITra. <sup>h</sup> ἔξωθεν outside LITra.

<sup>i</sup> τεσσαράκοντα LITra. <sup>k</sup> + καὶ and LAW. <sup>l</sup> περιβεβλημένοι Tr. <sup>m</sup> + αἱ the GLITra. <sup>n</sup> — τοῦ L. <sup>o</sup> κυρίου Lord GLITra. <sup>p</sup> ἐστῶτες GLITra.

<sup>q</sup> θέλει wills LITra. <sup>r</sup> αὐτοὺς θέλει them wills E; θέλει αὐτοὺς LAW; θελήσει αὐτοὺς should wills them T; αὐτοὺς θελήσει Tr. <sup>s</sup> + τὴν the LITra. <sup>t</sup> τὸν οὐρανόν ἐξουσίαν κλείσαι G. <sup>v</sup> ὑέτος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. W) (reut) (during) the (days) GLITra. <sup>w</sup> + ἐν with (every) LITra. <sup>x</sup> ὅσας ἐάν θελή- σωσιν ἐν πᾶσι πληγῇ GW. <sup>y</sup> μετ' αὐτῶν πόλεμον GLITra. <sup>z</sup> τὸ πῶμα body GLITra.

<sup>aa</sup> + τῆς LITra. <sup>ab</sup> + τῆς LITra.

as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

XI. And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire shall proceed out of their mouth, and devour their enemies; and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which



spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before

γάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἑσταυρώθη. 9 καὶ ὅσοι ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσιν τεθῆναι εἰς μνήματα. 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, ὁλοῦσιν αὐτοῖς, Ὁ ἀνάβητε ὦδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῇ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμβοβοι ἐγένοντο; καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ μεγάλα ἐν τῷ οὐρανῷ, λέγουσαι, Ἄρε γέγονον αἱ βασιλεῖαι τοῦ κόσμου τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ καθή-

ο αὐτῶν their GLTTRAW.

ο βλέπουσιν see GLTTRAW.

δ τὸ πτώμα body GLTTRAW.

ε [καὶ] A. ἴ ἀφίσουν they suffer LITTA; ἀφίσουν W.

ε μνήμα a tomb GLTTRAW.

h χαίρουσιν rejoice GLTTRAW. ἰ εὐφραίνονται make merry LITTRAW. κ πέμψουσιν send T.

l εν (— εν T[α]) αὐτοῖς GLTTRAW. m ἐπέπεσεν LITTRAW. n φωνῆς μεγάλης TRA. ο λε-

γοῦσιν TRA. p Ἀνάβητε LITTRAW. q — ἡ W. ρ λέγουσιν GLTTRAW. s Ἐγένετο ἡ

βασιλεία ἴs 'become' the 'kingdom GLTTRAW. t — οἱ [A]. v — καὶ GLTTRAW.

w — οἱ (read καθή. sitting) [A]. x οἱ καθήνται (read who [are] before God who sit) TTR.

μενοι<sup>1</sup> ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν,  
on their thrones, fell upon their faces,

καὶ προσεκύνησαν τῷ θεῷ, 17 λέγοντες, Εὐχαριστοῦμέν σοι,  
and worshipped God, saying, We give thanks to thee,

κύριε ὁ θεός ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ  
Lord God Almighty, [He] who is, and who was, and who [is]

ἐρχόμενος,<sup>2</sup> ὅτι εἴληφας τὴν δύναμιν σου τὴν μεγάλην.  
coming, that thou hast taken <sup>2</sup>power <sup>1</sup>thy <sup>1</sup>great,

καὶ ἐβασίλευσας. 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ  
and reigned. And the nations were angry, and is come

ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν  
<sup>2</sup>wrath <sup>1</sup>thy, and the time of the dead to be judged, and to give the

μισθὸν τοῖς δούλοις σου τοῖς προφῆταις, καὶ τοῖς ἁγίοις καὶ  
reward to thy bondmen the prophets, and to the saints, and

τοῖς φοβουμένοις τὸ ὄνομά σου, <sup>2</sup>τοῖς μικροῖς καὶ τοῖς  
to those who fear thy name, the small and the

μεγάλοις,<sup>3</sup> καὶ διαφθεῖραι τοὺς <sup>1</sup>διαφθείροντας<sup>4</sup> τὴν γῆν.  
great; and to bring to corruption those who corrupt the earth.

19 Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφ-  
And was opened the temple of God in the heaven, and was

θη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ  
seen the ark of his covenant in his temple: and

ἔγενοντο ἄστραπαι καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ  
there were lightnings and voices and thunders and an earthquake and

χάλαζα μεγάλη.  
<sup>2</sup>hail <sup>1</sup>great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι-  
And a <sup>2</sup>sign <sup>1</sup>great was seen in the heaven; a woman cloth-

βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,  
ed with the sun, and the moon under her feet,

καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· 2 καὶ  
and on her head a crown of <sup>2</sup>stars <sup>1</sup>twelve; and

ἐν γαστρὶ ἔχουσα,<sup>5</sup> ἡ κράζει ὠδίνουσα καὶ βασιανίζομένη  
being with child she cries being in travail, and being in pain

τεκεῖν.  
to bring forth.

3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά-  
And was seen another sign in the heaven, and behold, a <sup>2</sup>dra-

κων <sup>2</sup>μέγας πυρόρος,<sup>6</sup> ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ  
gon <sup>1</sup>great <sup>2</sup>rod, having <sup>2</sup>heads <sup>1</sup>seven and <sup>2</sup>horns <sup>1</sup>ten, and

ἐπὶ τὰς κεφαλὰς αὐτοῦ <sup>2</sup>διαδήματα ἑπτὰ· 4 καὶ ἡ οὐρ αὐτοῦ  
upon his heads <sup>2</sup>diadems <sup>1</sup>seven; and his tail

σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς  
drags the third of the stars of the heaven, and he cast them

εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς  
to the earth. And the dragon stands before the woman who

μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς  
is about to bring forth, that when she should bring forth, her child

καταφάγῃ. 5 καὶ ἔτεκεν υἱὸν ἄρρενα,<sup>7</sup> ὃς μέλλει ποι-  
he might devour. And she brought forth a <sup>2</sup>son <sup>1</sup>male, who is about.

μαίνει πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπίσθη  
shepherd all the nations with <sup>2</sup>rod <sup>1</sup>an <sup>2</sup>iron: and was caught away

God on their seats,  
fell upon their faces,  
and worshipped God,  
17 saying, We give thanks to thee,  
O Lord God Almighty, which  
art, and wast, and art  
to come; because thou  
hast taken to thee thy  
great power, and hast  
reigned. 18 And the na-  
tions were angry, and  
thy wrath is come, and  
the time of the dead,  
that they should be  
judged, and that thou  
shouldest give reward  
unto thy servants the  
prophets, and to the  
saints; and them that  
fear thy name, small  
and great; and should-  
est destroy them  
which destroy the  
earth.

19 And the temple  
of God was opened in  
heaven, and there was  
seen in his temple the  
ark of his testament;  
and there were light-  
nings, and voices, and  
thunderings, and an  
earthquake, and great  
hail.

XII. And there ap-  
peared a great wonder  
in heaven; a woman  
clothed with the sun,  
and the moon under  
her feet, and upon her  
head a crown of  
twelve stars: 2 and  
she being with child  
cried, travailling in  
birth, and pained to  
be delivered.

3 And there ap-  
peared another won-  
der in heaven; and  
behold a great red  
dragon, having seven  
heads and ten horns,  
and seven crowns upon  
his heads. 4 And his  
tail drew the third  
part of the stars of  
heaven, and did cast  
them to the earth:  
and the dragon stood  
before the woman  
which was ready to be  
delivered, for to de-  
vour her child as soon  
as it was born. 5 And  
she brought forth a  
man child, who was to  
rule all nations with  
a rod of iron: and her

3 And there ap-  
peared another won-  
der in heaven; and  
behold a great red  
dragon, having seven  
heads and ten horns,  
and seven crowns upon  
his heads. 4 And his  
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vour her child as soon  
as it was born. 5 And  
she brought forth a  
man child, who was to  
rule all nations with  
a rod of iron: and her

7 — καὶ ὁ ἐρχόμενος GLTTAW.

<sup>2</sup> + καὶ and T.

<sup>2</sup> τοὺς μικροὺς καὶ τοὺς μεγάλους

LTAT. <sup>6</sup> διαφθείραντας corrupted L.

<sup>5</sup> + ὁ which [is] LTTR.

<sup>4</sup> τοῦ κυρίου (read

the covenant of the Lord) G.

<sup>5</sup> + καὶ and LT[A].

<sup>7</sup> ἔκραζεν was crying L.

<sup>8</sup> πυρρός

μέγας LTTA.

<sup>6</sup> ἐπὶ τὰ διαδήματα GLTTAW.

<sup>1</sup> ἄρρεν LTTAW.





ἰδόθησαν τῇ γυναικὶ<sup>b</sup> δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,<sup>c</sup>  
 were given to the woman two wings of the eagle great,  
 ἵνα πέτηται εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπου<sup>d</sup> τρέ-  
 that she might fly into the wilderness into her place, where she is  
 φεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἡμισυ καιροῦ, ἀπὸ  
 nourished there a time, and times,<sup>e</sup> and half a time, from [the]  
 προσώπου τοῦ ὄφεως. 15 καὶ ἔβαλεν ὁ ὄφης ὀπίσω<sup>f</sup> τῆς  
 face of the serpent. And cast<sup>g</sup> the serpent after<sup>h</sup> the  
 γυναῖκος ἐκ τοῦ στόματος αὐτοῦ<sup>i</sup> ὕδωρ ὡς ποταμὸν, ἵνα<sup>j</sup>  
 woman out of his mouth water as a river, that  
 δαυτήν<sup>k</sup> ποταμοφόρον<sup>l</sup> ποιήσῃ. 16 καὶ  
 her [as one] carried away by a river he might make. And  
 ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἡνοίξεν ἡ γῆ τὸ στόμα  
 helped the earth the woman, and opened the earth mouth  
 αὐτῆς, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων<sup>m</sup>  
 its, and swallowed up the river which cast the dragon  
 ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ἐπὶ<sup>n</sup>  
 out of his mouth. And was angry the dragon with  
 τὴν γυναῖκα, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν<sup>o</sup>  
 the woman, and went to make war with the rest  
 τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ<sup>p</sup>  
 of her seed, who keep the commandments  
 θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν τοῦ<sup>q</sup> Ἰησοῦ χριστοῦ.<sup>r</sup>  
 of God, and have the testimony of Jesus Christ.

18 Καὶ ἔστάθην<sup>s</sup> ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ  
 And I stood upon the sand of the sea; and  
 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς<sup>t</sup>  
 I saw out of the sea a beast rising, having heads  
 ἑπτὰ καὶ κέρατα δέκα.<sup>u</sup> καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια-  
 seven and horns ten, and on its horns ten dia-  
 ῆγματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ<sup>v</sup> ὄνομα<sup>w</sup> βλασφημίας.  
 dems, and upon its heads [the] name of blasphemy.  
 2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες<sup>x</sup>  
 And the beast which I saw was like to a leopard, and feet  
 αὐτοῦ ὡς ἄρκτου,<sup>y</sup> καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.<sup>z</sup>  
 its as of a bear, and its mouth as [the] mouth of a lion;  
 καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον<sup>aa</sup>  
 and gave to it the dragon his power, and throne  
 αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ εἶδον<sup>ab</sup> μίαν<sup>ac</sup> τῶν κεφα-  
 his, and authority great. And I saw one heads  
 λῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον<sup>ad</sup> καὶ ἡ πληγὴ τοῦ<sup>ae</sup>  
 of its as slain to death; and the wound  
 θανάτου αὐτοῦ ἰεθεραπεύθη, καὶ ἐθαυμάσθη<sup>af</sup> ὅλη<sup>ag</sup> τῇ<sup>ah</sup>  
 death of its was healed: and there was wonder in whole the  
 γῇ<sup>ai</sup> ὀπίσω τοῦ θηρίου. 4 καὶ προσεκύνησαν τὸν δράκοντα,<sup>aj</sup>  
 earth after the beast. And they did homage to the dragon,  
 ὅς<sup>ak</sup> ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ<sup>al</sup>  
 who gave authority to the beast; and they did homage to the  
 θηρίον, λέγοντες, τίς ὅμοιος τῷ θηρίῳ; τίς δύναται<sup>am</sup>  
 beast, saying, Who [is] like to the beast? who is able

the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

XIII. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able

b + ai the LITTA[W]. c ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναῖκος GLTTAW. d αὐτήν GLTTAW. e — ἐπὶ (read τῇ with the) L. f — τοῦ GLTTAW. g — χριστοῦ GLTTAW. h ἐστάθην ἵ stood LTA. i κέρατα δέκα καὶ κεφαλὰς ἑπτὰ GLTTAW. j ὄνομα names GLTTAW. k ἄρκτου GLTTAW. l λέοντων of lions L. m εἶδον GLTTAW. n ο + ἐκ of (its) GLTTAW. o ἐθαύμασεν (read the whole earth wondered) EGLTAW. p — ἐν EGLTAW. q ὅλη ἡ γῆ EGLTAW. r τῷ δράκοντι GLTTAW. s ὅτι (read because he gave) GLTTAW. t + τὴν the GLTTAW. u τῷ θηρίῳ GLTTAW. v + καὶ and GLTTAW.

to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

πολεμῆσαι μετ' αὐτοῦ; 5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν to make war with it? And was given to it a mouth, speaking μεγάλα καὶ ὑβλασφημίας<sup>11</sup> καὶ ἐδόθη αὐτῷ ἐξουσία<sup>2</sup> ποιῆσαι μῆνας<sup>3</sup> ἡ τεσσαράκοντα<sup>4</sup> δύο<sup>5</sup> 6 καὶ ἠνοίξεν τὸ στόμα αὐτοῦ eis ὑβλασφημίαν<sup>11</sup> πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, <sup>12</sup>καὶ τοὺς ἐν τῷ οὐρανῷ τῶν σκηνούντων. 7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι<sup>1</sup> μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς<sup>1</sup> καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πάντων φυλῶν<sup>6</sup> καὶ γλῶσσαν καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτῷ<sup>7</sup> πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ἰδὼν<sup>8</sup> οὐ τὸ γέγραπται<sup>9</sup> κατὰ ὀνόματα<sup>10</sup> ἐν τῇ βίβλῳ<sup>11</sup> τῆς ζωῆς τοῦ ἀρνίου<sup>12</sup> ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. 9 Εἰ τις ἔχει οὖς, ἀκουσάτω. 10 Εἰ τις<sup>13</sup> οὐ αἰχμαλωσίαν<sup>14</sup> ῥυνάγει<sup>15</sup>, εἰς αἰχμαλωσίαν ὑπάγει<sup>16</sup>· εἰ τις ἐν ῥμαχαίρῳ<sup>17</sup> ἀποκτενεῖ<sup>18</sup>, δεῖ<sup>19</sup> αὐτὸν ἐν ῥμαχαίρῳ<sup>20</sup> ἀποκτανθῆναι<sup>21</sup>· ὧδε ἔστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exercised all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 and deceiveth them that dwell on the earth by the means of those miracles which

11 καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. 12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ<sup>1</sup> καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ<sup>2</sup> ἵνα προσκυνήσωσιν<sup>3</sup> τὸ θηρίον τὸ πρῶτον, οὗ ἔθερα<sup>4</sup> πεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ<sup>5</sup>. 13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ<sup>6</sup> καταβαίνειν ἐκ τοῦ οὐρανοῦ<sup>7</sup> εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα αὐτοῦ<sup>8</sup> τοῦ θανάτου αὐτοῦ<sup>9</sup>.

ὑβλασφημία blasphemous [things] L A. \* + πόλεμον war (read ποιῶ to make) E. \* τεσσαράκοντα δύο E; τεσσαράκοντα δύο LITRA. <sup>1</sup> + [καὶ] and L. \* βλασφημίας LITRAW. d — καὶ LITRAW. \* — καὶ ἐδόθη... νικῆσαι αὐτούς L. <sup>2</sup> ποιῆσαι πόλεμον TITRA. \* + καὶ λαὸν and people GLITRAW. <sup>3</sup> αὐτὸν GLITRAW. <sup>4</sup> οὗ (read [everyone] of whom has not been written) LITRA. \* τὸ ὄνομα αὐτοῦ his name LITRA; τὸ ὄνομα the name GW. \* τῷ βιβλίῳ GLITRAW. <sup>5</sup> + τοῦ (read [which] was slain) GLITRAW. <sup>6</sup> + εἰς [is] for LITRAW. \* — αἰχμαλωσίαν (read εἰς for) Tr. P — συνάγει LITRAW. <sup>7</sup> ῥμαχαίρῳ LITRA. <sup>8</sup> ἀποκταίνει kills L; ἀποκτανθῆναι to be killed A. \* — δεῖ A. <sup>9</sup> ἐν αὐτῇ κατοικοῦντας GLITRA. <sup>10</sup> προσκυνήσουσιν they shall do homage LITRA. <sup>11</sup> καὶ πῦρ ἵνα GW. \* ἐκ τοῦ οὐρανοῦ καταβαίνειν (καταβῇ G; καταβαίη should come down W) GLITRAW

ἰδόθῃ αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς  
it was given to it to work before the beast, saying to those who  
κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι <sup>a</sup>εἰκόνα <sup>b</sup>τῷ θηρίῳ <sup>c</sup>αἷον  
dwell on the earth, to make an image to the beast, which

ἔχει τὴν πληγὴν τῆς <sup>a</sup>μαχαίρας <sup>b</sup>καὶ ἔζησεν. 15 καὶ ἰδόθῃ  
has the wound of the sword, and lived. And it was given

<sup>a</sup>αὐτῷ <sup>b</sup>δοῦναι πνεῦμα <sup>c</sup>τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λα-  
to it to give breath to the image of the beast, that also should

λήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, <sup>a</sup>ὅσοι <sup>b</sup>ἂν <sup>c</sup>μὴ  
<sup>a</sup>speak <sup>b</sup>the <sup>c</sup>image of the <sup>d</sup>beast, and should cause as many as <sup>e</sup>not

<sup>a</sup>προσκυνήσωσιν <sup>b</sup>τὴν εἰκόνα <sup>c</sup>τοῦ θηρίου <sup>d</sup>ἵνα <sup>e</sup>ἀποκτανθῶσιν.  
<sup>a</sup>would do homage to the image of the beast that they should be killed.

16 καὶ ποιεῖ πάντα, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ  
And it causes all, the small and the great, and

τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ  
the rich and the poor, and the free and

τοὺς δούλους, ἵνα <sup>a</sup>δώσῃ <sup>b</sup>αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς  
the bondmen, that it should give them a mark on the hand

αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων <sup>a</sup>αὐτῶν, 17 <sup>b</sup>καὶ <sup>c</sup>ἵνα  
<sup>a</sup>their <sup>b</sup>right, or on <sup>c</sup>foreheads <sup>d</sup>their; and that

μὴ τις δύνῃται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ  
no one should be able to buy or to sell, except he who has the

χάραγμα <sup>a</sup>ἢ <sup>b</sup>τὸ ὄνομα <sup>c</sup>τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ  
mark or the name of the beast, or the number

οὐνόματος <sup>a</sup>αὐτοῦ. 18 <sup>b</sup>Ὡς <sup>c</sup>ἡ σοφία ἐστίν. ὁ ἔχων <sup>d</sup>ῥτὸν  
<sup>a</sup>name of its. Here <sup>b</sup>wisdom <sup>c</sup>is. He who has

νοῦν, <sup>a</sup>ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ  
understanding let him count the number of the beast: for number

ἄνθρωπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ <sup>a</sup>ἑξήκοντα <sup>b</sup>ἑξά.  
<sup>a</sup>a man's it is; and its number [is] 666.

14 Καὶ <sup>a</sup>εἶδον, <sup>b</sup>καὶ ἰδού, <sup>c</sup>ἄρνιον <sup>d</sup>ἐστηκὸς <sup>e</sup>ἐπὶ τὸ ὄρος  
And I saw, and behold, [the] Lamb standing upon mount

Σιών, καὶ μετ' αὐτοῦ ἑκατὸν <sup>a</sup>τεσσαράκοντα τέσσαρες <sup>b</sup>  
Sion, and with him a hundred [and] forty four

χιλιάδες, ἔχουσαι τὸ ὄνομα <sup>a</sup>τοῦ πατρὸς αὐτοῦ γεγραμμένον  
thousand, having the name of his Father written

ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-  
on their foreheads. And I heard a voice out of the hea-

ρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς  
ven as a voice of waters many, and as a voice of thunder

μεγάλης· καὶ <sup>a</sup>ἤφων ἡκούσα <sup>b</sup>καθαρωδῶν καθαριζόντων ἐν  
<sup>a</sup>great; and a voice I heard of harpers harping with

ταῖς <sup>a</sup>κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν ὡς <sup>b</sup>ᾠδὴν <sup>c</sup>καὶνὴν ἐνώ-  
their harps. And they sing as a song new be-

πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων <sup>a</sup>ζώων καὶ  
fore the throne, and before the four living creatures and

τῶν πρεσβυτέρων· καὶ οὐδεὶς <sup>a</sup>ἠδύνατο <sup>b</sup>μαθεῖν τὴν ᾠδὴν,  
the elders. And no one was able to learn the song

he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he did power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

17 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

18 And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and

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<sup>a</sup> εἰκόνα L.

<sup>a</sup> ὅς who LITTAW.

<sup>b</sup> μαχαίρας LITTAW.

<sup>c</sup> αὐτῇ (that is, the image) L.

<sup>d</sup> πνεῦμα δοῦναι W.

<sup>e</sup> + ἵνα that LIT[A]W.

<sup>f</sup> εἰάν LITTAW.

<sup>g</sup> προσκυνήσουσιν shall do

homage T.

<sup>h</sup> τῇ εἰκόνι GITHW.

<sup>i</sup> — ἵνα (omit that they) LITTAW.

<sup>j</sup> δώσω they should

give GLITTAW.

<sup>k</sup> τὸ μέτωπον forehead GLITTAW.

<sup>l</sup> — καὶ LIT[A].

<sup>m</sup> — ἡ GLITTAW.

<sup>n</sup> τὸ ὄνομα of the name L.

<sup>o</sup> — τὸν GLITTAW.

<sup>p</sup> + ἐστίν IS Tr.

<sup>q</sup> ἑξακόσιοι ἐξήκοντα

<sup>r</sup> ἑξ six hundred [and] sixty-six LA.

<sup>s</sup> ἰδὼν T.

<sup>t</sup> + τὸ the GLITTAW.

<sup>u</sup> ἐστὸς LITTAW.

<sup>v</sup> τεσσαράκοντα τέσσαρες EGW; τεσσαράκοντα τέσσαρες LITTAW.

<sup>w</sup> + αὐτοῦ καὶ τὸ ὄνομα

(read his name and the name) GLITTAW.

<sup>x</sup> ἡ φωνὴ ἣν ἤκουσα the voice which I heard

[was] GLITTAW.

<sup>y</sup> + ὡς as GLITTAW.

<sup>z</sup> — ὡς GLITTAW.

<sup>aa</sup> εἰδύνατο LITTAW.



forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.

εἰ.μή αἱ ἑκατὸν <sup>ε</sup>τεσσαράκοντα τέσσαρες<sup>11</sup>· χιλιάδες, οἱ  
except the hundred [and] forty four thousand, who  
ἡγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοι εἰσιν οἱ μετὰ  
have been purchased from the earth. These are they who with  
γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι· γὰρ εἰσιν· οὗτοι εἰσιν<sup>12</sup>  
women were not defiled, for virgins they are: these are  
οἱ ἀκολουθοῦντες τῷ ἁρνίῳ ὅπου ἂν ἐπάγῃ.<sup>13</sup> οὗτοι  
they who follow the Lamb whithersoever he may go. These  
ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ  
were purchased from among men [as] firstfruits to God and  
τῷ ἁρνίῳ. 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ῥόδολος.<sup>14</sup>  
to the Lamb: and in their mouth was not found guile;  
ἄμωμοι· ἔγάρ<sup>15</sup> εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ.<sup>16</sup>  
for blameless they are before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

6 Καὶ εἶδον ἄλλον<sup>17</sup> ἄγγελον ἰπετώμενον<sup>18</sup> ἐν μεσού-  
And I saw another angel flying in mid-  
ρανῆματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι<sup>19</sup>  
heaven, having [the] glad tidings everlasting to announce [to]  
τοὺς ἰκατοῦντας<sup>20</sup> ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν  
those who dwell on the earth, and every nation and tribe  
καὶ γλῶσσαν καὶ λαόν· 7 ἠλέγοντα<sup>21</sup> ὅτι<sup>22</sup> φωνῇ μεγάλῃ,  
and tongue and people, saying with a voice loud,  
Φοβήθητε τὸν θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα  
Fear God, and give to him glory, because is come the hour  
τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν  
of his judgment; and do homage to him who made the  
οὐρανὸν καὶ τὴν γῆν καὶ τὰ θάλασσαν καὶ πηγὰς ὑδάτων.  
heaven and the earth and sea and fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

8 Καὶ ἄλλος ἄγγελος<sup>23</sup> ἠκολούθησεν, λέγων, Ἐπεσεν Ἐπε-  
And another angel followed, saying, Is fallen, is  
σεν<sup>24</sup> Βαβυλὼν<sup>25</sup> ἡ πόλις<sup>26</sup> ἡ μεγάλη· ὅτι<sup>27</sup> ἐκ τοῦ οἴνου τοῦ  
fallen Babylon city the great, because of the wine of the  
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα<sup>28</sup> ἔθνη.  
fury of her fornication she has given to drink all nations.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

9 Καὶ ὁ τρίτος ἄγγελος<sup>29</sup> ἠκολούθησεν αὐτοῖς, λέγων ἐν  
And a third angel followed them, saying, with  
φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ<sup>30</sup> καὶ τὴν  
a voice loud, If anyone the beast adores to and  
εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ,  
image its, and receives a mark on his forehead  
ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου  
or upon his hand, also he shall drink of the wine  
τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ  
of the fury of God, which is mixed undiluted in the  
ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ  
cup of his wrath, and he shall be tormented in fire and  
θειῷ, ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ  
brimstone, before the holy angels, and before the

<sup>11</sup> τεσσαρακοντα τέσσαρες EGW; τεσσαράκοντα τέσσαρες LITrA. <sup>d</sup> — εἰσιν (read [are]) LITrA. <sup>e</sup> υπάγει he goes LITrA. <sup>f</sup> ψεύδος falsehood GLTTTrAW. <sup>g</sup> — γάρ for I.A. <sup>h</sup> — ἐνώπιον τοῦ θρόνου τοῦ θεοῦ GLTTTrAW. <sup>i</sup> [ἄλλον] A. <sup>j</sup> πετώμενον GLTTTrAW. <sup>k</sup> + ἐπὶ UNTO LITrAW. <sup>l</sup> καθημένους sit GLTTTrAW. <sup>m</sup> + ἐπὶ UNTO GLTTTrAW. <sup>n</sup> λέγων GLTTTrAW. <sup>o</sup> — ἐν (read φωνῇ with a voice) L. <sup>p</sup> + τὴν the GTW. <sup>q</sup> δευτερος ἄγγελος a second angel LTrAW; ἁγ. δευ. T. <sup>r</sup> [ἐπεσεν] A. <sup>s</sup> Βαβυλὼν E. <sup>t</sup> — ἡ πόλις GLTTTrAW. <sup>u</sup> ἣ ἡ which (read πεπ. has given to drink) LITrAW. <sup>v</sup> + τὰ the LITrAW. <sup>w</sup> + ἄλλος another GLTTTrAW. <sup>x</sup> ἄγγελος τρίτος GLTTTrAW. <sup>y</sup> — τῶν LITr. <sup>z</sup> ἀγγέλων ἁγίων LITr; — ἁγίων A. <sup>aa</sup> προσκυνεῖ

ἀρνούν<sup>1</sup> 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει  
 Lamb. And the smoke of their torment goes up  
 εἰς αἰῶνας αἰώνων<sup>11</sup> καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ  
 to ages of ages, and they have no respite day and  
 νυκτός οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ  
 night who do homage to the beast and its image, and  
 εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12<sup>1</sup> Ὡδε<sup>d</sup>  
 if anyone receives the mark of its name. Here [the]  
 ὑπομονὴ τῶν ἁγίων ἐστίν<sup>1</sup> ὥδε<sup>11</sup> οἱ τηροῦντες τὰς ἐν-  
 endurance of the saints is, here they who keep the command-  
 τολὰς τοῦ θεοῦ καὶ τὴν πιστὴν Ἰησοῦ.  
 ments of God and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι,<sup>1</sup>  
 And I heard a voice out of the heaven, saying to me,  
 Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες  
 Write, Blessed the dead who in [the] Lord die  
 ἁπάρτι. <sup>11</sup>Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται<sup>11</sup> ἐκ  
 from henceforth. Yea, saith the Spirit, that they may rest from  
 τῶν κόπων αὐτῶν. τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.  
 their labours; and works their follow with them.

14 Καὶ ἑίδον,<sup>1</sup> καὶ ἰδοῦ, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλῃν  
 And I saw, and behold, a cloud white, and upon the cloud  
 ἰκαθήμενος ὅμοιος<sup>11</sup> νυῖ<sup>1</sup> ἀνθρώπου, ἔχων ἐπὶ τῆς  
 [one] sitting like [the] Son of man, having on  
 κεφαλῇ<sup>1</sup> αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ ὀρέ-  
 head his a crown golden; and in his hand a  
 πανὸν ὀξύ. 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,  
 sickle sharp. And another angel came out of the temple,  
 κρίζων ἐν ὀφθαλμῷ φωνῇ<sup>11</sup> τῷ καθημένῳ ἐπὶ τῆς νεφέλης,  
 crying with loud voice to him sitting on the cloud,  
 Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ὅτι ἤλθεν ἡ<sup>1</sup> ἡ  
 Send thy sickle and reap; because is come to thee the  
 ὥρα τοῦ<sup>1</sup> θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ  
 hour to reap, because is dried the harvest of the earth. And  
 ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλῃν τὸ δρέπανόν αὐτοῦ  
 put forth he sitting upon the cloud his sickle  
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.  
 upon the earth, and was reaped the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ  
 And another angel came out of the temple which [is] in the  
 οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 καὶ ἄλλος ἄγ-  
 heaven, having also he a sickle sharp. And another an-  
 γελος ἐξῆλθεν<sup>11</sup> ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ  
 gel came out of the altar, having authority over  
 πυρός, καὶ ἐφώνησεν<sup>1</sup> κραυγῇ<sup>11</sup> μεγάλη τῷ ἔχοντι τὸ δρέπανον  
 fire, and he called with a cry loud to him having sickle  
 τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγη-  
 the sharp, saying, Send thy sickle sharp, and gather  
 σον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ  
 the bunches of the earth; because are fully ripe grapes

11 and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes

<sup>c</sup> εἰς αἰῶνας αἰώνων ἀναβαίνει GLTTrAw.

<sup>d</sup> + ἡ the LITTrAw.

<sup>e</sup> — ὥδε GLTTrAw.

<sup>f</sup> — μοι GLTTrAw. <sup>g</sup> ἐπ' ἄρτι GLA.

<sup>h</sup> ἀναπαύονται they shall rest LITTrA; ἀναπαύονται

they shall rest w. <sup>i</sup> γὰρ for LITTrA.

<sup>k</sup> ἰδὼν T. <sup>l</sup> καθήμενον ὅμοιον GLTTrAw.

<sup>m</sup> νύκτον T. <sup>n</sup> τὴν κεφαλὴν LT.

<sup>o</sup> φωνῇ μεγάλῃ GLTTrAw. <sup>p</sup> — σοι GLTTrAw.

<sup>q</sup> — τοῦ LITTrAw. <sup>r</sup> τῆς νεφέλης LITTrA.

<sup>s</sup> — ἐξῆλθεν L. <sup>t</sup> + ὁ who (read ἔχων

has) LAw. <sup>v</sup> φωνῇ with a voice LITTr.

<sup>w</sup> + τῆς ἀμπέλου of the vine EGLITTrAw

are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse's bridles, by the space of a thousand and six hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over his number, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the testimony in heaven was opened: 6 and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the

αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην. 20 καὶ ἐπάτηθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ οὗ τοῦ winepress as far as the bits of the horses, to the distance of σταδίων χιλίων ἑξακοσίων.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, οὗτοι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ. 3 καὶ ᾄδουσιν τὴν ψῆδὴν Μωσέως καὶ τοῦ λαοῦ τοῦ θεοῦ, καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ δι-καίαι καὶ ἀληθινὰ αἰ. οἱ δόξουσιν, ὁ βασιλεὺς τῶν ἁγίων. 4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁ ὅσιος ὅτι πάντα τὰ ἔθνη ἵξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανέρωθησαν.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἵδον, ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. 6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι ὑαλίνον καθάρων καὶ λαμπρόν, καὶ περιζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς. 7 καὶ ἐν ἐκ τῶν τεσσάρων

\* τὸν μέγαν GLTTAW.

γ ἐξῶθεν GLTTAW.

α ἶδον T.

β — ἐκ τοῦ χαράγματος

αὐτοῦ GLTTAW.

ε Μωσέως GLTTAW.

δ + τοῦ τοῦ LTTA.

ε ἐθνῶν of nations

GLTTAW. f — σε LTTA.

g δοξάσει shall glorify LTTAW.

h — ἰδοὺ GLTTAW.

i + οἱ those GLTT[A]W.

k λίθον stone LTR.

l — καὶ GLTTAW.



ζῶων ἔδωκεν τοῖς ἐπτά ἀγγέλοις ἐπτά φιάλας χρυσᾶς, living creatures gave to the seven angels seven <sup>2</sup>bowls <sup>3</sup>golden, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας full of the fury of God, who lives to the ages τῶν αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς <sup>4</sup>καπνοῦ ἐκ τῆς δόξης of the ages. And <sup>5</sup>was <sup>6</sup>filled <sup>7</sup>the <sup>8</sup>temple with smoke from the glory τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς <sup>9</sup>ἠδύνατο of God, and from his power; and no one was able εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἐπτά πληγαὶ τῶν to enter into the temple until were completed the seven plagues of the ἐπτά ἀγγέλων. seven angels.

16 Καὶ ἤκουσα <sup>1</sup>φωνῆς μεγάλης <sup>2</sup>ἐκ τοῦ ναοῦ, λεγούσης And I heard a <sup>3</sup>voice <sup>4</sup>loud out of the temple, saying τοῖς ἐπτά ἀγγέλοις, Ὑπάγετε, καὶ <sup>5</sup>ἐκχεάτε <sup>6</sup>τὰς φιάλας τοῦ to the seven angels, Go, and pour out the bowls of the θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν. fury of God into the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ And <sup>2</sup>departed <sup>1</sup>the <sup>2</sup>first, and poured out his bowl ἐπὶ τὴν γῆν, καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν <sup>3</sup>εἰς τοὺς on to the earth; and came a sore, evil and grievous, upon the ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς men who had the mark of the beast, and those <sup>4</sup>τῇ εἰκόνι αὐτοῦ προσκυνούντας. <sup>5</sup>to <sup>6</sup>this <sup>7</sup>image <sup>8</sup>doing <sup>9</sup>homage.

3 Καὶ ὁ δεύτερος ἀγγέλος <sup>1</sup>ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the second angel poured out his bowl into τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ the sea; and it became blood, as of [one] dead; and every <sup>2</sup>σoul <sup>3</sup>ζῶσα <sup>4</sup>ἀπέθανεν <sup>5</sup>ἐν τῇ θαλάσῃ. <sup>6</sup>living <sup>7</sup>died <sup>8</sup>in the sea.

4 Καὶ ὁ τρίτος ἀγγέλος <sup>1</sup>ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the third angel poured out his bowl into τοὺς ποταμοὺς καὶ ἱεῖς <sup>2</sup>τὰς πηγὰς τῶν ὑδάτων, καὶ <sup>3</sup>ἐγένετο the rivers, and into the fountains of waters; and they became αἷμα. 5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, blood. And I heard the angel of the waters saying, Δίκαιος, <sup>6</sup>κύριε, <sup>7</sup>εἰ, ὁ ὢν καὶ ὁ ἦν <sup>8</sup>καὶ ὁ <sup>9</sup>ὅσιος, ὅτι Righteous, O Lord, art thou, who art and who wast and the holy one, that ταῦτα ἔκρινας <sup>10</sup>6 ὅτι <sup>11</sup>αἷμα <sup>12</sup>ἀγίων καὶ προ- these things thou didst judge; because [the] blood of saints and of pro- φητῶν <sup>13</sup>ἐξέχεαν, καὶ αἷμα αὐτοῖς <sup>14</sup>ἔδωκας <sup>15</sup>ἐπιεῖν <sup>16</sup>αἷτοι phets they poured out, and blood to them thou didst give to drink; <sup>17</sup>worthy <sup>18</sup>γάρ <sup>19</sup>εἰσιν. 7 Καὶ ἤκουσα ἑάλλου ἐκ <sup>20</sup>τοῦ θυσιαστηρίου λέ- for they are. And I heard another out of the altar say- ροντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια ing, Yea, Lord God Almighty, true and righteous

αἱ κρίσεις σου. <sup>1</sup>[are] thy judgments.

8 Καὶ ὁ τέταρτος ἀγγέλος <sup>1</sup>ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ And the fourth angel poured out upon

four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his

<sup>1</sup> ἐδύνατο LITTA.

<sup>2</sup> μεγάλης φωνῆς LTAW.

<sup>3</sup> ἐκχέετε LTA.

<sup>4</sup> P + ἐπτά seven

GLTTAW. <sup>5</sup> εἰς into LITTA.

<sup>6</sup> ἐπὶ upon LITTA.

<sup>7</sup> προσκυνούντας τῇ εἰκόνι αὐτοῦ

GLTTAW. <sup>8</sup> ἀγγελος LITTA.

<sup>9</sup> ζῶης (read soul of life) GLTTA.

<sup>10</sup> P + τὰ the [things]

LITTA. <sup>11</sup> ἀγγελος GLTTAW.

<sup>12</sup> εἰς LITTA.

<sup>13</sup> ἐγένοντο L.

<sup>14</sup> b — καὶ αὐτῶν; — καὶ ὁ (read ὅσιος holy) LITAW.

<sup>15</sup> αἷματα bloods T.

<sup>16</sup> δέδωκας thou hast

given LITAW.

<sup>17</sup> πίν L; πείν TA.

<sup>18</sup> γάρ GLTTAW.

<sup>19</sup> δ — ἄλλου ἐκ GLTTAW.



<sup>2</sup>εἰς<sup>11</sup> τὸν αἶρα· καὶ ἐξῆλθεν φωνὴ<sup>12</sup> ἡμεγάλη<sup>13</sup> ἀπὸ<sup>14</sup> τοῦ ναοῦ  
into the air; and came out a voice<sup>15</sup> loud from the temple  
τοῦ οὐρανοῦ,<sup>16</sup> ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονεν. 18 Καὶ  
of the heaven, from the throne, saying, It is done. And  
ἐγένοντο<sup>17</sup> φωναὶ καὶ βρονταὶ καὶ ἀστραπαί,<sup>18</sup> καὶ σεισμός  
there were voices and thunders and lightnings; and earthquake  
ἐγένετο μέγας, οὗτος οὐκ ἐγένετο ἀφ' οὗ<sup>19</sup> οἱ ἄνθρωποι ἐγέ-  
there was a great, such as was not since men  
νοντο<sup>20</sup> ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτως μέγας. 19 καὶ  
were on the earth so mighty an earthquake, so great. And  
ἐγένετο ἡ πόλις ἡμεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν  
became the city great into three parts; and the cities of the  
ἐθνῶν<sup>21</sup> ἔπεσον· καὶ Βαβυλὼν ἡμεγάλη ἐμνήσθη ἐνώπιον  
nations fell; and Babylon the great was remembered before  
τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς  
God, to give her the cup of the wine of the fury  
ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ  
wrath of his. And every island fled; and mountains no  
εὑρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς ταλαντίαα καταβαίνει  
were found; and a hail great as of a talent weight comes down  
ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ  
out of the heaven upon men; and blasphemed  
ἄνθρωποι τὸν θεόν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι με-  
men God, because of the plague of the hail, for  
γάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.  
great is the plague exceeding.

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς  
And came one of the seven angels of those having the  
ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων μοι, Δεῦρο,  
seven bowls, and spoke with me, saying to me, Come hither,  
δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθη-  
I will show thee the sentence of the harlot, who sits  
μένη ἐπὶ τῶν<sup>1</sup> ὑδάτων τῶν<sup>2</sup> πολλῶν· 2 μεθ' ἧς ἐπόρνευ-  
upon the waters many; with whom committed for-  
σαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου  
nication the kings of the earth; and were made drunk with the wine  
τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. 3 Καὶ  
of her fornication those that dwell on the earth. And  
ἔπιπεν με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναικα  
he carried away me to a wilderness in the Spirit; and I saw a woman  
καθήμενη ἐπὶ θηρίον κόκκινον, ἔχον ὀνόματ' ὀνόματ' ὀνόματ' ὀνόματ' ὀνόματ'  
sitting upon a beast scarlet, full of names of blasphemy,  
ἔχον<sup>1</sup> κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. 4 καὶ ἡ γυνὴ ἡ  
having heads seven and horns ten. And the woman  
περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ<sup>2</sup> κεχρυσωμένη  
clothed in purple and scarlet, and decked  
(i.e. gilded)  
ῥχρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις, ἔχουσα χρυσοῦν  
with gold and stone precious and pearls, having a golden  
ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον<sup>3</sup> βδελυγμάτων καὶ ἀκαθ-  
cup in her hand, full of abominations and of unclean-

vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and

<sup>1</sup> ἐπὶ upon GLTtrAW.<sup>2</sup> — μεγάλη LA.<sup>3</sup> ἐκ out of LITtrA.<sup>4</sup> — τοῦ οὐρανοῦLITtrAW. <sup>5</sup> ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ GLTtrAW.<sup>6</sup> ἄνθρωπος ἐγένετο man wasLITtrAW. <sup>7</sup> ἔπεσαν LITtrAW.<sup>8</sup> — μοι GLTtrAW.<sup>9</sup> — τῶν LITtrA.<sup>10</sup> οἱ κατοί-

κοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς GLTtrAW.

<sup>11</sup> εἶδα L.<sup>12</sup> γέμοντα ὀνόματα

LITtrA: γέμοντα (— τὰ) ὀνόματα T.W.

<sup>13</sup> ἔχοντα TA.<sup>14</sup> ἦν was GLTtrAW.<sup>15</sup> πορ-

φυροῦν GLTtrAW.

<sup>16</sup> κόκκινον GLTtrAW.<sup>17</sup> [καὶ] A.<sup>18</sup> χρυσῷ GLAW.<sup>19</sup> ποιή-

μιον χρυσοῦν LITtrAW.

<sup>20</sup> γέμων T.<sup>21</sup> τὰ ἀκάθαρτα τῆς the unclean things GLTtrAW.



filthiness of her fornication: 5 and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall

ἀρτητος<sup>ness</sup> πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ θαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα. 7 Καὶ εἶπέν μοι ὁ ἄγγελος, ὅτι θαύμασας; ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκος, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 ὁ θήριον δ. εἶδες, ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θανατώνονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θήριον ὃ τι ἦν, καὶ οὐκ ἔστιν, καὶ περ ἔστιν. 9 ὡς ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἐπτὰ κεφαλὰι, ἑπτὰ εἰσὶν ἐπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. 10 καὶ βασιλεῖς ἐπτὰ εἰσὶν· οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, οἱ ἄλλοι οὐπω ἦλθεν· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μένειν. 11 καὶ τὸ θήριον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ ἡ αὐτὸς ὁ ὄγδοος ἔστιν, καὶ ἐκ τῶν ἐπτὰ ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. 12 καὶ τὰ δέκα κέρατα αἱ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν ἰούπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. 13 οὗτοι μίαν γνῶμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ ὀδιδώσουσιν. 14 οὗτοι μετὰ τοῦ

<sup>1</sup> εἶδα LITRA. <sup>2</sup> Διὰ τί LITRA. <sup>3</sup> ἐρῶ σοὶ LITRA. <sup>4</sup> + τὸ The GLITRAW. <sup>5</sup> ὑπάγειν goes LAW. <sup>6</sup> ὁ θαυμάσθισον L. <sup>7</sup> οὐκ ἐγγράπτω was not written L. <sup>8</sup> τὸ ὄνομα (read the name is not written) LITRA. <sup>9</sup> βλεπόντων GLITRAW. <sup>10</sup> ὅτι (read that it was) GLITRAW. <sup>11</sup> καὶ παρόνται and shall be present GLITRAW. <sup>12</sup> ἐπτὰ ὅρη εἰσὶν GLITRA. <sup>13</sup> — καὶ GLITRAW. <sup>14</sup> οὗτος this Tr. <sup>15</sup> οὐκ not L. <sup>16</sup> ἀλλὰ LITRAW. <sup>17</sup> ἔχουσιν γνώμην G. <sup>18</sup> — τὴν LITRA. <sup>19</sup> αὐτῶν (read their authority) LITRAW. <sup>20</sup> ὀδιδώσουσιν they give GLITRAW.

ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι  
Lamb war will make, and the Lamb will overcome them; because

κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων· καὶ οἱ  
Lord of lords he is and King of kings: and those that [are]  
μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ ἔλεγεν<sup>1</sup>  
with him, called, and chosen, and faithful. And he says

μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ  
to me, The waters which thou sawest, where the harlot sits, <sup>2</sup>peoples and  
ὄχλοι εἰσὶν, καὶ ἔθνη καὶ γλώσσαι. 16 καὶ τὰ δέκα κέρατα  
multitudes are, and nations and tongues. And the ten horns

ἃ εἶδες ἑπὶ τὸ θηρίον, ὅδοι μισήσουσιν τὴν πόρνην,  
which thou sawest upon the beast, these shall hate the harlot,  
καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς  
and desolate shall make her and naked, and  
σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.  
flesh her shall eat, and her shall burn with fire; 17

ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν  
for God gave to their hearts to do  
γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν  
mind his, and to do one mind, and to give  
βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα<sup>1</sup>  
kingdom their to the beast, until should be fulfilled the sayings  
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες, ἐστὶν ἡ πόλις ἡ  
of God. And the woman whom thou sawest is the city

μεγάλη, ἣ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.  
great, which has kingship over the kings of the earth.

18 Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ  
And after these things I saw an angel descending out of

τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ὤφω  
the heaven, having authority great: and the earth was enlight-  
τίσθη ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ  
ened with his glory. And he cried mightily with a voice

μεγάλῃ, λέγων, Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ  
loud, saying, Is fallen, is fallen Babylon the great, and  
ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύ-  
is become a habitation of demons, and a hold of every spi-  
ματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ  
rit unclean, and a hold of every bird unclean and

μεμισμημένου· 3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορ-  
hated: because of the wine of the fury of forni-  
νείας αὐτῆς ἐπέπωκεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς  
cation of her have drunk all the nations and the kings  
τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς  
of the earth with her did commit fornication, and the merchants of the  
γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.  
earth through the power of her luxury were enriched.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν,  
And I heard another voice out of the heaven, saying,  
Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκαοῖναι σὺν αὐτῇ  
Come ye out of her, my people, that ye may not have fellowship

make war with the  
Lamb, and the Lamb  
shall overcome them:  
for he is Lord of lords,  
and King of kings:  
and they that are with  
him are called, and  
chosen, and faithful.  
15 And he saith unto  
me, The waters which  
thou sawest, where  
the whore sitteth,  
are peoples, and mul-  
titudes, and nations,  
and tongues. 16 And  
the ten horns which  
thou sawest upon the  
beast, these shall hate  
the whore, and shall  
make her desolate and  
naked, and shall eat  
her flesh, and burn  
her with fire. 17 For  
God hath put in their  
hearts to fulfil his  
will, and to agree,  
and give their king-  
dom unto the beast,  
until the words of  
God shall be fulfilled.  
18 And the woman  
which thou sawest is  
that great city, which  
reigneth over the  
kings of the earth.

XVIII. And after  
these things I saw  
another angel come  
down from heaven,  
having great power;  
and the earth was  
lightened with his  
glory. 2 And he cried  
mightily with a strong  
voice, saying, Babylon  
the great is fallen, is  
fallen, and is become  
the habitation of de-  
vils, and the hold  
of every foul spirit,  
and a cage of every  
unclean and hateful  
bird. 3 For all na-  
tions have drunk of  
the wine of the wrath  
of her fornication,  
and the kings of the  
earth have committed  
fornication with her,  
and the merchants of  
the earth are waxed  
rich through the a-  
bundance of her deli-  
cacies. 4 And I heard  
another voice from  
heaven, saying, Come  
out of her, my people,

<sup>1</sup> ἔλεπεν L. <sup>2</sup> καὶ and GLT<sup>1</sup>RAW.

<sup>3</sup> — ἐν (read πυρί with fire) T[A].

<sup>4</sup> — καὶ ποι-

ῆσαι μίαν γνώμην L; καὶ ποιῆσαι γνώμην μίαν G[A].

<sup>5</sup> τελεσθήσονται (shall be fulfilled)

οἱ λόγοι αὐτοῦ L; καὶ αὐτὸς GLT<sup>1</sup>RAW.

<sup>6</sup> ἄλλον (read another angel) GLT<sup>1</sup>RAW.

<sup>7</sup> ἐν (ἐν) A] ἰσχυρὰ φωνῇ with a strong voice GLT<sup>1</sup>RAW.

<sup>8</sup> — ἐπεσεν T[A].

<sup>9</sup> δαιμονίων

LT<sup>1</sup>RAW. <sup>10</sup> + καὶ μεμισμημένου and hated (spirit) L.

<sup>11</sup> — τοῦ οἴνου L[T]<sup>1</sup>A.

<sup>12</sup> πέπω-

καν LTW; πέπτωκαν have fallen (read ἐκ by) T; πέπ[τ]ωκαν A.

<sup>13</sup> Ἐξέλθατε T<sup>1</sup>RAW; <sup>14</sup> Εἰσελθετε

<sup>15</sup> Εἰσελθε Come thou L.

<sup>16</sup> ὁ λαός μου ἐξ αὐτῆς T.

<sup>17</sup> συν- T.

that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 and cinnamon, and odours, and frankincense, and wine, and oil, and fine flour,

ταῖς ἁμαρτίαις αὐτῆς, καὶ εἶνα μὴ λάβῃτε ἐκ τῶν πληγῶν in her sins, and that ye may not receive of <sup>2</sup>plagues αὐτῆς· <sup>1</sup>5 ὅτι <sup>2</sup>ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ <sup>3</sup>ἑρ: <sup>4</sup>ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. 6 ἀπό- heaven, and <sup>2</sup>remembered <sup>1</sup>God her unrighteousnesses. Ren- δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ <sup>1</sup>der to her as also she rendered to you; and double ye to her <sup>1</sup>διπλᾶ κατὰ τὰ ἔργα αὐτῆς ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν, double, according to her works. In the cup which she mixed, <sup>1</sup>κεράσατε αὐτῇ διπλοῦν. 7 ὅσα ἐδόξασεν <sup>1</sup>ἐαυτήν καὶ <sup>2</sup>mix ye to her double. So much as she glorified herself and <sup>1</sup>ἐστρηνίασεν, τοσούτον δότε αὐτῇ βασανισμὸν καὶ πένθος <sup>1</sup>lived luxuriously, so much give to her torment and mourning. <sup>1</sup>ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, <sup>2</sup>Κάθημαι βασίλισσα, καὶ <sup>1</sup>Because in her heart she says, I sit a queen, and <sup>2</sup>χῆρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. 8 Διὰ τοῦτο <sup>1</sup>a widow I am not: and mourning in no wise may I see. On account of this <sup>1</sup>ἐν μᾶ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος <sup>1</sup>in one day shall come her plagues, death and mourning <sup>1</sup>καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται ὅτι ἰσχυρὸς <sup>2</sup>κύριος <sup>1</sup>and famine, and with fire she shall be burnt; for strong [is the] Lord <sup>1</sup>ὁ θεὸς ὁ κρίνων αὐτήν. 9 καὶ κλαύσονται αὐτήν, καὶ <sup>1</sup>God who judges her. And shall weep for her, and <sup>1</sup>κόφονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ- <sup>1</sup>shall bewail for her, the kings of the earth, who with her commit- <sup>1</sup>νεύσαντες καὶ στρηνίασαντες, ὅταν βλέπωσιν τὸν καπνὸν <sup>1</sup>ted fornication and lived luxuriously, when they see the smoke <sup>1</sup>τῆς πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν ἑστηκότες διὰ <sup>2</sup>of her burning, <sup>2</sup>from <sup>1</sup>afar <sup>1</sup>standing on account of <sup>1</sup>τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ <sup>1</sup>the fear of her torment, saying, Woe, woe, the <sup>1</sup>πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μᾶ ὥρᾳ <sup>2</sup>city <sup>1</sup>great, Babylon, the <sup>2</sup>city <sup>1</sup>strong! for in one hour <sup>1</sup>ἦλθεν ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ <sup>1</sup>is come thy judgment. And the merchants of the earth weep and <sup>1</sup>πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει <sup>1</sup>mourn for her, because their lading no one buys <sup>1</sup>οὐκέτι. 12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, <sup>1</sup>any more; lading of gold, and of silver, and of <sup>1</sup>stone <sup>1</sup>precious, <sup>1</sup>(lit. no more) <sup>1</sup>καὶ <sup>2</sup>μαργαρίτου, καὶ <sup>2</sup>βύσσου, καὶ πορφύρας, καὶ <sup>2</sup>σηρικοῦ, <sup>1</sup>and of pearl, and of fine linen, and of purple, and of silk, <sup>1</sup>καὶ κοκκίνου καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάν- <sup>1</sup>and of scarlet, and all <sup>2</sup>wood <sup>1</sup>thyine, and every article of <sup>1</sup>τινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ <sup>1</sup>ivory, and every article of <sup>2</sup>wood <sup>1</sup>most <sup>2</sup>precious, and of brass, and <sup>1</sup>σιδήρου, καὶ μαρμάρου, 13 καὶ <sup>2</sup>κινάμωμον, <sup>2</sup>καὶ <sup>1</sup>θυμιάματα <sup>1</sup>of iron, and of marble, and cinnamon, and incense, <sup>1</sup>καὶ <sup>2</sup>μύρον, καὶ λίβανον, καὶ ὀνον, καὶ ἔλαιον, καὶ σμίδαλιν, <sup>1</sup>and ointment, and frankincense, and wine, and oil, and finest flour,

8 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβῃτε GLTFAW.

GLTFAW.

<sup>1</sup> — ὑμῖν GLTFAW.

<sup>2</sup> — αὐτῇ LTTFAW.

<sup>3</sup> ἐκολλήθησαν were joined together

<sup>1</sup> + τὰ τῇ[A].

LTTFAW. <sup>2</sup> + ὅτι LTTFA. <sup>3</sup> [κύριος] A.

<sup>4</sup> κρίνας judged GLTFAW.

<sup>5</sup> αὐτήν TFAW.

<sup>6</sup> αὐτὴν GLTFAW.

<sup>7</sup> — ἐν (read [in]) GLTFAW.

<sup>8</sup> αὐτὴν TFA.

<sup>9</sup> μαργαρίτου pearls L; μαργαρίτων of pearls TFA. <sup>10</sup> βυσσίνου GLTFAW.

<sup>11</sup> σιρικοῦ LT.

<sup>12</sup> κινάμωμον LTTFA.

<sup>13</sup> + καὶ ἄμωμον and amomum GLTFAW.



καὶ σίτον, καὶ κτηνὴν, καὶ πρόβατα, καὶ ἵππων, καὶ ῥέδων,  
and wheat, and cattle, and sheep, and of horses, and of chariots,  
καὶ σωματίων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ ἡ ὀψώρα τῆς  
and of slaves, and souls of men. And the ripe fruits of the  
(lit. of bodies)

ἐπιθυμίας τῆς ψυχῆς σου<sup>1</sup> ἀπῆλθεν<sup>2</sup> ἀπὸ σοῦ, καὶ πάντα τὰ  
desire of thy soul are departed from thee, and all the  
λίπαρά καὶ ἑτα<sup>3</sup> λαμπρά ἐπῆλθεν<sup>4</sup> ἀπὸ σοῦ, καὶ οὐκέτι<sup>5</sup>  
fat things and the bright things are departed from thee, and any more  
(lit. no more)

οὐ μὴ εὐρήσῃς αὐτά. 15 οἱ ἔμποροι τούτων οἱ  
in no wise shouldst thou find them. The merchants of these things, who

πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ  
were enriched from her, from afar shall stand because of

τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,  
the fear of her torment, weeping and mourning,

16 καὶ λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περι-  
and saying, Woe, woe, the city great, which [was] clothed

βεβλημένη βύσσινον<sup>1</sup> καὶ πορφυροῦν καὶ κόκκινον, καὶ  
ed with fine linen and purple and scarlet, and

κεχρυσωμένη ἐν χρυσῷ<sup>2</sup> καὶ λίθῳ τιμίῳ καὶ μαργαρί-  
decked with gold and stone precious and pearls  
(lit. gilded)

ταις 17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ  
for in one hour was made desolate so great wealth. And

πᾶς κυβερνήτης, καὶ ὅπας ἐπὶ τῶν πλοίων ὁ ἄμιλος, καὶ  
every steersman, and all in ships the company, and

ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν  
sailors, and as many as trade by sea, afar off

ἔστησαν, 18 καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώ-  
stood, and cried, seeing the smoke of her burn-

σεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;  
ing of her, saying, What [city is] like to the city great?

19 Καὶ ἐβαλον<sup>1</sup> χουὺν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον<sup>2</sup>  
And they cast dust upon their heads, and cried,

κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ  
weeping and mourning, saying, Woe, woe, the city

μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ  
great, in which were enriched all who had ships in the

θάλασσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώ-  
a sea through her costliness! for in one hour she was made

θη. 20 Εὐφραίνου ἐπ' αὐτήν, οὐρανέ, καὶ οἱ ἅγιοι ἀπό-  
desolate. Rejoice over her, O heaven, and [ye] holy apo-

στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ  
stles and [ye] prophets; for did judge God your judgment upon

αὐτῆς. 21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον<sup>1</sup>  
her. And took up one angel strong a stone, as a millstone

μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὀρμή-  
great, and cast [it] into the sea, saying, Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ  
violence shall be cast down Babylon the great city, and not at all

and wheat, and beasts,  
and sheep, and horses,  
and chariots, and  
slaves, and souls of  
men. 14 And the  
fruits that thy  
soul lusted after are  
departed from thee,  
and all things which  
were dainty and good-  
ly are departed from  
thee, and thou shalt  
find them no more at  
all. 15 The merchants  
of these things, which  
were made rich by  
her, shall stand afar  
off for the fear of her  
torment, weeping and  
wailing, 16 and say-  
ing, Alas, alas that  
great city, that was  
clothed in fine linen,  
and purple, and scar-  
let, and decked with  
gold, and precious  
stones, and pearls! 17  
for in one hour so  
great riches is come to  
nought. And every  
shipmaster, and all  
the company in ships,  
and sailors, and as  
many as trade by sea,  
stood afar off, 18 and  
cried when they saw  
the smoke of her burn-

ing, saying, What city  
is like unto this great  
city! 19 And they  
cast dust on their  
heads, and cried,  
weeping and wailing,  
saying, Alas, alas that  
great city, wherein  
were made rich all that  
had ships in the sea by  
reason of her costli-  
ness! for in one hour  
is she made desolate!

20 Rejoice over her,  
thou heaven, and ye  
holy apostles and  
prophets; for God hath  
avenged you on her.

21 And a mighty an-  
gel took up a stone  
like a great millstone,  
and cast it into the  
sea, saying, Thus with  
violence shall that  
great city Babylon be  
thrown down, and  
shall be found no more

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thrown down, and  
shall be found no more

<sup>1</sup> σου τῆς ἐπιθυμίας τῆς ψυχῆς LITRAW.

<sup>2</sup> ἀπώλετο are destroyed w.

<sup>3</sup> [τὰ] A.

<sup>4</sup> ἀπώλετο (-λοντο T) are destroyed GLITRAW.

<sup>5</sup> — οὐκέτι Tr.

<sup>1</sup> αὐτὰ οὐ μὴ εὐρή-

σουσιν (shall they find) (εὐρῆς W) LAW; οὐ μὴ αὐτὰ εὐρήσουσιν Tr.

<sup>2</sup> — καὶ LITRAW.

<sup>3</sup> βύσσινον and κόκκινον transposed L.

<sup>4</sup> — ἐν (read [with]) LITRAW.

<sup>5</sup> χρυσῷ GLITRAW.

<sup>6</sup> μαργαρίτῃ pearl LITRAW.

<sup>7</sup> πᾶς ὁ ἐπὶ τόπον πλέων every one who sails to [any] place

<sup>8</sup> + ταύτῃ (read this great

city) L.

<sup>9</sup> ἐκραζαν LITRAW.

<sup>10</sup> βλέποντες GLITRAW.

<sup>11</sup> + τὰ LITRAW.

<sup>12</sup> αὐτῇ GLITRAW

<sup>13</sup> ἐβαλαν L; [ἐπ]έβαλον A.

<sup>14</sup> ἐκραζαν LA.

<sup>15</sup> + τὰ LITRAW.

<sup>16</sup> αὐτῇ GLITRAW

<sup>17</sup> + καὶ οἱ (read [ye] saints and [ye] apostles) GLITRAW.

<sup>18</sup> μύλον LA.

at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρισδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου οὐ μὴ ἔσται ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι· οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ· φαρμακείᾳ σου ἐπλάνηθησαν πάντα τὰ ἔθνη. 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς. earth.

19 Ἐκαὶ μετὰ ταῦτα ἤκουσα ἡ φωνὴ τοῦ ὄχλου

And after these things I heard a voice of a multitude

πολλοῦ μεγάλου ἐν τῷ οὐρανῷ, λέγοντος, Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις κυρίῳ τῷ θεῷ ἡμῶν. 2. ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθίρειν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξέδικησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. 3 Καὶ δεύτερον εἶρηκαν, Ἀλληλούϊα· Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. 4 Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἰκοσι καὶ τέσσαρες, καὶ τὰ ὀτέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν, Ἀλληλούϊα. 5 Καὶ φωνὴ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνεῖτε τὸν θεόν· ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν· καὶ αἱ μικροὶ καὶ οἱ μεγάλοι. 6 Καὶ ἤκουσα ὡς φωνὴν τοῦ ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς

\* φάνη LT.    a — ἐν (read σοι upon thee) L[A].    b — οἱ L.    c φαρμακία TA.    d αἷματα bloods GTW.    e — καὶ GLTTrAW.    f + ὡς as EGLTTrAW.    g μεγάλην ὄχλου πολλοῦ GLTTrA.    h λεγόντων GLTTrAW.    i — καὶ ἡ τιμὴ GLTTrAW.    k τοῦ θεοῦ ἡμῶν of our God GLTTrAW.    l — τῆς GLTTrAW.    m ἔπεσον EG.    n — καὶ GTTrAW; εἰκοσι τέσσαρες πρεσβύτεροι L.    o τέσσαρα LTrA.    p τῷ θρόνῳ LTrAW.    q ἀπὸ from LTrAW.    r τῷ θεῷ LTrAW.    s — καὶ T[TrA].    t — καὶ GLTTrAW.    v — ὡς L.

φωνὴν βροντῶν ἰσχυρῶν, "λέγοντας, " Ἀλληλουῖα· ὅτι ἔβασί-  
 a voice of thunders strong, saying, Hallelujah, for has  
 λευσεν κύριος ὁ θεός ὁ παντοκράτωρ. 7 χαίρωμεν καὶ  
 reigned [the] Lord God the Almighty. We should rejoice and

ἡγαλλιώμεθα, καὶ ὀδώμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ  
 should exult; and should give glory to him; for is come the

γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 Καὶ  
 marriage of the Lamb, and his wife did make ready herself. 8 And

ἔδωκε αὐτῇ ἵνα περιβάλῃται βύσσινον καθαρόν καὶ  
 it was given to her that she should be clothed in fine linen, pure and

λαμπρὸν· τὸ γὰρ βύσσινον· τὰ δικαιώματά ἐστιν τῶν  
 bright; for the fine linen the righteousness is of the

ἀγίων. 9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τοὺς  
 saints. And he says to me, Write, Blessed [are] they who to the

δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι,  
 supper of the marriage of the Lamb are called. And he says to me,

οὗτοι οἱ λόγοι ἀληθινοὶ εἰσὶν τοῦ θεοῦ. 10 Καὶ ἔπεσον  
 These the words true are of God. And I fell

ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει  
 before his feet to do homage to him. And he says

μοι, Ὁρα μὴ σύνδουλός σου εἰμι καὶ τῶν ἀδελ-  
 to me, See [thou do it] not. Fellow-bondman of thee I am and brethren

φῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ τῷ θεῷ  
 of thy who have the testimony of Jesus. To God

προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα  
 do homage. For the testimony of Jesus is the spirit

τῆς προφητείας.  
 of prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν ἡνεωγμένον, καὶ ἰδοὺ, ἵππος  
 And I saw the heaven opened, and behold, a horse

λευκός, καὶ ὁ καθημένος ἐπ' αὐτόν, ὁ καλούμενος πιστός.  
 white, and he who sits upon it, called Faithful

καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. 12 οἱ  
 and True, and in righteousness he judges and makes war.

δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν  
 And eyes his [were] as a flame of fire, and upon head

αὐτοῦ διαδήματα πολλὰ, ἔχον ὄνομα γεγραμμένον οὐδεὶς  
 his diadems many, having a name written which no one

οἶδεν εἰ μὴ αὐτός. 13 καὶ περιβεβλημένος ἱμάτιον ἱερα-  
 knows but himself, and clothed with a garment dip-

μένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ  
 in blood; and is called his name, The Word

θεοῦ. 14 Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ  
 of God. And the armies in the heaven were following him

ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν.  
 upon horses white, clothed in fine linen, white and pure.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα,  
 And out of his mouth goes forth a sword sharp,

ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη καὶ αὐτὸς ποιμανεῖ  
 that with it he might smite the nations; and he shall shepherd

mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should

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ῥ λεγόντων ELLTAW; λέγοντες GA.

z + ἡμῶν (read our God) GTTW.

γ ἀγαλλιώμεν

LTTRA. z δώσωμεν shall give LA.

α λαμπρὸν καὶ (— καὶ LTTRA) καθαρὸν GLITRA.

β τῶν ἁγίων ἐστὶν LTTRA. c + οἱ LAW.

δ τοῦ θεοῦ εἰσὶν LTTRA. e ἔπεσα LTTRA.

z — τοῦ LTTRA. g ἡνεωγμένον LTTRA.

h πιστὸς καλούμενος Tr; [καλούμενος] πιστὸς A.

i — ὡς TTA.

k + [ὀνόματα γεγραμμένα, καὶ] names written and A.

l περιεραμ-

μένος sprinkled round T. m κέκληται LTTRA.

n + τὰ which [are] EGI[A]W. o — καὶ

αὐτῷ TAW. p πατάξῃ GLITRAW.



smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ· καὶ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος

κυρίων.  
of lords.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῇ ἡλίῳ· καὶ ἔκραξεν ὁ φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου θεοῦ, 18 ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. 20 καὶ ἐπάσθη τὸ θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῇ καιομένῃ ἐν βρῆϊ· 21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ῥεομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

filled with their flesh.

9 — καὶ GLITRA.

\* — τὸ (read a name) GLITRAW.

\* + ἐν in (a loud voice) T[AL].

1 πετομένοις GLITRAW.

\* συνάχθητε GLITRAW.

\* τὸ μέγα· τοῦ (read the great supper)

of GLITRAW.

\* αὐτοὺς LTRA.

\* + τε both (free) GLITRAW.

1 ἴδων T.

\* αὐτοῦ its L.

\* + τε both (small) w.

1 ἴδων T.

\* αὐτοῦ its L.

\* + [οἱ] those A.

LTRA; ὁ μετ' αὐτοῦ GW.

\* τῆς καιομένης LITRA.

\* μετ' αὐτοῦ ὁ

came forth GLITRAW.

\* τῆς καιομένης LITRA.

\* — τῷ GLITRAW.

came forth GLITRAW.

\* τῆς καιομένης LITRA.

\* — τῷ GLITRAW.

came forth GLITRAW.

\* τῆς καιομένης LITRA.

\* — τῷ GLITRAW.

came forth GLITRAW.

\* τῆς καιομένης LITRA.

\* — τῷ GLITRAW.

came forth GLITRAW.

\* τῆς καιομένης LITRA.

\* — τῷ GLITRAW.

came forth GLITRAW.

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came forth GLITRAW.

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20 Καὶ ἴδον<sup>1</sup> ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,  
 And I saw an angel descending out of the heaven,  
 ἔχοντα τὴν κλεῖδα<sup>2</sup> τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ  
 having the key of the abyss, and a chain great in  
 τῇ χειρὶ αὐτοῦ. 2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν  
 his hand. And he laid hold of the dragon, the serpent  
 τὸν ἀρχαῖον,<sup>3</sup> ὃς ἐστίν<sup>4</sup> διάβολος καὶ<sup>5</sup> σατανᾶς, καὶ ἔδησεν  
 ancient, who is [the] devil and Satan, and bound  
 αὐτὸν χίλια ἔτη, 3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ  
 him a thousand years, and cast him into the abyss, and  
 ἐκλεισεν αὐτόν,<sup>6</sup> καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ  
 shut him [up], and sealed over him, that not  
 ὀπλανῇ<sup>7</sup> πᾶς ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια  
 he should mislead the nations longer, until were completed the thousand  
 ἔτη. 4 καὶ<sup>8</sup> μετὰ ταῦτα δεῖ<sup>9</sup> αὐτὸν λυθῆναι<sup>10</sup> μικρὸν  
 years; and after these things he must be loosed a little  
 χρόνον.  
 time.

4 Καὶ ἴδον<sup>1</sup> θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα  
 And I saw thrones; and they sat upon them, and judgment  
 ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ  
 was given to them; and the souls of those beheaded on account of  
 τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ  
 the testimony of Jesus, and on account of the word of God, and  
 οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ,<sup>2</sup> οὔτε τὴν εἰκόνα αὐτοῦ,  
 those who did not do homage to the beast; nor his image,  
 καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν,<sup>3</sup> καὶ ἐπὶ  
 and did not receive the mark upon their forehead, and upon  
 τῇ χειρὶ αὐτῶν, καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ<sup>4</sup> χριστοῦ  
 their hands; and they lived and reigned with Christ  
 ὑπὸ τὰ χίλια ἔτη. 5 οἱ δὲ<sup>5</sup> λοιποὶ τῶν νεκρῶν οὐκ ἠνέζησαν  
 the thousand years: but the rest of the dead not lived again  
 ἕως<sup>6</sup> τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις  
 till may have been completed the thousand years. This [is] the resurrection  
 ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνα-  
 first. Blessed and holy he who has part in the resur-  
 στάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει  
 rection first: over these the death second has no  
 ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,  
 authority; but they shall be priests of God and of the Christ,  
 καὶ ἐβασιλεύουσιν μετ' αὐτοῦ<sup>7</sup> χίλια ἔτη. 7 Καὶ ὅταν τε-  
 and shall reign with him a thousand years. And when may  
 λελθῇ τὰ χίλια ἔτη, λυθῇσεται ὁ σατανᾶς ἐκ τῆς  
 have been completed the thousand years, will be loosed Satan out of  
 φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ  
 prison his, and will go out to mislead the nations which [are]  
 ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ,  
 in the four corners of the earth, Gog and Magog,

XX. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to

<sup>1</sup> ἴδον T. <sup>2</sup> κλεῖν GLTFAW. <sup>3</sup> ὁ ὄφιν ὁ ἀρχαῖος LITTA. <sup>4</sup> ὃς ἐστίν ὁ which is the T.   
<sup>5</sup> + ὁ LITFAW. <sup>6</sup> — αὐτὸν GLTFAW. <sup>7</sup> πλανᾷ G. <sup>8</sup> ἔτι τὰ ἔθνη GLTFAW. <sup>9</sup> — καὶ   
 LITFAW. <sup>10</sup> λυθῇσεται αὐτόν LA. <sup>11</sup> τὸ θηρίον GLTFAW. <sup>12</sup> οὐδὲ LITFAW. <sup>13</sup> τῇ εἰκόνι EG.   
<sup>14</sup> — αὐτῶν (read [their]) GLTFAW. <sup>15</sup> + τοῦ the EGLTFAW. <sup>16</sup> — τὰ (read a thou-   
 sand) LITFAW. <sup>17</sup> + καὶ (read and the rest) Tr. <sup>18</sup> — δὲ but LITFAW. <sup>19</sup> ἔζησαν ἀρχὴ   
 lived till GLTFAW. <sup>20</sup> δεύτερος θάνατος GLTFAW. <sup>21</sup> ἀλλὰ TFAW. <sup>22</sup> ἐβασίλευ[σ]ουσιν A   
<sup>23</sup> + τὰ the (thousand) TITFAW. <sup>24</sup> — τὸν LITFAW.

gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

συναγαγεῖν αὐτοὺς εἰς ἡ πόλεμον, ὃν ὁ ἀριθμὸς ὡς to gather together them unto war, of whom the number [is] as ἡ ἄμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς the sand of the sea. And they went upon the breadth of the γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν earth, and encircled the camp of the saints, and the πόλιν τὴν ἡγαπημένην καὶ κατέβη πῦρ ἀπὸ τοῦ θεοῦ ἐκ <sup>city</sup> <sup>beloved:</sup> and <sup>came</sup> <sup>down</sup> <sup>fire</sup> <sup>from</sup> God out of τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς. 10 καὶ ὁ διάβολος ὁ the heaven and devoured them: and the devil who πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ ἡ misleads them was cast into the lake of fire and θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης καὶ of brimstone, where [are] the beast and the false prophet; and βασανισθίσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν they shall be tormented day and night for the ages of the αἰώνων.

ages.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

11 Καὶ εἶδον θρόνον ὀ λευκὸν μέγαν, καὶ τὸν καθήμενον And I saw a <sup>throne</sup> <sup>white</sup> <sup>great</sup> and him who sits Πέπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐ- on it, <sup>whose</sup> <sup>from</sup> face fled the earth and the hea- ρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς ven, and place was not found for them. And I saw the νεκρούς, μικροὺς καὶ μεγάλους. ἑστῶτας ἐνώπιον τοῦ θεοῦ, <sup>dead,</sup> <sup>small</sup> and <sup>great,</sup> standing before God, καὶ βιβλία ἠνεψύχθησαν καὶ βιβλίον ἄλλο ἠνεψύχθη, and books were opened; and <sup>book</sup> <sup>another</sup> was opened, ὅ ἐστιν τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν which is [that] of life. And were judged the dead out of the things γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. written in the books according to their works. 13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς, καὶ ὁ And <sup>gave</sup> <sup>up</sup> the <sup>sea</sup> the <sup>in</sup> <sup>it</sup> <sup>dead,</sup> and θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς, καὶ ἐ- death and <sup>hades</sup> <sup>gave</sup> <sup>up</sup> the <sup>in</sup> <sup>them</sup> <sup>dead;</sup> and they κρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος were judged each according to their works: <sup>and</sup> <sup>death</sup> καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτός ἐστιν and <sup>hades</sup> were cast into the lake of fire. This is ὁ δεύτερος θάνατος. 15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ the second death. And if anyone was not found in the βιβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ book of life written, he was cast into the lake πυρός. of fire.

XXI. And I saw a new heaven and a new earth: for the first

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν. ὁ γὰρ And I saw <sup>a</sup> <sup>heaven</sup> <sup>new</sup> and <sup>earth</sup> <sup>a</sup> <sup>new</sup>; for the

h + τὸν LITTAU. i + αὐτῶν of them GLTTAW. k ἐκύκλευσαν LITAW. l ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ G; — ἀπὸ τοῦ θεοῦ LITAW. m + τοῦ T. n + καὶ both GLTTAW. o μέγαν λευκὸν θρόνον Tr. p ἐπάνω Tr. q αὐτόν GT. r + τοῦ (read from the face of whom) LITTAU. s τοὺς μεγάλους καὶ τοὺς μικρούς the great and the small LITTAU. t τοῦ θρόνου the throne GLTTAW. u ἠνείχθησαν GLTTAW. v ἄλλο βιβλίον GLTTAW. w ἠνείχθη LITTAU. x νεκροὺς τοὺς ἐν αὐτῇ dead which [were] in it GLTTAW. y ἔδωκεν L. z νεκροὺς τοὺς ἐν αὐτοῖς dead which [were] in them GLTTAW. a θάνατος ὁ δεύτερος ἐστίν GLTAW; ὁ δεύτερος θάνατός ἐστιν Tr. b ο γὰρ c + , ἡ λίμνη τοῦ πυρός the lake of fire ITTAW.



πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ <sup>d</sup>παρήλθεν,<sup>ll</sup> καὶ ἡ θά-  
first heaven and the first earth were passed away, and the  
λασσα οὐκ ἔστιν ἔτι.  
sea <sup>no</sup> is longer.

heaven and the first  
earth were passed a-  
way; and there was  
no more sea.

2 Καὶ ἐγὼ Ἰωάννης<sup>ll</sup> εἶδον<sup>ll</sup> τὴν πόλιν τὴν ἁγίαν<sup>f</sup>, Ἱερ-  
And I John saw the <sup>city</sup> holy, <sup>Jer-</sup>  
ουσαλὴμ καινῇ<sup>f</sup>, καταβαίνουσαν <sup>8</sup>ἐκ τοῦ θεοῦ <sup>8</sup>ἐκ τοῦ οὐ-  
usale<sup>m</sup> new, coming down from God out of  
ρανοῦ,<sup>ll</sup> ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ  
ven, prepared as a bride adorned for <sup>her</sup> husband.  
αὐτῆς. 3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ,<sup>ll</sup>  
<sup>her</sup>. And I heard a voice great out of the heaven,  
λεγοῦσης, Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,  
saying, Behold, the tabernacle of God [is] with  
καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαοὶ<sup>ll</sup> αὐτοῦ ἔσονται,  
and he shall tabernacle with them, and they <sup>peoples</sup> his shall be,  
καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν<sup>ll</sup> ἰθεὺς αὐτῶν. 4 καὶ ἔξα-  
and <sup>himself</sup> God shall be with them their God. And shall  
λείψει <sup>m</sup>ὁ θεὸς<sup>ll</sup> πᾶν δάκρυον <sup>ll</sup>ἀπὸ<sup>ll</sup> τῶν ὀφθαλμῶν αὐτῶν,  
wipe away <sup>any</sup> God every tear from their eyes;  
καὶ ὁ<sup>ll</sup> θάνατος οὐκ ἔσται ἔτι οὔτε πένθος, οὔτε κραυγὴ,  
and death shall be no longer, nor mourning, nor crying,  
οὔτε πόνος οὐκ ἔσται ἔτι<sup>ll</sup> ὅτι<sup>ll</sup> τὰ πρῶτα ἡ ἀπῆλθον.<sup>ll</sup>  
nor distress <sup>any</sup> shall be longer, because the former things are passed away.

2 And I John saw  
the holy city, new  
Jerusalem, coming  
down from God out  
of heaven, prepared as  
a bride adorned for  
her husband. 3 And I  
heard a great voice  
out of heaven saying,  
Behold, the tabernacle  
of God is with men,  
and he will dwell with  
them, and they shall  
be his people, and God  
himself shall be with  
them, and be their  
God. 4 And God shall  
wipe away all tears  
from their eyes; and  
there shall be no more  
death, neither sorrow,  
nor crying; neither  
shall there be any  
more pain: for the  
former things are  
passed away. 5 And  
he that sat upon the  
throne said, Behold, I  
make all things new.  
And he said unto me,  
Write: for these words  
are true and faithful.  
6 And he said unto me,  
It is done. I am Alpha  
and Omega, the begin-  
ning and the end. I  
will give unto him that  
is athirst of the water  
of life freely. 7 He  
that overcometh shall  
inherit all things; and  
I will be his God, and  
he shall be my son.  
8 But the fearful, and  
unbelieving, and the  
abominable, and murder-  
ers, and whore-  
mongers, and sorcer-  
ers, and idolaters, and  
all liars, shall have  
their part in the lake  
which burneth with  
fire and brimstone:  
which is the second  
death.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου,<sup>ll</sup> Ἰδοὺ, καινὰ  
And said he who sits on the throne, Lo, new  
<sup>a</sup>πάντα ποιῶ.<sup>ll</sup> Καὶ λέγει μοι, Γράψον<sup>ll</sup> ὅτι οὗτοι οἱ λόγοι  
all things I make. And he says to me, Write, because these words  
<sup>a</sup>ἀληθινοὶ καὶ πιστοὶ<sup>ll</sup> εἰσιν. 6 Καὶ εἶπέν μοι, Ὁ γέγονεν.<sup>ll</sup> ἐγὼ  
true and faithful are. And he said to me, It is done. I  
<sup>2</sup>εἰμι<sup>ll</sup> τὸ Ἀ<sup>ll</sup> καὶ τὸ Ω,<sup>ll</sup> ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ  
am the A and the Ω, the beginning and the end. I to him that  
διψῶντι δώσω<sup>ll</sup> ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.  
thirsts will give of the fountain of the water of life gratuitously.  
7 ὁ νικῶν κληρονομήσει<sup>ll</sup> πάντα<sup>ll</sup> καὶ ἔσομαι αὐτῷ θεός,  
He that overcomes shall inherit all things, and I will be to him God,  
καὶ αὐτὸς ἔσται μοι ὁ<sup>ll</sup> υἱός. 8 <sup>8</sup>δεδειλοῖς δὲ<sup>ll</sup> καὶ ἀπίστοις<sup>ll</sup> εἰ  
and he shall be to me son: but to [the] fearful, and unbelieving,  
καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ <sup>ll</sup>φαρμακεῦσιν<sup>ll</sup>  
and abominable, and murderers, and fornicators, and sorcerers,  
καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς <sup>ll</sup>ψευδέσιν,<sup>ll</sup> τὸ μέρος αὐτῶν  
and idolaters, and all liars, their part  
ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔστιν  
[is] in the lake which burns with fire and brimstone; which is [the]  
<sup>ll</sup>δεύτερος θάνατος.<sup>ll</sup>  
second death.

<sup>d</sup> ἀπῆλθον GW; ἀπῆλθαν LITRA. <sup>e</sup> ἐγὼ Ἰωάννης GLTTAW. <sup>f</sup> εἶδον I saw placed after  
καὶ τὴν πόλιν GLTTW; after ἁγίαν A. <sup>g</sup> ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ GLTTAW. <sup>h</sup> θρόνου  
throne LTA. <sup>i</sup> λαὸς people GW. <sup>k</sup> μετ' αὐτῶν ἔσται GLTTAW. <sup>l</sup> — θεὸς αὐτῶν  
TT; αὐτῶν θεός LAW. <sup>m</sup> — ὁ θεὸς (read ἐξαλείψει he shall wipe away) GTT[A]W.  
<sup>n</sup> ἐκ LITRA. <sup>o</sup> — ὁ T. <sup>p</sup> — ὅτι LITRA. <sup>q</sup> ἀπῆλθαν LITRA; ἀπῆλθεν W. <sup>r</sup> τῷ  
θρόνῳ GLTTAW. <sup>s</sup> ποιῶ πάντα LITAW. <sup>t</sup> — μοι LIT[AW]. <sup>v</sup> πιστοὶ καὶ ἀληθινοὶ  
GLTTAW. <sup>w</sup> Γέγοναν They are done LITW; Γέγονα[v] (read Γέγονα ἐγὼ I am become) A.  
<sup>x</sup> — εἰμι (read [am] T)[A]. <sup>y</sup> ἄλφα Alpha LITAW. <sup>z</sup> ὦ L. <sup>a</sup> + αὐτῷ + him T[A]W.  
<sup>b</sup> ταῦτα these things GLTTAW. <sup>c</sup> — ὁ LITAW. <sup>da</sup> τοῖς (the) δὲ δειλοῖς GLTTAW.  
<sup>ea</sup> + καὶ ἁμαρτωλοῖς and sinners W. <sup>fa</sup> φαρμακοῖς GLTTAW. <sup>g</sup> ψεύσταις L. <sup>ha</sup> ὁ  
θάνατος ὁ δεύτερος GLTTAW.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the an-

9 Καὶ ἦλθεν ἰπρός με<sup>ι</sup> εἰς<sup>κ</sup> τῶν ἑπτὰ ἀγγέλων τῶν ἔχον-  
And came to me one of the seven angels which had  
των τὰς ἑπτὰ φιάλας ἰτὰς γεμούσας<sup>ι</sup> τῶν ἑπτὰ πληγῶν τῶν  
the seven bowls full of the seven plagues  
ἰσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων, Δεῦρο, δεῖξω  
last, and spoke with me, saying, Come hither, I will shew  
σοι τὴν νύμφην<sup>ι</sup> τοῦ ἀρνίου τὴν γυναῖκα.<sup>ι</sup> 10 Καὶ ἀπῆνεγκέν  
thee the bride Lamb's the wife. And he carried away  
με ἐν πνεύματι<sup>ι</sup> ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἐδείξεν  
me in [the] Spirit to a mountain great and high, and shewed  
μοι τὴν πόλιν ὁτὴν μεγάλην,<sup>ι</sup> τὴν ἁγίαν Ἱερουσαλὴμ, κατα-  
me the city great, the holy Jerusalem, de-  
βαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, 11 ἔχουσιν τὴν  
ascending out of the heaven from God, 11 having the  
δόξαν τοῦ θεοῦ. ῥκαὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμω-  
glory of God, and her radiance [was] like a stone most pre-  
(lit. her luminary)  
τάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι. 12 ἔχουσιν τε<sup>ι</sup>  
cious, as a stone jasper crystal-like; having also  
τεῖχος μέγα καὶ ὑψηλόν, ἔχουσιν<sup>ι</sup> πυλῶνας δώδεκα, καὶ ἐπὶ  
a wall great and high; having gates twelve, and at  
τοῖς πυλῶσιν ἁγγέλους δώδεκα,<sup>ι</sup> καὶ ὀνόματα ἐπιγεγραμ-  
the gates angels twelve, and names  
μένα, ἃ ἔστιν τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.  
ed, which are [those] of the twelve tribes of the sons of Israel.  
13 ἀπ' ἄνατολῆς<sup>ι</sup> πυλῶνες τρεῖς ἀπὸ βορρᾶ  
On [the] east gates three; on [the] north  
πυλῶνες τρεῖς ἀπὸ νότου πυλῶνες τρεῖς ἀπὸ  
gates three; on [the] south gates three, on [the]  
δυσμῶν πυλῶνες τρεῖς. 14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον<sup>ι</sup>  
west gates three. And the wall of the city having  
θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα  
foundations twelve, and in them names of the twelve  
ἀποστόλων τοῦ ἀρνίου. 15 καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν<sup>ι</sup>  
apostles of the Lamb. And he speaking with me had  
κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυ-  
a reed golden, that he might measure the city, and  
λῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. 16 καὶ ἡ πόλις τετράγωνος  
gates its, and its wall. And the city four-square  
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσοῦτόν ἐστιν ὅσον καὶ τὸ  
lies, and its length so much is as also the  
πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων<sup>ι</sup>  
breadth. And he measured the city with the reed— furlongs  
δώδεκα χιλιάδων τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς  
twelve thousand; the length and the breadth and the height of it  
ἴσα ἐστίν. 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν  
equal are. And he measured its wall, a hundred [and]  
ἑτεσσαράκοντα τεσσάρων<sup>ι</sup> πηχῶν μέτρον ἀνθρώπου, ὃ ἐστίν  
forty four cubits, measure a man's, which is,

i — πρὸς με GLTTAW. k + ἐκ of (the) LTTAW. l — τὰς w; τῶν γεμόντων which [angels] were full LTTAW. m τὴν γυναῖκα τοῦ ἀρνίου LTTAW. n ἐπὶ LTTAW. o — τὴν μεγάλην (read the holy city) GLTTAW. p — καὶ LTTAW. q ἔχουσα (omit also) GLTTAW. r ἔχουσα GLTTAW. s — καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα L. t τοῖς πυλῶσιν Tr. v + τὰ ὀνόματα the names LTTAW. w — τῶν (read of [the]) LTTAW. x ἀπὸ GLTTAW. y ἀνατολῶν GW. z + καὶ and LTTAW. a ἔχων Tr. b ἐπ' αὐτῶν δώδεκα on them twelve GLTTAW. c + μέτρον a measure GLTTAW. d — τοσοῦτόν ἐστιν (read [is]) GLTTAW. e — καὶ Tr[A]. f σταδίου EGLTTAW. g τεσσέρα-κοντα τεσσάρων LT; τεσσαρακοντατεσσάρων (τεσσε- Δ) EAW.

ἀγγέλου. 18 καὶ ἡ<sup>1</sup>ν<sup>1</sup>· ἡ<sup>1</sup> κ<sup>1</sup>ἐνδόμησις<sup>1</sup> τοῦ·τείχους·αὐτῆς  
[the] angel's. And 'was 'the 'structure 'of 'its 'wall  
ἱάσπις<sup>1</sup>· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοί<sup>1</sup>α ὡς γυῖον καθαρὸν.  
jasper; and the city 'gold 'pure, like 'glass 'pure;  
19 καὶ<sup>1</sup> οἱ θεμέλιοι τοῦ·τείχους τῆς πόλεως παντὶ λίθῳ  
and the foundations of the wall of the city with every 'stone  
τιμί<sup>1</sup>ω κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος ἱάσπις· ὁ  
'precious [were] adorned: the 'foundation 'first, jasper; the  
δεύτερος σάπφειρος· ὁ τρίτος χαλκήδων<sup>1</sup>· ὁ τέταρτος σμά-  
'second, sapphire; the third, 'chalcedony; the fourth, eme-  
ραγδος· 20 ὁ πέμπτος σαρδόνυξ<sup>1</sup>· ὁ ἕκτος σάρδιος· ὁ  
rald; the fifth, sardonyx; the sixth, sardius; the  
ἕβδομος χρυσόλιθος· ὁ ὄγδοος βήρυλλος· ὁ ἑνάτος τοπά-  
'seventh, chrysolite; the eighth, beryl; the ninth, to-  
ζιον· ὁ δέκατος χρυσοπράσος<sup>1</sup>· ὁ ἐνδέκατος ἰάκινθος· ὁ  
raz; the tenth, chrysoprasus; the eleventh, jacinth; the  
δώδεκατος ἀμέθυστος· 21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα  
'twelfth, amethyst. And the twelve gates, twelve  
μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἑνός  
pearls; 'respectively 'one 'each of the gates was of one  
μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως, χρυσίον καθαρὸν, ὡς  
pearl; and the street of the city 'gold 'pure, as  
ἵαλος<sup>1</sup> διαφανής<sup>1</sup>. 22 Καὶ ναὸν οὐκ εἶδον· ἐν αὐτῇ· ὁ γὰρ  
'glass 'transparent. And 'temple 'no 'I 'saw in it; for the  
κύριος ὁ θεὸς ὁ παντοκράτωρ<sup>1</sup> ναὸς·αὐτῆς ἐστίν, καὶ τὸ  
Lord God Almighty its temple is, and the  
ἀρνίον. 23 καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς  
Lamb. And the city 'no 'need 'has of the sun, nor of the  
σελήνης, ἵνα φαίνωσιν<sup>1</sup> ἐν<sup>1</sup> αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώ-  
moon, that they should shine in it; for the glory of God en-  
τισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 καὶ τὰ  
lightened it, and the lamp of it [is] the Lamb. And the  
ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ·αὐτῆς περιπατήσουσιν<sup>1</sup>· καὶ  
nations of the saved in its light shall walk; and  
οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν<sup>1</sup> καὶ τὴν τιμὴν<sup>1</sup> αὐτῶν  
the kings of the earth bring 'glory 'and 'honour 'their  
εἰς αὐτήν. 25 καὶ οἱ πυλῶνες·αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας·  
unto it. And its gates not at all shall be shut by day;  
νύξ γὰρ οὐκ ἔσται ἐκεῖ. 26 καὶ οἴσουσιν τὴν δόξαν καὶ  
'night 'for 'no shall be there. And they shall bring the glory and  
τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσέλθῃ εἰς  
the honour of the nations unto it. And in no wise may enter into  
αὐτήν πᾶν ὕκοινοῦ<sup>1</sup>, καὶ π<sup>1</sup>οιοῦν<sup>1</sup> βδέλυγμα καὶ ψευ-  
it anything defiling, and practising abomination and a  
(i.e. everything)  
δος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ  
lie; but those who are written in the book of life of the  
ἀρνίου.

Lamb.

22 Καὶ ἔδειξέν μοι ἁκαθαρὸν<sup>1</sup> ποταμὸν ὕδατος ζωῆς,  
And he shewed me 'pure 'a river of water of life,

XXII. And he shewed me a pure river of water of life, clear as

1 — ἦν (read [was]) I.T.A.    κ<sup>1</sup> ἐνδόμησις T.T.R.    ὁμοί<sup>1</sup>ον L.T.T.R.A.W.    ἡ — καὶ L.T.A.    ἡ χαλ-  
κεδών T.    σαρδόνυξ L.    σάρδιος L.T.T.R.A.W.    ἑνάτος E.G.W.    χρυσοπράσον L.  
διαφανής GLT.T.R.A.W.    + ὁ L.A.W.    ἐν (read αὐτῇ for it) GLT.T.R.A.W.    περι-  
πατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς the nations shall walk by means of its light  
GLT.T.R.A.W.    — τὴν W; — καὶ τὴν τιμὴν L.T.T.R.A.    ὕκοινοῦ common GLT.T.R.A.W.    (+ ὁ  
he who T.T.R.) ποιών ([he who] L.A.W.) practises L.T.T.R.A.W.    — ἁκαθαρὸν GLT.T.R.A.W.



crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 and they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

λαμπρόν ὡς κρύσταλλον, ἐκπορεύμενον ἐκ τοῦ θρόνου τοῦ  
bright as crystal, going forth out of the throne  
θεοῦ καὶ τοῦ ἀρνίου. 2 ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ  
of God and of the Lamb. In the midst of its street, and of the  
ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ἡ ξύλον ζωῆς, ποιοῦν  
river, on this side and on that side, [the] tree of life, producing  
καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδίδουν τὸν  
fruits twelve, month each yielding  
καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς ἰασηεὶαν τῶν  
fruit its; and the leaves of the tree for healing of the  
ἐθνῶν. 3 Καὶ πᾶν ἑκατανάθεμα οὐκ ἔσται ἐν καὶ ὁ θρόνος  
nations. And any curse not shall be longer; and the throne  
(lit. every)  
τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται καὶ οἱ δοῦλοι αὐτοῦ  
of God and of the Lamb in it shall be; and his bondmen  
λατρεύσουσιν αὐτῷ· 4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ  
shall serve him, and they shall see his face; and  
τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ ἔσται  
his name on their foreheads [is]. And night no shall be  
ἡ ἐκεῖ καὶ ἡ χρεῖαν οὐκ ἔχουσιν ἡ λύχνου καὶ φωτὸς ἡ ἡλίου,  
there, and need no they have of a lamp and of light of [the] sun,  
ὅτι κύριος ὁ θεὸς φωτίζει αὐτοὺς καὶ βασιλεύουσιν  
because [the] Lord God enlightens them, and they shall reign  
εἰς τοὺς αἰῶνας τῶν αἰώνων.  
to the ages of the ages.

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί·  
And he said to me, These words [are] faithful and true;

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust,

καὶ ὁ κύριος ὁ θεὸς τῶν ἁγίων ἡ προφητῶν ἀπέστειλεν τὸν  
and [the] Lord God of the holy prophets sent  
ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γε-  
angel his to shew his bondmen the things which must come  
νέσθαι ἐν τάχει. 7 Ἰδοὺ, ἔρχομαι ταχύ. μακάριος ὁ  
to pass soon. Behold, I am coming quickly. Blessed [is] he who  
τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8 Καὶ  
keeps the words of the prophecy of this book. And  
ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων  
I John [was] he who [was] seeing these things and hearing.  
καὶ ὅτε ἤκουσα καὶ ἐβλεψα ἔπεσα προσκυνῆσαι ἔμπροσθεν  
And when I heard and saw I fell down to do homage before  
τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. 9 καὶ  
the feet of the angel who [was] shewing me these things. And  
λέγει μοι, Ὁρα μὴ σφραγίσῃς τοὺς λόγους σου γὰρ εἰμὶ καὶ  
he says to me, See [thou do it] not: fellowbondman of thee for I am, and  
τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς  
of thy brethren the prophets, and of those who keep the  
λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον. 10 Καὶ  
words of this book: to God do homage. And  
λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ  
he says to me, Seal not the words of the prophecy.  
βιβλίου τούτου· ὅτι ὁ καιρὸς ἔγγυς ἐστίν. 11 ὁ ἀδι-  
book of this; because the time near is. He that is un-

<sup>b</sup> ἐκεῖθεν LITRAW.

<sup>c</sup> ποιῶν T.

<sup>d</sup> μῆναν L.

<sup>e</sup> — ἕνα GLITRAW.

<sup>f</sup> ἀποδίδους TTRA.

<sup>g</sup> κατάθεμα GLITRAW.

<sup>h</sup> ἐπὶ longer GLITRAW.

<sup>i</sup> οὐχ ἔχουσιν they shall have no (οὐκ

<sup>j</sup> ἔχουσιν TTR) χρεῖαν LITRAW; οὐ χρεῖα G.

<sup>k</sup> + φωτὸς of light LITRA.

<sup>l</sup> — ἡλίου w.

<sup>m</sup> + φωτισεῖ (φωτισει L) ἐπ' shall enlighten GLITRAW.

<sup>n</sup> + ὁ the LITRA.

<sup>o</sup> πνευμάτων τῶν

<sup>p</sup> spirits of the GLITRAW.

<sup>q</sup> κατὰ LITRAW.

<sup>r</sup> ἀκούων καὶ βλέπων

<sup>s</sup> ταῦτα GLITRAW; βλέπων καὶ ἀκούων ταῦτα T.

<sup>t</sup> ἐβλεπον W.

<sup>u</sup> εἰπένον EG.

<sup>v</sup> — γὰρ GLITRAW.

<sup>w</sup> — ὅτι GLITRAW

<sup>x</sup> + γὰρ for (the time) LITRAW.

κῶν ἀδικησάτω ἔτι· καὶ ὁ ῥυπῶν ῥυπωσάτω<sup>1</sup>  
 righteous let him be unrighteous still; and he that is filthy let him be filthy  
 ἔτι· καὶ ὁ δίκαιος ὀδικαιωθήτω<sup>2</sup> ἔτι· καὶ ὁ ἅγιος  
 still; and he that [is] righteous let him be righteous still; and he that [is] holy  
 ἁγιασθήτω ἔτι. 12. <sup>3</sup>Καὶ ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ  
 let him be sanctified still. And, behold, I am coming quickly, and

μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ<sup>4</sup>  
 reward my with me, to render to each as work his  
 ἔσται. 13 Ἐγώ εἰμι τὸ Ἀ καὶ τὸ Ω, ἡ ἀρχὴ καὶ τέλος,  
 shall be. I am the A and the Ω, [the] beginning and end,

ὁ πρῶτος καὶ ὁ ἔσχατος. 14 Μακάριοι οἱ ποιούν-  
 the first and the last. Blessed [are] they that do  
 τες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ  
 his commandments, that shall be their authority to the

ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.  
 tree of life, and by the gates they should go in to the city.

15 Ἐξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ  
 But without [are] the dogs, and the sorcerers, and the fornicators, and  
 οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ  
 the murderers, and the idolaters, and everyone that loves and  
 ποιῶν ψεῦδος.  
 practises a lie.

16 Ἐγώ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι  
 I Jesus sent mine angel to testify  
 ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ  
 to you these things in the assemblies. I am the root and  
 τὸ γένος τοῦ Ὁυ. Δαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὁ ὀρθρι-  
 the offspring of David, the star bright and morn-  
 νός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἑλθέ.  
 ing. And the Spirit and the bride say, Come.  
 καὶ ὁ ἀκούων εἰπάτω, Ἑλθέ. καὶ ὁ διψῶν ἔλθτω,  
 And he that hears let him say, Come. And he that thirsts let him come;  
 καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.  
 and he that wills, let him take the water of life gratuitously.

18 Ὡς μαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους  
 For I jointly testify to everyone hearing the words  
 τῆς προφητείας τοῦ βιβλίου τούτου· ἰάν τις ἐπιτιθῇ πρὸς  
 of the prophecy of this book, If anyone should add to  
 ταῦτα, ἐπιθήσει θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γε-  
 these things, shall add God unto him the plagues which are  
 γραμμένας ἐν βιβλίῳ τούτῳ. 19 καὶ ἰάν τις ἀφαιρῇ  
 written in this book. And if anyone should take  
 ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἂν ἀφαιρῇ  
 from the words of [the] book of this prophecy, shall take  
 σὲ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ βιβλίου τῆς ζωῆς, καὶ  
 away God his part from [the] book of life, and

let him be unjust still: and he which is filthy, let him be filthy still: and he that is right-  
 eous, let him be right-  
 eous still: and he  
 that is holy, let him  
 be holy still. 12 And,  
 behold, I come quick-  
 ly; and my reward is  
 with me, to give every  
 man according as his  
 work shall be. 13 I  
 am Alpha and Omega,  
 the beginning and the  
 end, the first and the  
 last. 14 Blessed are  
 they that do his com-  
 mandments, that they  
 may have right to the  
 tree of life, and may  
 enter in through the  
 gates into the city. 15  
 For without are  
 dogs, and sorcerers,  
 and whoremongers,  
 and murderers, and  
 idolaters, and whose-  
 ever loveth and mak-  
 eth a lie.

16 I Jesus have sent  
 mine angel to testify  
 unto you these things  
 in the churches. I am  
 the root and the off-  
 spring of David, and  
 the bright and morn-  
 ing star. 17 And the  
 Spirit and the bride  
 say, Come. And let  
 him that heareth say,  
 Come. And let him  
 that is athirst come.  
 And whoever will,  
 let him take the water  
 of life freely.

18 For I testify un-  
 to every man that  
 heareth the words of  
 the prophecy of this  
 book, If any man shall  
 add unto these things,  
 God shall add unto  
 him the plagues that  
 are written in this  
 book: 19 and if any  
 man shall take a-  
 way from the words  
 of the book of this  
 prophecy, God shall  
 take away his part  
 out of the book of life,

ὁ ῥυπαρὸς the filthy [one] GLTTAW. ῥυπαρηθῆτω GLTTAW. ῥυπαρευθήτω GW. ὁ δικαιο-  
 σῶν ποιησάτω let him practise righteousness GLTTAW. — καὶ GLTTAW. ὁ ἐστὶν  
 αὐτοῦ (read his work is) LITRA. — εἰμι (read [am]) GLTTAW. ὁ ἀλφα Alpha LITRAW.  
 ὁ L. ὁ (— ὁ I[A]) πρῶτος καὶ ὁ (— ὁ I[A]) ἔσχατος, (+ ἡ the GLTA) ἀρχὴ καὶ (+ τὸ the  
 GLTA) τέλος GLTTA. — πλύνοντες τὰς στολὰς αὐτῶν wash their robes LITRA. i — δὲ  
 but GLTTAW. — ὁ (read loving and practising) LITRAW. — ποιῶν καὶ φιλῶν T.  
 — ἐπὶ (read τὰς τὴν) W; ἐν L. — τοῦ GLTTAW. ὁ Δαβὶδ LITRA; Δαυὶδ GW.  
 — καὶ GLTTAW. ὁ πρωῒνος the morning GLTTAW. ἔρχομαι GLTTAW. ἔρχέσθω  
 GLTTAW. — καὶ GLTTAW. λαβέτω GLTTAW. Ὡς μαρτυρῶ ἐγὼ I testify GLTTAW.  
 — + τῷ who (hears) GLTTAW. — ἐπιθῇ ἐπ' αὐτά GLTTAW. — ἐπ' αὐτὸν ὁ θεὸς T.  
 — + τῷ GLTTAW. — ἀφείλει GLTTAW. — τοῦ βιβλίου GLTTAW. — ἀφείλει GLTTAW.  
 — τοῦ ξύλου the tree GLTTAW.

and out of the holy city, and from the things which are written in this book.

<sup>ε</sup>κ<sup>h</sup> τῆς πόλεως τῆς ἁγίας, <sup>ε</sup>καὶ<sup>h</sup> τῶν γεγραμμένων  
out of the <sup>2</sup>city <sup>1</sup>holy, and of those who are written  
ἐν <sup>h</sup>βιβλίῳ τούτῳ.  
in <sup>2</sup>book <sup>1</sup>this.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ. Ἀμήν. Ἰναί, <sup>h</sup>ἔρχου, κύριε Ἰησοῦ.  
<sup>ε</sup>Says <sup>1</sup>he <sup>2</sup>who <sup>2</sup>testifies <sup>4</sup>these <sup>2</sup>things, Yea, I am coming quickly.  
Ἀμήν. Ἰναί, <sup>h</sup>ἔρχου, κύριε Ἰησοῦ.  
Amen; yea, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

21 Ἡ χάρις τοῦ κυρίου <sup>h</sup>ἡμῶν<sup>h</sup> Ἰησοῦ <sup>h</sup>χριστοῦ<sup>h</sup> μετὰ  
The grace of our Lord Jesus Christ [be] with  
<sup>m</sup>πάντων<sup>h</sup> <sup>n</sup>ὑμῶν<sup>h</sup>. <sup>o</sup> P' Ἀμήν.<sup>h</sup> q  
<sup>2</sup>all <sup>1</sup>you. Amen.

<sup>f</sup> — ἐκ L[TrA]. <sup>ε</sup> — καὶ (read τῶν which) GLTTrAW. <sup>h</sup> + τῷ GLTTrAW. <sup>i</sup> — Ναὶ GLTTrAW; (join Amen with quickly ETr). <sup>k</sup> — ἡμῶν (read of the Lord) GLTTrAW.  
<sup>l</sup> — χριστοῦ LTrA. <sup>m</sup> — πάντων TrA. <sup>n</sup> — ὑμῶν GLTTrAW. <sup>o</sup> + τῶν ἁγίων the saints GTrAW. <sup>p</sup> — Ἀμήν GLTTrA. <sup>q</sup> + ἀποκάλυψις Ἰωάννου Revelation of John A.



A NEW

# Greek-English Lexicon

TO THE

## New Testament

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT  
WITH A COMPLETE INDEX TO THE SYNONYMS

BY

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THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT

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## INTRODUCTION TO NEW TESTAMENT LEXICON.

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AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass of a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons:

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the



ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by

the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttman, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk \* at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.

## ABBREVIATIONS.

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Ap.	= Apocrypha (of the Old Testament).	O. T.	= Old Testament.
A. V.	= Authorized Version.	Rec.	= Textus Receptus.
Bu.	= Alexander Buttman ( <i>Grammar of New Testament Greek</i> ).	R. V.	= Revised Version.
dim.	= diminutive.	S.	= Septuagint.
fig.	= figurative.	sc.	= namely, to wit.
Gr.	= S. G. Green ( <i>Handbook to the Grammar of the Greek Testament</i> ).	sq.	= following.
<i>i.e.</i>	= that is.	W. H.	= Westcott and Hort ( <i>The New Testament in the Original Greek</i> ).
lit.	= literally.	Wi.	= G. B. Winer ( <i>Grammar of the Idiom of the New Testament</i> ).
met.	= metaphorically.	- hyphen,	see Introduction.
mrg.	= margin.	*	indicates that all the passages in which a word occurs in the New Testament have been given.
N. T.	= New Testament.		
orig.	= originally.		

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.



# GREEK-ENGLISH NEW TESTAMENT LEXICON.

**Α, α, ἄλφα, alpha, α,** the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147*b*, *c*. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.\*

**Ἀαρών** (Heb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.\*

**Ἀβaddon**, ὁ (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)\*

**ἄ-βαρής, ἑς** (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.\*

**Ἀββᾶ, or Ἀββᾶ** (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)\*

**Ἀβελ, ὁ** (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.\*

**Ἀβιά, ὁ** (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.\*

**Ἀβιάθαρ, ὁ** (Heb.), *Abiathar*, Mar. ii. 26.\*

**Ἀβιληνή, ἡς, ἡ**, *Abilene*, a district between Lebanon and Hermon towards Phœnicia, named from Abila, its chief city, Lu. iii. 1.\*

**Ἀβιούδ, ὁ** (Heb.), *Abiud*, Mat. i. 13.\*

**Ἀβραάμ, ὁ** (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.

**ἄ-βυσσος, ου, ἡ** (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3.\*

**Ἀγαθος, ου, ὁ**, *Agabus*, Ac. xi. 28, xxi. 10.\*

**ἀγαθο-εργέω, ὦ** (or ἀγαθοουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)\*

**ἀγαθο-ποιέω, ὦ**, (1) *to do good to*, acc. of pers., Lu. vi. 33; (2) *to act well*, 1 Pet. ii. 15, 20. (S.)

**ἀγαθο-ποιεῖν, as, ἡ**, *well-doing*, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)\*

**ἀγαθο-ποιός, οὔ, ὁ** (originally adj.), *well-doer*, 1 Pet. ii. 14.\*

**ἀγαθός, ἡ, ὅν** (κρείσσω, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθὰ, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.

**ἀγαθωσύνη, ἡς, ἡ**, *goodness*, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes the *zeal for goodness*; χρηστότης, *kindness, benignity*.

**ἀγαλλιασιν, εως, ἡ**, *exultation, gladness*, Lu. i. 14, 44. (S.)

**ἀγαλλιᾶν, ὦ, ασω, to leap for joy**; hence, *exult, rejoice*; generally deponent. Followed by ἕνα (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)

**ἄ-γαμος, ον, adj., unmarried**, 1 Cor. vii. 8, 11, 32, 34.\*

**ἄγανακτέω, ὦ, ἥσω, to be indignant, angry**. With περί (gen.), Mat. xx. 24; or ὅτι, Lu. xii. 14.

**ἀγανάκτησις, εως, ἡ, indignation**, 2 Cor. vii. 11.\*

**ἀγαπάω, ὦ, ἥσω, to love**, Lu. vii. 47; *to wish well to*, Mat. v.

43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.

**ἀγάπη, ἡς, ἡ**, *love, benevolence*. Object with ἐν, or genitive, Gr. § 269, Wi. § 30*a*, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)

**ἀγαπητός, ἡ, ὅν**, *beloved*, Mat. iii. 17.

**Ἀγαρ, ἡ** (W. H. Ἀγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.).\*

**ἀγαρεύω, σω** (from the Persian), *to impress* into the public service; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xv. 21.\*

**ἄγγειον, ον, τό**, *vessel, utensil*, Mat. xiii. 48 (Rec.), xxv. 4.\*

**ἄγγελία, as, ἡ**, *message*, 1 Jn. i. 5 (W. H.), iii. 11.\*

**ἄγγελος, ου, ὁ**, *messenger*, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii., iii.), either *messenger*, or *elder*, or an *angel* who watches over the church.

**ἄγγος, εως, τό**, *vessel*, Mat. xiii. 48 (W. H.).\*

**ἄγε, interj.** (properly impv. of ἄγω), *come now!* Ja. iv. 13, v. 1.\*

**ἀγέλη, ἡς, ἡ**, *a flock or herd*, Mat. viii. 30.

**ἄ-γενεα-λόγητος, ου, adj., of unrecorded genealogy**, Heb. vii. 3. (N. T.)\*

ἀ-γενής, ἐς (from γένος), *low-born, base*, 1 Cor. i. 28.\*

ἀγιαῖω, σω (from ἅγιος), *to set apart from common use*. Hence, *to hallow*, or regard with religious reverence, Mat. vi. 9; *to consecrate* to religious service, whether persons or things, Mat. xxiii. 17; Jn. xvii. 19; *to cleanse* for such consecration, Heb. ix. 13; so *to purify, sanctify*, 1 Cor. vi. 11. οἱ ἀγιαζόμενοι, *those who are being sanctified*; οἱ ἡγιασμένοι, *those who are sanctified*, Ac. xx. 32.

ἀγιασμός, οὗ, ὁ, *sanctification, holiness*, 1 Cor. i. 30; 1 Th. iv. 7. (S.)

ἅγιος, α, ον, *hallowed, worthy of veneration, holy, consecrated*, whether persons, places, or things. οἱ ἅγιοι, *"the Saints"*; τὸ ἅγιον, *the Temple*; τὰ ἅγια, *the Sanctuary*; ἅγια ἄγνων, *the Holy of Holies*; πνεῦμα ἁγίων, *the Holy Spirit*. Syn.: see Trench, § lxxxviii.

ἀγιότης, τητος, ἡ, *holiness*, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)\*

ἀγιωσύνη, ης, ἡ, *holiness*, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)\*

ἀγκάλη, ης, ἡ, *the (curve of the) arm*, Lu. ii. 28.\*

ἄγκιστρον, ον, τό, *fishhook*, Mat. xvii. 27.\*

ἄγκυρα, ας, ἡ, *an anchor*, Ac. xxvii. 29, 30, 40; Heb. vi. 19.

ἄ-γναφος, ον, adj., *undressed, undressed*, Mat. ix. 16; Mar. ii. 21. (N. T.)\*

ἀγνεία, ας, ἡ, *purity*, 1 Tim. iv. 12, v. 2.\*

ἀγνίζω, σω, *to cleanse, purify*; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.

ἀγνισμός, οὗ, ὁ, *ceremonial purification*, Ac. xxi. 26.\*

ἀ-γνοέω, ᾧ, ἥσω (see γιγνώσκω), (1) *not to know*, to be ignorant, 1 Tim. i. 13; ἀγνοῶν, *ignorant*; ἀγνοούμενος, *unknown*, Gal. i. 22; *ignored, disregarded*, 1 Cor. xiv. 38 (W. H.); (2) *not to understand*, Mar. ix. 32; Lu. ix. 45.

ἀγνοήμα, ατος, τό, *a sin of ignorance, error*, Heb. ix. 7.\* Syn.: see Trench, § lxxvi.

ἄγνοια, ας, ἡ, *ignorance*, Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.\*

ἀγνός, ἡ, ον, *pure*, 2 Cor. vii. 11; *chaste*, Tit. ii. 5. Syn.: see ἅγιος.

ἀγνότης, τητος, ἡ, *purity*, 2 Cor. vi. 6, xi. 3 (W. H.).\*

ἀγνώως, adv., *purely, sincerely*, Phil. i. 17.\*

ἀγνοῦσία, ας, ἡ, *ignorance*, spec. willful ignorance, 1 Cor. xv. 34; 1 Pet. ii. 15.\*

ἄγνωστος, ον, *unknown*, Ac. xvii. 23.\*

ἀγορά, ἂς, ἡ (ἀγέλω), *a place of public resort, forum, market place*, Ac. xvii. 17; used for the market, Mar. vii. 4; as the place of public assemblies, trials, etc., Ac. xvi. 19.

ἀγοράζω, σω, *to purchase, buy*, with gen. of price, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐν, Rev. v. 9; fig., *to redeem, ransom*, Rev. v. 9, xiv. 3.

ἀγοραῖος, ον, *belonging to the forum*; hence (sc. ἡμέραι) *court days*, Ac. ix. 38; (sc. ἄνθρωποι) *idlers*, xvii. 5.\*

ἄγρα, ας, ἡ, *a catching*, Lu. v. 4; *the thing caught, a catch of fish*, v. 9.\*

ἀ-γράμματος, ον, *unlearned, i.e., in Rabbinical lore*, Ac. iv. 13.\* Syn.: ἀγράμματος means *illiterate*, without knowledge gained by study; ἰδιώτης, *not a specialist*, or without knowledge gained by mingling in public life.

ἀγρ-αυλέω, ᾧ, *to live in the fields*, Lu. ii. 8.\*

ἀγρεύω, σω (to take in hunting), fig., *to ensnare*, Mar. xii. 13.\*

ἀγρί-ἐλαιος, ον, ἡ, *wild olive*, Ro. xi. 17, 24.\*

ἄγριος, ια, ιων, *wild*, of honey, Mat. iii. 4; Mar. i. 6; *fierce*, of waves, Ju. 13.\*

Ἀγρίππας, α, ὁ, Agrippa, i.e., Herod Agrippa II. See Ἡρώδης.

ἄγρός, οὗ, ὁ, *field*, spec. the country, Mat. vi. 28; plur., country districts, hamlets, Mar. v. 14.

ἀγρυπνέω, ᾧ (ὑπνω), *to be sleepless*; hence, met., *to watch, to be vigilant*, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.\*

ἀγρυπνία, ας, ἡ, *sleeplessness*,

*watching*, 2 Cor. vi. 5, xi. 27.\*

ἄγω, ἔω, 2 α., ἡγαγον, trans., *to lead, bring*; with πρὸς (acc.), ἔως, eis, of destination; with ἐπὶ (acc.), of purpose, as Ac. viii. 32; *to bring before*, for trial, Ac. xxv. 17. Also *to spend*, as of time; *to keep*, as a particular day, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). Fig., *to lead the inclination, induce*, Lu. iv. 1. Mid., *to go, depart*; subj., ἄγωμεν, *let us go!* Mat. xxvi. 46.

ἀγωγή, ἧς, ἡ (δῶ), *a leading, course of life*, 2 Tim. iii. 10.\*

ἄγών, ὄνος, ὁ, *contest, conflict*; fig., of the Christian life, as Heb. xii. 1; *solicitude, anxiety*, Col. ii. 1.

ἀγωνία, ας, ἡ, *contest, agony*, Lu. xxii. 44 (not W. H.).\*

ἀγωνίζομαι, *to strive*, as in the public games, 1 Cor. ix. 25; *to contend with an adversary*, Jn. xviii. 36; fig., of Christian effort and endurance, Col. i. 29.

Ἀδάμ, ὁ (Heb.), *Adam*.

ἀ-δάπανος, ον, *free of charge, gratuitous*, 1 Cor. ix. 18.\*

Ἀδδὶ, ὁ, Addi, Lu. iii. 28 (not mentioned in O. T.).\*

ἀδελφή, ἧς, ἡ, *a sister*, (1) lit., Mat. xix. 29; (2) fig. of Christian friendship, 1 Cor. vii. 15.

ἀδελφός, οὗ, ὁ, *a brother*, (1) lit. (see Gr. § 256), Mat. i. 2; (2) of more general relations, *a fellow-countryman*, Mat. v. 47; *a fellow-Christian*, Mat. xxiii. 8; *a fellow-man*, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.

ἀδελφότης, τητος, ἡ, *the brotherhood, i.e., the Christian community*, 1 Pet. ii. 17, v. 9. (Ap.)\*

ἄ-δηλος, ον, *not manifest, uncertain*, Lu. xi. 44; 1 Cor. xiv. 8.\*

ἀ-δηλότης, τητος, *uncertainty*, 1 Tim. vi. 17.\*

ἀδήλως, adv., *uncertainly*, 1 Cor. ix. 26.\*

**ἀδμονέω**, ὦ, *to be troubled, distressed*, Mar. xiv. 33.  
**ἄδης**, οὐ, ὁ (ἀ priv. and ἰδεῖν), *the invisible world, Hades*, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See **πύλη**.  
**ἀ-διά-κριτος**, οὐ, *without uncertainty, unambiguous*, Ja. iii. 17.\*  
**ἀ-διά-λειπτος**, οὐ, *without intermission, unceasing*, Ro. ix. 2; 2 Tim. i. 3.\*  
**ἀδιαλείπτως**, adv., *without intermission, incessantly*, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.\*  
**ἀ-δια-φθορία**, ας, ἡ, *incorruptibility, soundness*, Tit. ii. 7 (not W. H.). (N. T.)\*  
**ἀδικέω**, ὦ, ἥσω (δίκος), *intrans., to act unjustly, commit a crime*, Ac. xxv. 11; *trans., to wrong, injure*, Mat. x. 13; hence, *to hurt*, without any notion of wrong, Lu. x. 19, and Rev. often; *pass., to be wronged*, 2 Cor. vii. 12; *mid., to suffer wrong*, 1 Cor. vi. 7.  
**ἀδίκημα**, ατος, τό, *a wrong, misdeed*, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.\*  
**ἀδικία**, ας, ἡ, *wrong (towards man or God); hence, injustice*, Lu. xviii. 6; Ro. ix. 14; *unrighteousness*, Ro. i. 18, 29; *act of unrighteousness*, 1 Jn. v. 17; Heb. viii. 12.  
**ἀ-δικος**, οὐ, *unjust, unrighteous*, generally, opposed to δίκαιος, as Mat. v. 45, *το εὐσεβής*, as 2 Pet. ii. 9, *οὐ το πιστός*, as Lu. xvi. 10.  
**ἀδίκως**, adv., *unjustly, undeservingly*, 1 Pet. ii. 19.\*  
**ἀ-δόκιμος**, οὐ (tested, but not approved), *reprobate, rejected*, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.\*  
**ἀ-δολος**, οὐ, *without fraud, unadulterated*, 1 Pet. ii. 2.\* Syn.: see Trench, § lvi.  
**Ἀδραμυττηνός**, ἡ, ὅν, *of Adramyttium, a seaport of Mysia*, Ac. xxvii. 2.\*  
**Ἀδρία**, οὐ, ὁ, *the Adriatic, the sea between Greece and Italy*, Ac. xxvii. 27.\*  
**ἀδρότης**, τητος, ἡ, *abundance, liberality*, 2 Cor. viii. 20.\*  
**ἀδυνατέω**, ὦ, ἥσω, *to be impossible*, with dat. of pers., Mat. xvii. 20; *οὐ παρὰ* (dat., W. H. gen.), Lu. i. 37.\*

**ἀ-δύνατος**, οὐ, (1) of persons, act., *powerless*, Ac. xiv. 8; (2) of things, *pass., impossible*, Ro. viii. 3.  
**ᾄδω**, ᾄσω (contr. from ἀείδω), *to sing*, with cognate acc., *ψῆδῃ*, *a song*, Rev. v. 9, xiv. 3, xv. 3; with dat., *to sing (praise) to*, Ep. v. 19; Col. iii. 16.\*  
**ἀέλ**, adv., *always*; of continuous time, *unceasingly*, Ac. vii. 51; of successive intervals, *from time to time, on every occasion*, 1 Pet. iii. 15.  
**ἀετός**, οὐ, ὁ, *an eagle*; Rev. iv. 7; *gen. bird of prey*, as Mat. xxiv. 28.  
**ἄ-ζυμος**, οὐ, *unleavened*, only in plur., sc. *λάγανα*, *cakes*, or *ἄρτοι*, *loaves*; met., *the paschal feast*, Lu. xxii. 1; fig., *uncorrupted, sincere*, 1 Cor. v. 7, 8.  
**Ἀζόρ**, indecl. (Heb.), *Azor*, Mat. i. 13, 14; not mentioned in O. T.\*  
**Ἀζωτος**, οὐ, ἡ, *Azotus* or *Ashdod*, Ac. viii. 40.\*  
**ἄήρ**, ἀέρος, ὁ, *the air, atmosphere*, Ac. xxii. 23; Ep. ii. 2.  
**ἀ-θανασία**, ας, ἡ (see θάνατος), *immortality*, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.\*  
**ἀ-θέμιτος**, οὐ (θέμις, *law*), *unlawful, criminal*, Ac. x. 28; 1 Pet. iv. 3.\*  
**ἀ-θεος**, οὐ, *without God*, Ep. ii. 12.\*  
**ἀ-θεσιμος**, οὐ (θεσμός, *statute*), *lawless*, 2 Pet. ii. 7, iii. 17.\*  
**ἀ-θετέω**, ὦ, ἥσω (θε- as in τίθημι), *to make void, invalidate*; of things, *to nullify*, Lu. vii. 30; chiefly of persons, *to slight, reject*, Lu. x. 16.  
**ἀ-θέτησις**, εως, ἡ, *nullification, abrogation*, Heb. vii. 18, ix. 26.\*  
**Ἀθῆναι**, ὧν, αἱ, *Athens*, Ac. xvii. 15.  
**Ἀθηναῖος**, α, οὐ, *Athenian*, Ac. xvii. 21, 22.\*  
**ἀθλέω**, ὦ (ἄθλος, *a contest*), *to contend in the public games*, 2 Tim. ii. 5.\*  
**ἄθλησις**, εως, ἡ, *contest*, as in the public games; only fig. Heb. x. 32.\*  
**ἀθροίζω**, *to gather together*, Lu. xxiv. 33 (W. H.).\*

**ἀ-θυμέω**, ὦ, *to lose heart, despond*, Col. iii. 21.\*  
**ἀθῶος**, οὐ, *unpunished, innocent*, Mat. xxvii. 4 (not W. H.); with ἀπό, of the crime, ver. 24.\*  
**αἰγίος**, η, οὐ (αἰξ, *goat*), *of or belonging to a goat*, Heb. xi. 37.\*  
**αἰγιαλός**, οὐ, ὁ, *the shore, beach*; used of Genesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.\*  
**Αἰγύπτου**, α, οὐ, *Egyptian*, Ac. vii. 22.  
**Αἴγυπτος**, οὐ, ἡ, *Egypt*, Mat. ii. 13.  
**αἰδιος**, οὐ, adj. (ἀέλ), *eternal, everlasting*, Ro. i. 20; Ju. 6.\*  
**αἰδώς**, οὐς, ἡ, *modesty*, 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (not W. H.).\* Syn.: see Trench, § xix; Thayer, p. 14.  
**Αἰθιοπ**, οπος, ὁ, *an Ethiopian*, Ac. viii. 27.\*  
**αἷμα**, ατος, τό, *blood*, (1) in general, Jn. xix. 34; (2) *natural life*, which was believed to reside in the blood, especially with ἀράς, 1 Cor. xv. 20; so *human nature* generally; hence, (3) *natural relationship*, Jn. i. 13; (4) *blood shed of sacrificial victims*, Heb. ix. 7, 12; (5) hence, *the blood of Christ, his atoning death*, 1 Cor. x. 16; Rev. vii. 14; (6) *violent death, bloodshed, murder*, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the color of blood.  
**αἱματ-εκ-χυσία**, ας, ἡ, *shedding of blood*, Heb. ix. 22. (N. T.)\*  
**αἱμορροέω**, ὦ, *to suffer from a flow of blood*, Mat. ix. 20.\*  
**Αἰνέας**, α, ὁ, *Aeneas*, Ac. ix. 33, 34.\*  
**αἰνεσις**, εως, ἡ, *praise*, Heb. xiii. 15. (S.)\*  
**αἰνέω**, ὦ, ἔσω and ἥσω, *to praise*, only of praise to God, Lu. ii. 13, 20.  
**αἰνίγμα**, ατος, τό, *an enigma, an obscure thing*, 1 Cor. xiii. 12.\*  
**αἶνος**, οὐ, ὁ, *praise to God*, Mat. xxi. 16; Lu. xviii. 43.\*  
**Αἰών**, ἡ (Heb.), *Aeonon*, Jn. iii. 23.\*  
**αἵρεσις**, εως, ἡ (αἰρέω), *choice, its act or result*; hence, *a*



*tenet, heresy*, 2 Pet. ii. 1; a sect, Ac. v. 17; *dissension*, Gal. v. 20.

**αἰρετίζω**, *sw*, to choose, Mat. xii. 18.\*

**αἰρετικός**, ἡ, *δν*, schismatic, factionist, Tit. iii. 10.\*

**αἰρέω** (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), to take, only in mid. in N. T., to choose, prefer, Phil. i. 22; 2 Th. ii. 13; 1 Heb. xi. 25.\*

**αἶρω** (Gr. § 92), (1) to raise, lift up, Mar. xvi. 18; Jn. xi. 41; (2) to bear, carry, Mat. iv. 6; Lu. ix. 23; (3) to bear away, carry off, in general, Mat. xxi. 21; Jn. xix. 31; to take away sin, of the redeeming work of Christ, Jn. i. 29; 1 Jn. iii. 5; to remove by death, Jn. xvii. 15; Mat. xxiv. 39.

**αἰσθάνομαι**, 2 a. ἡσθῶμην, dep., to perceive, understand, Lu. ix. 45.\*

**αἰσθησις**, *ews*, ἡ, perception, discernment, Phil. i. 9.\*

**αἰσθητήριον**, *ov*, τό, organ of perception, faculty of judgment, Heb. v. 14.\*

**αἰσχρο-κερδής**, *es*, eager for base gain, sordid, 1 Tim. iii. 3 (not W. H.); 8; Tit. i. 7.\*

**αἰσχροκερδῶς**, from eagerness for base gain, 1 Pet. v. 2. (N. T.)\*

**αἰσχρο-λογία**, *as*, ἡ, foul language, scurrility, Col. iii. 8.\*

**αἰσχρός**, ὁ, *δν*, base, disgraceful, 1 Cor. xi. 6.

**αἰσχρότης**, *τητος*, ἡ, baseness, dishonor, Ep. v. 4.\*

**αἰσχύνη**, *ης*, ἡ, shame, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; a shameful thing, Ju. 13. *Syn.*: see αἰδώς.

**αἰσχύνομαι**, *οὔμαι*, in N. T. only pass., to be put to shame, made ashamed, 2 Cor. x. 8; Phil. i. 20.

**αἰτέω**, ὦ, ἥσω, to ask, pray, require, Ja. i. 6; usually with two accs., or acc. of thing and ἀπό or παρά (gen.) of person; mid., to ask for one's self, beg, Jn. xvi. 26. *Syn.*: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; πυνθάνομαι, to ask for infor-

mation. But see Thayer, p. 18.

**αἰτήμα**, *ατος*, τό, petition, request, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. *Syn.*: see Trench, § li.

**αἰτία**, *as*, ἡ, cause, (1) as the reason or ground of anything, Ac. x. 21; (2) in Mat. xix. 10, the state of the case; (3) forensically, a crime, Ac. xiii. 28; a charge of crime, accusation, Ac. xxv. 18, 27.

**αἰτίαμα**, *ατος*, τό, accusation, charge, Ac. xxv. 7 (W. H. read αἰτῶμα).\*

**αἰτός**, *la*, *ov*, causative of, used as subst., in masc., the cause, author, only Heb. v. 9; in neut., a cause, reason, espec. of punishment, Ac. xix. 40; a fault, crime, like αἰτία, Lu. xiii. 4, 14, 22.\*

**αἰτῶμα**. See αἰτίαμα. (N. T.)\*  
**αἰφνίδιος**, *ov*, unexpected, sudden, Lu. xxi. 34 (W. H. ἐφνίδιος); 1 Th. v. 3.\*

**αἶχμ-αλωσία**, *as*, ἡ, captivity, Rev. xiii. 10; abstract for concrete, Ep. iv. 8.\*

**αἶχμ-αλωτεύω**, *sw*, to make prisoners of, to take captive, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)\*

**αἶχμ-αλωτίζω**, *sw*, to lead captive, Lu. xxi. 24.

**αἶχμ-άλωτος**, *ov*, ὁ, ἡ, captive, Lu. iv. 18 (from Is. lxi. 1).\*

**αἰών**, ὧνος, ὁ (aél), originally an indefinitely long period of time, an age; hence, (1) an unbroken age, eternity, past, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *els τὸν αἰῶνα*, for ever, with negative adv. *never*; *els τοὺς αἰῶνας*, a stronger expression, for evermore; *els τοὺς αἰῶνας τῶν αἰώνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), for ever and ever. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., the worlds, the universe, Heb. i. 2, xi. 3; (3) the present age (ὁ αἰὼν οὗτος, ὁ ἐνεστὼς αἰὼν, ὁ νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, the coming age (ὁ αἰὼν ἐκεῖνος, αἰὼν μέλλον, ὁ

αἰὼν ὁ ἐρχόμενος, οἱ αἰῶνες οἱ ἐπερχόμενοι), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of time; κόσμος, under that of space. See Thayer, p. 19.

**αἰώνιος** (*la*, only in 2 Th. ii. 16; Heb. ix. 12; or *ως*), *ov*, (1) without beginning or end, eternal, Ro. xvi. 26; Heb. ix. 14; (2) without beginning, Ro. xvi. 25; 2 Tim. i. 9; (3) without end, everlasting; often with ζωή, eternal life, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., for ever, Phil. i. 15.

**ἀκαθαρσία**, *as*, ἡ (καθαίρω), uncleanness, impurity, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.

**ἀκαθάρτης**, *τητος*, ἡ, impurity, Rev. xvii. 4 (W. H. read the following). (N. T.)\*

**ἀκάθαρτος**, *ov*, unclean, impure, (1) of ceremonial defilement, Ac. x. 14; 1 Cor. vii. 14; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, impure, lewd, Ep. v. 5.

**ἀκαιρέομαι**, *οὔμαι*, dep., to lack opportunity, Phil. iv. 10.\*

**ἀκαίρως**, adv., unseasonably, 2 Tim. iv. 2, opp. to εὐκαιρως.\*

**ἄκακος**, *ov*, guileless, Ro. xvi. 18; Heb. vii. 26.\*

**ἄκανθα**, *ης*, ἡ, thorn, briar, Mat. vii. 16.

**ἀκανθίνος**, *ov*, made of thorns, Mar. xv. 17; Jn. xix. 5.\*

**ἄκαρπος**, *ov*, unfruitful, barren, generally fig., Mat. xiii. 22; Tit. iii. 14.

**ἀκατά-γνωστος**, *ov*, not to be condemned, Tit. ii. 8.\*

**ἀκατα-κάλυπτος**, *ov*, unveiled, 1 Cor. xi. 5, 13.\*

**ἀκατά-κριτος**, *ov*, uncondemned, Ac. xvi. 37, xxii. 25. (N. T.)\*

**ἀκατά-λυτος**, *ov*, indissoluble, Heb. vii. 16.\*

**ἀκατά-παστος**, *ov*, unfed, hungry for (gen.), 2 Pet. ii. 14 (W. H. for the following). (N. T.)\*

**ἀκατά-πανστος**, *ov*, not to be restrained, with gen., 2 Pet. ii. 14 (see preceding).\*

**ἀκατα-στασία**, *as*, ἡ, instabil-

- ity*; hence, *sedition, tumult, disorder*, Ja. iii. 16, 2 Cor. vi. 5.
- ἀ-κατά-στατος, *ov*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).\*
- ἀ-κατά-σχετος, *ov*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S.)\*
- Ἀκελ-δαμά (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read Ἀκελδαμάχ). (N. T.)\*
- ἀ-κέραιος, *ov* (κεράννυμι), *unmixed*; hence, *fig., simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.\*
- ἀ-κλινής, *és*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.\*
- ἀκμάζω, *ow*, *to reach the point of perfection*; so, of fruit, *to be fully ripe*, Rev. xiv. 18.\*
- ἀκμηή, *acc.* of ἀκμηή *as adv.*, *even now, even yet*, Mat. xv. 16.\*
- ἀκοή, *ής, ή* (ἀκούω), *hearing*, (1) *the sense of hearing*, 2 Pet. ii. 8; (2) *the organ of hearing, the ear*, 2 Tim. iv. 3, 4; (3) *the thing heard, a report, speech, doctrine*, Jn. xii. 38; Mar. i. 28. ἀκοῇ ἀκούειν, “to hear with hearing,” i.e., *attentively* (a Hebraism), Mat. xiii. 14.
- ἀκολουθέω, *ω, ήω*, (1) *to accompany, follow, or attend*, with dat., or μετὰ (gen.), or ὀπίσω (gen.), *espec. of the disciples of Christ*; so, *met.*, *to obey and imitate*, Mat. iv. 25; Mar. ix. 38.
- ἀκούω, *ow or σωμα*, pf., ἀκήκοα, *to hear*, (1) *without object*, Mar. iv. 3, vii. 37; (2) *with object* (acc. or gen.), Gr. § 249a, i, Wi. § 30, 7c, Bu. 165 sq., 301), *to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. οἱ ἀκούοντες, *hearers or disciples*. In pass., *to be noised abroad*, Ac. xi. 22.
- ἀ-κρασία, *as, ή*, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.\*
- ἀ-κρατής, *és* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.\*
- ἀ-κρατος, *ov* (κεράννυμι), *unmixed, undiluted* (of strong wine), Rev. xiv. 10.\*
- ἀκρίβεια, *as, ή*, *exactness, strictness*, Ac. xxii. 3.\*
- ἀκριβής, *és*, *exact, strict*, Ac. xxvi. 5.
- ἀκριβώς, *ω, ήω*, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.\*
- ἀκριβώς, *adv.*, *exactly, diligently*, Ac. xviii. 25.
- ἀκρίς, *ίδος, ή*, *a locust*, Mat. iii. 4.
- ἀκροατήριον, *lov*, τὸ (ἀκροάομαι, *to hear*), *the place of (judicial) hearing*, Ac. xxv. 23.\*
- ἀκροατής, *οῦ, ό*, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.\*
- ἀκροβυστία, *as, ή*, *the foreskin*, Ac. xi. 3; *uncircumcision*, Ro. iv. 10; *met.*, *an uncircumcised Gentile*, Ep. ii. 11. (S.)
- ἀκρο-γωνιαίος, *a, ov* (with λίθος expressed or understood), *a corner foundation stone*, ref. to Christ, Ep. ii. 20; 1 Pet. ii. 6. (S.)\*
- ἀκρο-θίνιον, *lov*, τὸ, *first-fruits, i.e., the best of the produce, applied (plur.) to spoils taken in battle*, Heb. vii. 4.\*
- ἄκρος, *a, ov*, *outermost, pointed*; *neut.*, τὸ ἄκρον, *the end, extremity*, Lu. xvi. 24.
- Ἀκύλας, *ov, ό* (Latin), *Aquila*, Ac. xviii. 2.
- ἀ-κυρώω, *ω, ήω*, *to deprive of power, set aside* (a law), Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.
- ἀ-κωλύτως, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.\*
- ἄκων, *ουσα, ov* (ἀ, ἔκων), *unwilling*, 1 Cor. ix. 17.\*
- ἀλάβαστρον, *ov, τό*, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.\*
- ἀλαζονία, *as, ή*, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.\*
- ἀλαζόν, *όνος, ό*, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.\*
- ἀλαλάω, *δω*, *to raise a cry or loud sound*; in mourning, Mar. v. 38; of cymbals, 1 Cor. xiii. 1.\*
- ἀ-λάλητος, *ov*, *not to be uttered in words*, Ro. viii. 26.\*
- ἄ-λαλος, *ov*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.\*
- ἄλας, *ατος, τό*, *salt*, *lit.* and *fig.*, as Mat. v. 13.
- ἀλείφω, *ψω*, *to anoint, festally, in homage, also medicinally, or in embalming the*
- dead*, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείφω.
- ἀλεκτορο-φωνία, *as, ή*, *the cock-crowing, the third watch of the night, between midnight and dawn*, Mar. xiii. 35.\*
- ἀλέκτωρ, *ορος, ό*, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.
- Ἀλεξανδρεὺς, *έως, ό*, *an Alexandrian*, Ac. vi. 9, xviii. 24.\*
- Ἀλεξανδρινός, *ής, όν*, *Alexandrian*, Ac. xxvii. 6, xxviii. 11.\*
- Ἀλέξανδρος, *ov, ό*, *Alexander*. Four of this name are mentioned, Mar. xv. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.\*
- ἄλευρον, *ov, τό*, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.\*
- ἀλήθεια, *as, ή*, *truth*; generally, as Mar. v. 33; *espec.*, (1) *freedom from error, exactness*, as (2) *the Truth, or Word of God*; Jesus is called *the Truth*, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδικία, Ro. ii. 8; 1 Cor. xiii. 6.
- ἀληθεύω, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.\*
- ἀληθής, *és* (ἀ, λαθ- in λαθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means *true morally, faithful*; ἀληθινός, *genuine*, in contrast either with the *false* or the *imperfect*.
- ἀληθινός, *ής, όν*, *real, genuine*, contrasted with the *fictitious*, as Lu. xvi. 11; Jn. i. 9; with the *typical*, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.
- ἀλήθω, *ήσω*, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.\*
- ἀληθώς, *adv.*, *truly, really, certainly*, Ac. xii. 11.
- ἄλιεύς (W. H. ἀλεεὺς), *έως, ό*, *a fisherman*, Mat. iv. 18.
- ἄλιεύω, *εύσω*, *to fish*, Jn. xxi. 3. (S.)\*
- ἀλίξω, *λω*, *to salt, season with salt*, Mat. v. 13; Mar. ix. 49.
- ἀλίσγημα, *ατος, τό*, *pollution*, Ac. xv. 20. (N. T.)\*
- ἀλλά (prop. n. plur. of ἄλλος), *but*, an adversative particle.

See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.  
**ἀλλάσσω**, ἄξω, *to change*, Ac. vi. 14; *to exchange*, Ro. i. 23; *to transform*, 1 Cor. xv. 51.  
**ἀλλαχόθεν**, adv., *from elsewhere*, Jn. x. i.\*  
**ἀλλαχοῦ**, adv., *elsewhere*, Mar. i. 38 (W. H.).\*  
**ἀλλ-ηγορέω**, ὦ, *to speak allegorically*; pass. part., Gal. iv. 24.\*  
**Ἀλληλουῖα** (W. H. Ἀλ-), (Heb.), Hallelujah, *Praise ye Jehovah*, Rev. xix. i, 3, 4, 6. (S.)\*  
**ἀλλήλων**, reciprocal pron., gen. plur. (Gr. § 61c), *one another, each other*, Ro. i. 12.  
**ἄλλο-γενής**, ἐς, *of another nation, a foreigner*, Lu. xvii. 18. (S.)\*  
**ἄλλομαι** (dep.), ἀλοῦμαι, ἡλάμην, *to leap*, Ac. iii. 8, xiv. 10; *to bubble up, as water*, Jn. iv. 14.\*  
**ἄλλος**, η, ο, *other, another*, Mar. vi. 15; ὁ ἄλλος, *the other*, Mat. v. 39; οἱ ἄλλοι, *the others, the rest*. Syn.: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, different.  
**ἄλλοτριο-ἐπίσκοπος**, ου, ὁ, *one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15 (W. H. ἄλλοτριεπίσκοπος). (N. T.)\*  
**ἄλλοτριος**, ἰα, ἰον, *belonging to another*, Heb. ix. 25; *foreign, strange*, Ac. vii. 6; *not of one's own family*, Mat. xvii. 25; *hostile*, Heb. xi. 34.  
**ἄλλο-φυλος**, ου, adj., *foreign, of another tribe or race*, Ac. x. 28.\*  
**ἄλλως**, adv., *otherwise*, 1 Tim. v. 25.\*  
**ἀλοάω**, ὦ, ἦσω, *to beat or thresh*, Ac. ix. 1 Cor. ix. 9, 10; 1 Tim. v. 18.\*  
**ἄ-λογος**, ου, (1) *without speech or reason, irrational*, 2 Pet. ii. 12, Ju. 10; (2) *unreasonable, absurd*, Ac. xxv. 27.\*  
**ἄλσῃ**, ἡς, ἡ, *the aloe*, Jn. xix. 39. (S.)\*  
**ἄλς**, ἁλός, ὁ, *salt*. Rec. only in Mar. ix. 49 (dat.), W. H. only in ix. 50 (acc.). See ἅλας.\*

**ἀλυκός**, ἡ, βν (ἄλς), *salt, brackish*, Ja. iii. 12.\*  
**ἄ-λυπος**, ου, *free from sorrow*, Phil. ii. 28.\*  
**ἄλυσις**, εως, ἡ, *a chain or manacle*, Mar. v. 3; Ac. xxi. 33.  
**ἄ-λυσιτελής**, ἐς, *without gain, unprofitable*, Heb. xiii. 17.\*  
**ἄλφα**, το, see Α.  
**Ἀλφαῖος**, ου, ὁ, *Alphæus*. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).  
**ἄλων**, υνος, ὁ, ἡ, *a threshing-floor*; met., *the grain of the threshing-floor*, Mat. iii. 12; Lu. iii. 17.  
**ἄλώτης**, εκος, ἡ, *a fox*, Mat. viii. 20; Lu. ix. 58; applied to Herod, Lu. xiii. 32.\*  
**ἄλωσις**, εως, ἡ, *a taking or catching*, 2 Pet. ii. 12.\*  
**ἅμα**, adv., *at the same time*, Ac. xxiv. 26; prep., *with or together with* (dat.), Mat. xiii. 29; ἅμα πρωτῷ, *with the dawn*, Mat. xx. i.  
**ἄ-μαθής**, ἐς, *unlearned, ignorant*, 2 Pet. iii. 16.\*  
**ἀμάραντος**, ου, adj., *composed of amaranth, i.e., everlasting*, 1 Pet. v. 4.\*  
**ἄ-μάραντος**, ου, adj. (μαρpalvo-μαι), *unfading*, 1 Pet. i. 4.\*  
**ἄμαρτᾶνω**, τήσω, *to miss a mark, to err, to sin*, Mat. xxvii. 4; Jn. v. 14; with cogn. acc., ἄμαρταν, *to sin a sin*, 1 Jn. v. 16; with els, *to sin against*, Lu. xv. 18, 21.  
**ἀμαρτήμα**, ατος, τό, *a sin, evil deed*. Syn.: see ἀγνόημα.  
**ἄμαρτία**, ας, ἡ, (1) *a sinning* (= τὸ ἀμαρτάνειν), Ro. v. 12, 13; 2 Cor. v. 21; (2) *a sin, sing.*, as Ac. vii. 60; plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἁμαρτίας, *to forgive sins*, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, περὶ ἁμαρτίας is *sin-offering*. Syn.: see ἀγνόημα.  
**ἄ-μάρτυρος**, ου, *without witness*, Ac. xiv. 17.\*  
**ἄμαρτωλός**, ου, *sinful*, or substantively, *a sinner*, espec. habitually and notoriously, 1 Tim. i. 19; Lu. xv. 2. The Jews used the word for

*idolaters, i.e., Gentiles*, Mar. xiv. 41.  
**ἄ-μαχος**, ου, *not quarrelsome*, 1 Tim. iii. 3; Tit. iii. 2.\*  
**ἄμῶ**, ὦ, ἦσω, *to reap*, Ja. v. 4.\*  
**ἀμεθυστος**, ου, ἡ, *an amethyst* (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μεθύω), Rev. xxi. 20.\*  
**ἀμελέω**, ὦ, ἦσω, *not to care for, to disregard, neglect*, with gen. or inf., Heb. ii. 3; 2 Pet. i. 12 (not W. H.).  
**ἄ-μεμπτος**, ου, *blameless*, Phil. ii. 15; Heb. viii. 7.  
**ἄ-μέμπτως**, adv., *blamelessly*, 1 Th. ii. 10, iii. 13 (W. H. mrg.).  
**ἄ-μέριμνος**, ου, *free from solicitude or anxiety*, Mat. xxviii. 14; 1 Cor. vii. 32.\*  
**ἄ-μετά-θετος**, ου, *unchangeable*, Heb. vi. 18; τὸ ἀμετάθετον, *immutability*, Heb. vi. 17.\*  
**ἄ-μετα-κίνητος**, ου, adj., *immutable, firm*, 1 Cor. xv. 58.\*  
**ἄ-μετα-μέλητος**, ου, *not to be regretted or repented of*, Ro. xi. 29; hence, *unchangeable*, 2 Cor. vii. 10.\*  
**ἄ-μετα-νόητος**, ου, adj., *unrepentant, impenitent*, Ro. ii. 5.\*  
**ἄ-μετρος**, ου, *beyond measure, immoderate* 2 Cor. x. 13, 15.\*  
**ἀμήν**, Amen, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *verily, truly, indeed*; (2) at the end of ascriptions of praise, etc., optatively, as γένοιτο, *so be it*; (3) substantively, 2 Cor. i. 20, as a name of Christ, *the Amen, the faithful witness*, Rev. iii. 14. (S.)  
**ἄ-μήτωρ**, οπος, ὁ, ἡ (μήτηρ), *without mother, i.e., in the genealogies*, Heb. vii. 3.\*  
**ἄ-μίαντος**, ου (μιαῖον), *undefiled, sincere, pure*, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.\*  
**Ἀμιναδάβ**, ὁ (Heb.), *Aminadab*, Mat. i. 4; Lu. iii. 33 (not W. H.).\*  
**ἄμμος**, ου, ἡ, *sand*, Ro. ix. 27; Heb. xi. 12.  
**ἀμνός**, οὔ, ὁ, *a lamb*; fig., of Christ, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.\*



ἀμοιβή, ἥς, ἡ (ἀμείβω), *requital*,  
1 Tim. v. 4.\*

ἄμπελος, οὐ, ἡ, *a vine*, (1) lit.,  
Mat. xxvi. 29; (2) fig., as Jn.  
xv. 1.

ἄμπελ-ουργός, οὐ, ὁ, ἡ, *a vine-  
dresser*, Lu. xiii. 7.\*

ἄμπελόν, ὧτος, ὁ, *a vineyard*,  
Lu. xx. 9; 1 Cor. ix. 7.

Ἀμπλιας, λόυ, ὁ, *Amplias*, Ro.  
xvi. 8.\*

ἀμύνω, ὦ, in N. T. only in mid.,  
*to defend from, take vengeance on*, Ac. vii. 24.\*

ἀμφιάζω, *to clothe*, Lu. xii. 28  
(W. H.).\*

ἀμφιβάλλω, *to cast around*,  
Mar. i. 16 (W. H.).\*

ἀμφι-βληστρον, οὐ, τό, *a fishing  
net*, Mat. iv. 18; Mar. i. 16  
(not W. H.).\* *Syn.*: σαγήνη  
is the *drag-net*, much larger  
than ἀμφιβληστρον, the *cast-  
ing net*; δίκτυον is general,  
a net of any kind.

ἀμφι-έννυμι, ἔσω, *to put on, to  
clothe*, Lu. vii. 25.

Ἀμφίπολις, εὐς, ἡ, *Amphipolis*,  
a city in the S. of Macedonia,  
Ac. xvii. 1.\*

ἄμφ-οδόν, οὐ, τό, *a street*, Mar.  
xi. 4.\*

ἀμφότεροι, αἱ, α, *both*, Ac. xxiii.  
8.

ἄ-μώμητος, οὐ, *without blame or  
fault*, Phil. ii. 15 (W. H.  
ἀμειπτοι); 2 Pet. iii. 14.\*

ἄμωμον, οὐ, τό, *atomum, a  
spice plant*, Rev. xviii. 13  
(not Rec.).\*

ἄ-μωμος, οὐ, *without blemish*,  
1 Pet. i. 19; Heb. ix. 14;  
fig., *blameless*, Eph. i. 4; Ju.  
24.

Ἀμών, ὁ (Heb.), *Amon*, Mat. i.  
10 (W. H. Ἀμός).\*

Ἀμός, ὁ (Heb.), *Amos*, Lu. iii.  
25.\*

ἄν, a particle, expressing *possi-  
bility, uncertainty, or condi-  
tionality*. At the beginning  
of a sentence it is a contrac-  
tion of ἔάν. See Gr. §§ 378δ,  
380, 383δ, Wi. § 42, Bu. 216  
sq.

ἀνά, prep., lit., *upon* (acc.); in  
composition, *up, again*; used  
in many phrases. See Gr.  
§§ 297 and 147a, Wi. §§ 49δ,  
52, 4, 2), Bu. 331, 332.

ἀνα-βαδμός, οὐ, ὁ (βαίνω), *means  
of ascent, steps, stairs*, Ac.  
xxi. 35, 40.\*

ἀνα-βαίνω, βήσομαι, 2 a. ἀνέβην,  
(1) *to ascend*, espec. to Jeru-  
salem, Mat. xx. 17; on board  
ship, Mar. vi. 51; to heaven,  
Ro. x. 6; (2) *to spring up*, as  
plants, etc., used of a rumor,  
Ac. xxi. 31; of thoughts com-  
ing into mind, Lu. xxiv. 38.

ἀνα-βάλλω, mid., *to postpone*,  
*defer*, Ac. xiv. 22.\*

ἀνα-βιβάζω, *to draw up*, as a  
net to shore, Mat. xiii. 48.\*

ἀνα-βλέπω, (1) *to look up*, as  
Mar. viii. 24; (2) *to look  
again, to recover sight*, as  
Mat. xi. 5.

ἀνά-βλεψις, εὐς, ἡ, *recovery of  
sight*, Lu. iv. 18.\*

ἀνα-βωδῶ, ὦ, *to exclaim, cry  
aloud* (not in W. H.), Mat.  
xxvii. 46, Mar. xv. 8, Lu. ix.  
38.\*

ἀνα-βολή, ἥς, ἡ, *putting off, de-  
lay*, Ac. xxv. 17.\*

ἀνάγαιον, οὐ, τό, *upper room*,  
W. H. in Mar. xiv. 15; Lu.  
xxii. 12, for Rec. ἀνώγειον.\*

ἀν-αγγέλλω, *to announce, make  
known*, Ac. xiv. 27, xix. 18;  
*to report*, 2 Cor. vii. 7.

ἀνα-γεννάω, ὦ, *to beget again*,  
1 Pet. i. 3, 23.\*

ἀνα-γινώσκω, *to know again, to  
know well*. N. T., *to read*,  
Jn. xix. 20; 2 Cor. iii. 15.

ἀναγκάζω, ἄσω, *to force, to com-  
pel by force or persuasion*,  
Ac. xxvi. 11; 2 Cor. xii. 11.

ἀναγκαῖος, ἀλα, αἶον, *necessary*,  
*fit*, Tit. iii. 14; Phil. i. 24;  
also *close or near*, as friends,  
Ac. x. 24.

ἀναγκαστός, adv., *necessarily  
or by constraint*, 1 Pet. v. 2.\*

ἀνάγκη, ἥς, ἡ, (1) *necessity*,  
Philem. 14; 1 Cor. vii. 37;  
followed by inf. (with ἔστι  
understood), *there is need to*,  
Mat. xviii. 7; (2) *distress*,  
Lu. xii. 23.

ἀνα-γνωρίζω, *to make known*,  
aor. pass., Ac. vii. 13 (Rec.).\*

ἀνά-γνωσις, εὐς, ἡ, *reading*, Ac.  
xiii. 15; 2 Cor. iii. 14; 1 Tim.  
iv. 13.\*

ἀν-άγω, *to bring, lead, or take  
up*, Lu. ii. 22; Ac. ix. 39;  
*to offer up*, as sacrifices, Ac.  
vii. 41; pass., *to put to sea, to  
set sail*, Lu. viii. 22; Ac. xiii.  
13.

ἀνα-δείκνυμι, *to show*, as by up-  
lifting, *to show plainly*, Ac.

i. 24; *to appoint, announce*,  
Lu. x. 1.\*

ἀνά-δειξις, εὐς, ἡ, *a showing or  
public announcing*, Lu. i.  
80.\*

ἀνα-δέχομαι, dep., *to receive  
with a welcome, guests*, Ac.  
xxviii. 7; *promises*, Heb. xi.  
17.\*

ἀνα-δίδωμι, *to give up, deliver*,  
as by messengers, Ac. xxiii.  
33.\*

ἀνα-δάω, ὦ, *to live again, revive*  
(W. H. only in Ro. vii. 9,  
and doubtfully Lu. xv. 24).

ἀνα-ζητέω, ὦ, *to seek with dili-  
gence*, Lu. ii. 44, 45 (W. H.);  
Ac. xi. 25.\*

ἀνα-ζώννυμι, *to gird or bind up*,  
as a loose dress is girded  
about the loins; mid. fig.,  
1 Pet. i. 13. (S).\*

ἀνα-ζωπυρέω, ὦ (πῦρ), *to re-  
kindle or rouse up*; fig., 2  
Tim. i. 6.\*

ἀνα-θάλλω, *to thrive or flourish  
again*, Phil. iv. 10.\*

ἀνά-θεμα, ατος, τό, *a person or  
thing accursed*, Gal. i. 8;  
1 Cor. xvi. 22; *an execration  
or curse*, Ac. xxiii. 14. *Syn.*:

ἀνάθημα is a thing devoted in  
honor of God, consecrated;

ἀνάθεμα, simply a later form  
of ἀνάθημα, has come to  
mean a thing devoted to de-  
struction.

ἀναθεματίζω, ἴσω, *to bind (one's  
self) by a curse*, Ac. xxiii. 12,  
14, 21; *to affirm with curses*,  
Mar. xiv. 71.\*

ἀνα-θεωρέω, ὦ, *to look at atten-  
tively, to consider*, Ac. xvi.  
23; Heb. xiii. 7.\*

ἀνά-θημα, ατος, τό, *anything  
consecrated and laid by, a  
votive offering*, Lu. xxi. 5  
(W. H.).\* *Syn.*: see ἀνά-  
θεμα.

ἀν-αἰδέα, ας, ἡ, *shamelessness*,  
*impudence*, Lu. xi. 8.\*

ἀναιρέσις, εὐς, ἡ, *a taking away*,  
*i.e.*, by a violent death, Ac.  
viii. 1, xxii. 20 (Rec.).\*

ἀν-αίρεω, ὦ (see Gr. § 103, 1,  
Wi. § 15, Bu. 53), *to take  
away, to abolish*, Heb. x. 9;  
*to take off, to kill*, Mat. ii. 16;  
mid., *to take up*, Ac. vii. 21.

ἀν-αίτιος, οὐ, *guiltless*, Mat. xii.  
5, 7.\*

ἀνα-καθίζω, *to sit up* (properly  
trans. with εαυτὸν under

stood), Lu. vii. 15; Ac. ix. 40.\*

ἀνα-καίνιζω, *to renew, restore to a former condition*, Heb. vi. 6.\*

ἀνα-καίνω, ὦ, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)\*

ἀνα-καίνωσις, εως, ἡ, *a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)\* Syn.: see Trench, § xviii.

ἀνα-καλύπτω, *to unveil, make manifest*; pass., 2 Cor. iii. 14, 18.\*

ἀνα-καμπτῶ, *to bend or turn back, return*, Heb. xi. 15.

ἀνά-κειμαι, dep., *to recline at a meal*, Mat. ix. 10; ὁ ἀνακειμενος, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).

ἀνα-κεφαλαιῶ, ὦ, *to gather together into one, to sum up under one head*; pass., Ro. xiii. 9; mid., Ep. i. 10.\*

ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; pass., *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.

ἀνα-κόπτω, *to check* (lit., *beat back*), Gal. v. 7 (W. H. ἐγκόπτω).\*

ἀνα-κράζω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.

ἀνα-κρίνω, *to investigate, inquire, examine* (judicially), *to judge of*. Only in Lu., Ac., and 1 Cor.

ἀνά-κρισις, εως, ἡ, *judicial examination*, Ac. xxv. 26.\*

ἀνα-κυλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀποκ).\*

ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; fig., *to be elated*, Lu. xxi. 28.\*

ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; pass., of Christ's being taken up to heaven, Mar. xvi. 19.

ἀνά-ληψις (W. H. -ληψις), εως, ἡ, *a being taken up, i.e., into heaven*, Lu. ix. 51.\*

ἀν-αλίσκω, λῶσω, *to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.).\*

ἀνα-λογία, as, ἡ, *proportion, analogy*, Ro. xii. 6.\*

ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.\*

ἀν-αλος, ον, *without saltiness, insipid*, Mar. ix. 50.\*

ἀνά-λυσις, εως, ἡ, *a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.\*

ἀνα-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.\*

ἀν-αμάρτητος, ον, *without blame, faultless*, Jn. viii. 7 (W. H. omit).\*

ἀνα-μένω, *to await*, 1 Th. i. 10.\*

ἀνα-μνησσκω, *to remind, admonish*, two accs., or acc. and inf., 1 Cor. iv. 17; pass., *to remember, to call to mind*, gen. or acc., 2 Cor. vii. 15.

ἀνά-μνησις, εως, ἡ, *remembrance, a memorial*, Heb. x. 3.

ἀνα-νεώ, ὦ, *to renew*; mid., *to renew one's self, to be renewed*, Ep. iv. 23.\*

ἀνα-νήφω, *to recover soberness*, 2 Tim. ii. 26.\*

Ἀνανίας, α, ὁ (from Heb.), *Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xxiii. 2.

ἀν-αντι-ρρήτος, ον, *indisputable, not to be contradicted*, Ac. xix. 36.\*

ἀναντιρρήτως, adv., *without contradiction*, Ac. x. 29.\*

ἀν-άξιος, ον, *unworthy, inadequate*, 1 Cor. vi. 2.\*

ἀναξίως, adv., *unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.).\*

ἀνά-παυσις, εως, ἡ, *rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.

ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; mid., *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαύονται, 2 fut. pass.).

ἀνα-πείθω, σω, *to persuade, in a bad sense, seduce, mislead*, Ac. xviii. 13.\*

ἀνα-πέμπω, *to remit, send back*, Lu. xxiii. 11.

ἀνα-πηδάω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνίστημι).\*

ἀνά-πηρος, ον, *maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπειρος).\*

ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.

ἀνα-πληρώω, ὦ, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*,

Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.

ἀν-απο-λόγητος, ον, adj., *inexcusable*, Ro. i. 20, ii. 1.\*

ἀνα-πτύσσω, *to unroll, as a volume*, Lu. iv. 17 (not W. H.).\*

ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.\*

ἀν-αριθμητος, ον, *innumerable*, Heb. xi. 12.\*

ἀνα-σείω, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.\*

ἀνα-σκευάζω, *to pervert, unsettle, destroy*, Ac. xv. 24.\*

ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.\*

ἀνά-στασις, εως, ἡ, *a rising up, as opposed to falling*, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.

ἀνα-στατόω, ὦ, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.\*

ἀνα-σταυρόω, ὦ, *to crucify afresh*, Heb. vi. 6.\*

ἀνα-στενάζω, *to groan or sigh deeply*, Mar. viii. 12.\*

ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; intrans., *to return*, Ac. v. 22; mid. (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons*; generally, *to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.

ἀνα-στροφή, ἡς, ἡ, *behavior, manner of life*, Gal. i. 13; Ep. iv. 22.

ἀνα-τάσσομαι, *to arrange, compose a narrative*, Lu. i. 1.\*

ἀνα-τέλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; of the Messiah, Heb. vii. 14; trans., *to cause to rise*, Mat. v. 45.

ἀνα-τίθημι, mid., *to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.\*

ἀνατολή, ἡς, ἡ, *the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; sing. and plur., see Gr. § 240a.

**ἀνα-τρέπω**, *to subvert, overthrow*, 2 Tim. ii. 18; Tit. i. 11.\*  
**ἀνα-τρέφω**, *to nurse, bring up, educate*, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.\*  
**ἀνα-φαίνω**, mid., *to appear*, Lu. xix. 11; pass., *to be shown a thing (acc.)*, Ac. xxi. 3 (W. H. read act., in sense *to come in sight of*).\*  
**ἀνα-φέρω**, *olow*, *to bear or lead, to offer, as sacrifice*, Heb. vii. 27; *to bear, as sin*, 1 Pet. ii. 24.  
**ἀνα-φωνέω**, *ō*, *to cry out aloud*, Lu. i. 42.\*  
**ἀνά-χυσις**, *ews, ἡ*, *a pouring out; hence, excess*, 1 Pet. iv. 4.\*  
**ἀνα-χωρέω**, *ō*, *to depart, withdraw*, Mat. ix. 24; Mar. iii. 7.  
**ἀνά-ψυξις**, *ews, ἡ*, *a refreshing*, Ac. iii. 20.\*  
**ἀνα-ψύχω**, *to refresh, to revive*, 2 Tim. i. 16.\*  
**ἀνδραποδιστής**, *οὐ, ὁ*, *a man-stealer*, 1 Tim. i. 10.\*  
**Ἀνδρέας**, *ov, ὁ*, *Andrew*, Jn. i. 40.  
**ἀνδρῶς**, *λω*, mid., *to act like a man, to be brave*, 1 Cor. xvi. 13.\*  
**Ἀνδρόνικος**, *ov, ὁ*, *Andronicus*, Ro. xvi. 7.\*  
**ἀνδρο-φόνος**, *ov, ὁ*, *a man-slayer*, 1 Tim. i. 9.\*  
**ἀν-εγκλητος**, *ov*, *not open to accusation, unblamable*, 1 Cor. i. 8; Col. i. 22.  
**ἀν-εκ-διήγητος**, *ov*, *not to be spoken, inexpressible*, 2 Cor. ix. 15. (N. T.)\*  
**ἀν-εκ-λάλητος**, *unspeakable*, 1 Pet. i. 8. (N. T.)\*  
**ἀν-εκ-λειπτος**, *ov*, *unfailing*, Lu. xii. 33.\*  
**ἀνεκτός**, *ἡ, ὁ*, *tolerable, supportable; only in comp.*, Mat. x. 15, xi. 22, 24.  
**ἀν-ελεήμων**, *ov*, *without compassion, cruel*, Ro. i. 31.\*  
**ἀνεμίζω**, *to agitate or drive with wind; pass.*, Ja. i. 6. (N. T.)\*  
**ἄνεμος**, *ov, ὁ*, *the wind*, Mat. xi. 7; fig., *applied to empty doctrines*, Ep. iv. 14.  
**ἀν-ένδεκτος**, *ov (ἐνδέχομαι)*, *adj.*, *impossible*, Lu. xvii. 1. (N. T.)\*  
**ἀν-εξερεύνητος** (W. H. -ραύ-), *ov*, *adj.*, *unsearchable*, Ro. xi. 33.\*

**ἀνέλι-κακος**, *ov*, *patient of injury*, 2 Tim. ii. 24. (N. T.)\*  
**ἀν-εξ-ιχνάστος**, *ov*, *that cannot be explored, incomprehensible*, Ro. xi. 33; Ep. iii. 8. (S.)\*  
**ἀν-επί-αίσχυντος**, *ov*, *having no cause to be ashamed*, 2 Tim. ii. 15.\*  
**ἀν-επί-ληπτος** (W. H. -λημπ-), *ov*, *adj.*, *never caught doing wrong, irreproachable*, 1 Tim. iii. 2; v. 7, vi. 14.\*  
**ἀν-έρχομαι**, *to come or go up*, Jn. vi. 3; Gal. i. 17, 18.\*  
**ἄνεσις**, *ews, ἡ (ἀνῆμι)*, *relaxation, remission*, as from bonds, burden, etc., Ac. xxiv. 23; 2 Th. i. 7.  
**ἀν-ετάζω**, *to examine judicially*, Ac. xxii. 24, 29. (S.)\*  
**ἄνευ**, *adv.* *as prep.*, *with gen.*, *without*, 1 Pet. iii. 1.  
**ἀν-εύθετος**, *ov*, *inconvenient*, Ac. xxvii. 12. (N. T.)\*  
**ἀν-εuriστω**, *to find by searching for*, Lu. ii. 16; Ac. xxi. 4.\*  
**ἀν-έχω**, mid., *to bear with, forbear, have patience with, endure*, Mat. xvii. 17; Lu. ix. 41; *gen. of pers. or thing*.  
**ἀνεμῖος**, *οὐ, ὁ*, *a cousin*, Col. iv. 10.\*  
**ἄνηθον**, *ov, τὸ*, *anise, dill*, Mat. xxiii. 23.\*  
**ἀνῆκε**, *impers.*, *it is fit or proper*; *part.*, *τὸ ἀνῆκον, τὰ ἀνῆκοντα*, *the becoming*, Phil. 8.  
**ἀν-ήμερος**, *ov*, *adj.*, *not tame, fierce*, 2 Tim. iii. 3.\*  
**ἀνῆρ**, *ἀνδρὸς, ὁ*, (1) *a man*, in sex and age (Lat. *vir*), Ac. viii. 12; hence, (2) *a husband*, Ro. vii. 2, 3; (3) *a person generally*, Lu. vii. 41; plur. *voc.*, *ἀνδρες*, *Sirs!*; often in apposition with adjectives and nouns, as *ἀνὴρ ἁμαρτωλός*, *ἀνὴρ προφήτης*, Lu. v. 8, xxiv. 19.  
**ἀνθ-ίστημι**, *to oppose, withstand, resist*, with *dat.*, Ro. ix. 19, Mat. v. 39.  
**ἀνθ-ομολογέομαι**, *οὔμαι*, *to confess, give thanks to*, *dat.*, Lu. ii. 38.\*  
**ἄνθος**, *ovs, τὸ*, *a flower*, Ja. i. 10, ii. 1; 1 Pet. i. 24.\*  
**ἀνθρακιά**, *ās, ἡ*, *a heap of burning coals*, Jn. xviii. 18, xxi. 9.\*  
**ἄνθραξ**, *akos, ὁ*, *a coal*, Ro. xii. 20.\*

**ἀνθρωπ-άρεσκος**, *ov*, *desirous of pleasing men*, Ep. vi. 6; Col. iii. 22. (S.)\*  
**ἀνθρώπινος**, *ων, ἡ*, *human, belonging to man*, Ja. iii. 7; 1 Cor. x. 13.  
**ἀνθρωπο-κτόνος**, *ov, ὁ, ἡ*, *a homicide, a manslayer*, Jn. viii. 44; 1 Jn. iii. 15.\*  
**ἄνθρωπος**, *ov, ὁ, ἡ*, *a man, one of the human race* (Lat. *homo*). Like *ἀνὴρ*, joined in apposition with substantives, as *Mat. xviii. 23, xxi. 33*.  
**ἀνθ-υπατεύω**, *to be proconsul*, Ac. xviii. 12 (not W. H.)\*.  
**ἀνθ-ύπατος**, *ov, ὁ*, *a proconsul*, Ac. xiii. 7, 8, 12.  
**ἀν-ίημι**, *to unloose, let go*, Ac. xvi. 26, xxvii. 40; *to give up*, Ep. vi. 9; *to leave, neglect*, Heb. xiii. 5.\*  
**ἀν-ἄλως**, *ov*, *without mercy*, Ja. ii. 13 (W. H. read *ἀνέλως*). (N. T.)\*  
**ἄν-υπτος**, *ov*, *adj.*, *unwashed*, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)\*  
**ἀν-ίστημι**, *to raise up* one lying or dead, Ac. ix. 41; Jn. vi. 39, 40; *intrans.* (in 2 a., pf. and mid.), *to rise from a recumbent posture*, Mar. i. 35; *to rise again from the dead*, Lu. xvi. 31; *aor. part.*, often combined with other verbs, as "*rising (ἀναστὰς) he went.*"  
**"Anna**, *as, ἡ*, *Anna*, Lu. ii. 36.\*  
**"Annas**, *as, ὁ*, *Annas*, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.\*  
**ἄ-νόητος**, *ov*, *foolish, thoughtless*, Ro. i. 14; 1 Tim. vi. 9.  
**ἄνοια**, *as, ἡ*, *folly, madness*, Lu. vi. 11; 2 Tim. iii. 9.\*  
**ἀνοίγω**, *ξω*, *to open*, Ac. v. 19, xii. 10, 14; *intrans.* in 2 perf., *ἀνέωγα*, *to be open*, 2 Cor. vi. 11; 1 Cor. xvi. 9.  
**ἀν-οικο-δομέω**, *ō*, *to build up again*, Ac. xv. 16.\*  
**ἄνοιξις**, *ews, ἡ*, *opening (the act of)*, Ep. vi. 19.\*  
**ἄ-νομία**, *as, ἡ*, *lawlessness, iniquity*, Mat. xxiii. 28; Tit. ii. 14; *al* *ἀνομιαί*, *iniquities, evil deeds*, Ro. iv. 7. *Syn.*: see *ἀγνόημα*.  
**ἄ-νομος**, *ov*, (1) *without law*, not subject to the law, used of Gentiles, 1 Cor. ix. 21; (2) *lawless*; as *subst.*, *a male-*



*factor*; ὁ ἄνομος, *the lawless one*, 2 Th. ii. 8.

ἄνομος, adv., *without law*, Ro. ii. 12.

ἄν-ορθῶ, ὦ, *to make upright or straight again, to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.\*

ἄν-όσιος, ov, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.\*

ἄνοχη, ἥς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.\* Syn.: ὑπομονή is patience under trials, referring to things; μακροθυμία, patience under provocation, referring to persons; ἄνοχη is a forbearance temporary in its nature.

ἄντ-αγωνίζομαι, *to resist, strive against*, Heb. xii. 4.\*

ἄντ-ἀλλαγμα, ατος, τό, *an equivalent, price*, Mat. xvi. 26; Mar. viii. 37.\*

ἄντ-ανα-πληρῶ, ὦ, *to fill up in turn*, Col. i. 24.\*

ἄντ-απο-δίδωμι, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.

ἄντ-ἀπό-δομα, ατος, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S).\*

ἄντ-ἀπό-δοσις, εως, ἡ, *a reward, recompense*, Col. iii. 24.\*

ἄντ-απο-κρίνομαι, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.\*

ἄντ-εἶπον (used as 2 aor. of ἀντιλέγω, see φημί), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.\*

ἄντ-έχω, mid., *to hold fast, to adhere to (gen.)*, Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.\*

ἄντῃ, prep., gen., *instead of, for*. See Gr. §§ 291, 147 a, Wi. §§ 47 a, 52, 4, 3), Bu. 321.

ἄντῃ-βάλλω, *to throw in turn, exchange words*, Lu. xxiv. 17.\*

ἄντῃ-δια-τίθῃμι, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.\*

ἄντῃ-δικος, ov, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.\*

ἄντῃ-θεσις, εως, ἡ, *opposition*, 1 Tim. vi. 20.\*

ἄντῃ-καθ-ίστημι, *to resist*, Heb. xii. 4.\*

ἄντῃ-καλέω, *to call or invite in turn*, Lu. xiv. 12.\*

ἄντῃ-κειμαι, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.

ἄντικρῷ (W. H. ἀντικρυς), adv., *over against*, Ac. xx. 15.\*

ἄντῃ-λαμβάνω, mid., *to take hold of, help, share in (gen.)*, Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.

ἄντῃ-λέγω, *to speak against, contradict (dat.)*, Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.

ἄντῃ-ληψις (W. H. -ληψ), εως, *help, ministration*, 1 Cor. xii. 28.\*

ἄντῃ-λογία, as, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. 11.\*

ἄντῃ-λοιδορέω, *to revile or reproach again*, 1 Pet. ii. 23.\*

ἄντῃ-λutron, ov, τό, *a ransom-price*, 1 Tim. ii. 16.\*

ἄντῃ-μετρέω, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T).\*

ἄντῃ-μισθία, as, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T).\*

Ἀντιόχεια, as, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.

Ἀντιοχεύς, εώς, ὁ, *a citizen of Antioch*, Ac. vi. 5.\*

ἄντῃ-παρ-έρχομαι, *to pass by opposite to*, Lu. x. 31, 32.\*

Ἀντίπας, α, ὁ, *Antipas*, Rev. ii. 13.\*

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, Ac. xiii. 31.\*

ἄντῃ-πέραν (W. H. ἀντίπερα), adv., *on the opposite side or shore*, Lu. viii. 26.\*

ἄντῃ-πίπτω, *to fall against, resist*, Ac. vii. 51.\*

ἄντῃ-στρατεύομαι, dep., *to make war against*, Ro. vii. 23.\*

ἄντῃ-τάσσω, mid., *to set one's self against, resist (dat.)*, Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.\*

ἄντῃ-τυπος, ov, *like in pattern*, Heb. ix. 24; τὸ ἀντίτυπον, *corresponding in form*, as wax to the seal, antitype, 1 Pet. iii. 21.\*

Ἀντι-χρίστος, ov, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T).\*

ἀντλήω, ὦ, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.\*

ἄντλημα, ατος, τό, *a bucket*, Jn. iv. 11.\*

ἀντ-οφθαλμέω, ὦ, *to look in the face; so to meet the wind*, Ac. xxvii. 15.\*

ἄν-υδρος, ov, *without water, dry*, Mat. xii. 43; Lu. xi. 24.

ἄν-υπό-κριτος, ov, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)

ἄν-υπό-τακτος, ov, *not subject to rule, of things*, Heb. ii. 8; *unruly, of persons*, 1 Tim. i. 9; Tit. i. 6, 10.\*

ἄνω, adv. (ἀνά), *up, above, upwards; τὰ ἄνω, heaven or heavenly things*, as Jn. viii. 23.

ἄνώγειον, ov, τό, *an upper chamber*. See ἀνάγειον.\*

ἄνωθεν, adv. (ἀνω), (1) *of place, from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπὸ, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) *of time, from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9); or, perhaps here also, *from above*.

ἄνωτερός, ἡ, ὅν, *upper, higher*, Ac. xix. 1.\*

ἄνώτερος, α, ov (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.\*

ἄν-ωφέλης, ἐς, *unprofitable*, Tit. iii. 9; Heb. vii. 18.\*

ἄξινῃ, ἡς, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.\*

ἄξιος, ια, ιον, adj., *worthy, deserving of, suitable to (gen.)*, Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.

ἄξιόω, ὦ, *to deem worthy (acc. and gen., or inf.)*, Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.

ἄξιως, adv., *worthily, suitably (with gen.)*, Ro. xvi. 2; Phil. i. 27.

ἀ-όρατος, ov, *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.

ἀπ-αγγέλλω, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.

ἀπ-άγχω, mid., *to hang or strangle one's self*, Mat. xxvii. 5.\*

ἀπ-άγω, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead or tend, as a way*, Mat. vii. 13, 14.

ἀ-παίδευτος, ov, adj., *uninstructed, ignorant*, 2 Tim. ii. 23.\*

ἀπ-αίρω, *to take away*; in N. T. only 1 a. pass., Mat. ix. 15; Mar. ii. 20; Lu. v. 35.\*  
 ἀπ-αίρω, *to ask back, require, reclaim*, Lu. vi. 30, xii. 20.\*  
 ἀπ-αλγέω, *to be past feeling*, Ep. iv. 19.\*  
 ἀπ-αλλάσσω, pass., *to be removed from, to depart*, Ac. xix. 12; pass., *to be set free* (with ἀπό), Lu. xii. 58; *to deliver*, Heb. ii. 15.\*  
 ἀπ-αλλοτριώω, *to estrange, alienate* (gen.), Ep. ii. 12, iv. 18; Col. i. 21.\*  
 ἀπαλός, ἡ, *bv, tender*, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.\*  
 ἀπ-αντάω, ὦ, *to meet, to encounter* (dat.), Mar. xiv. 13.  
 ἀπ-άντησις, εως, ἡ, *a meeting, an encountering*; εἰς ἀπάντησιν (gen. or dat.), *to meet any one*, Ac. xxviii. 15.  
 ἀπαξ, adv., *of time, once*, 1 Th. ii. 18; *once for all*, Heb. vi. 4, x. 2.  
 ἀ-παρά-βατος, ον, *inviolable, unchangeable*, Heb. vii. 24.\*  
 ἀ-παρα-σκεύαστος, ον, adj., *unprepared*, 2 Cor. ix. 4.\*  
 ἀπ-αρνέομαι, οὔμαι, *to deny, disown*, Mat. xxvi. 34, 35; *to disregard*, Mar. viii. 34.  
 ἀπ-άρτι, adv., *of time* (see ἀρτι), *henceforth*, Rev. xiv. 13. (W. H. read ἀπ' ἀρτι).  
 ἀπ-αρτισμός, οὔ, ὁ, *completion*, Lu. xiv. 28.\*  
 ἀπ-αρχή, ἡς, ἡ, *the first-fruits, consecrated to God* (see W. H., 2 Th. ii. 13).  
 ἀ-πας, ασα, αν (like πās, Gr. § 37), *all, all together, the whole*.  
 ἀπασπάζομαι, see ἀσπάζομαι. (N. T.)\*  
 ἀπατάω, ὦ, ἡσω, *to deceive, lead into error*, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἐξαπ-).\* (The stronger form ἐξαπατάω is more freq.)  
 ἀπάτη, ης, ἡ, *deceit, deceitfulness*, Col. ii. 8; Heb. iii. 13.  
 ἀ-πάτωρ, ορος, ὁ, ἡ (πατήρ), *without father, i.e., in the genealogies*, Heb. vii. 3.\*  
 ἀπ-αύγασμα, ατος, τό, *reflected brightness*, Heb. i. 3.\*  
 ἀπ-εἶδον (W. H. ἀφείδον), 2 aor. of ἀφώρα, which see.  
 ἀ-πεῖθεια, ας, ἡ, *willful unbelief*,

*obstinacy, disobedience*, Heb. iv. 6, 11.  
 ἀ-πειθέω ὦ, *to refuse belief, be disobedient*, Jn. iii. 36; Ro. ii. 8.  
 ἀ-πειθής, ἐς, *unbelieving, disobedient*, Lu. i. 17; 2 Tim. iii. 2.  
 ἀπειλῶ, ὦ, ἡσω, *to threaten, forbid by threatening*, Ac. iv. 17; 1 Pet. ii. 23.\*  
 ἀπειλή, ἡς, ἡ, *a threatening, threat*, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.\*  
 ἀπ-εμῖ (εἰμῖ, to be), *to be absent*, as 1 Cor. v. 3.  
 ἀπ-εμῖ (εἰμῖ, to go), *to go away, to depart*, Ac. xvii. 10.\*  
 ἀπ-εἶπον (see εἶπον), *mid., to renounce, disown*, 2 Cor. iv. 2.\*  
 ἀ-πείραστος, ον, adj., *incapable of being tempted*, Ja. i. 13.\*  
 ἀ-πειρος, ον, adj., *inexperienced, unskillful in* (gen.), Heb. v. 13.\*  
 ἀπ-εκ-δέχομαι, *to wait for, expect earnestly or patiently*, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)  
 ἀπ-εκ-δίδωμαι, *to strip, divest, renounce*, Col. ii. 15, iii. 9.\*  
 ἀπέκδυσις, εως, ἡ, *a putting or stripping off, renouncing*, Col. ii. 11. (N. T.)\*  
 ἀπ-ελαύνω, *to drive away*, Ac. xviii. 16.\*  
 ἀπ-ελεγμός, οὔ, ὁ (ἐλέγχω), *repudiation, censure, disrepute*, Ac. xix. 27. (N. T.)\*  
 ἀπ-ελεύθερος, ον, ὁ, ἡ, *a freed-man*, 1 Cor. vii. 22.\*  
 Ἀπελλής, οὔ, ὁ, *Apelles*, Ro. xvi. 10.\*  
 ἀπ-ελπίζω, σω, *to despair*, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.).\*  
 ἀπ-έναντι, adv. (gen.), *over against, in the presence of, in opposition to*.  
 ἀ-πέραντος, ον (πεπαλω), *interminable*, 1 Tim. i. 4.\*  
 ἀ-περισπάστως, adv. (περυσπάω), *without distraction*, 1 Cor. vii. 35.\*  
 ἀ-περί-τμητος, ον, *uncircumcised*; fig., Ac. vii. 51. (S.)\*  
 ἀπ-έρχομαι, *to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor*.  
 ἀπ-έρχω, *to have in full*, Mat.

vi. 2; *to be far* (abs., or ἀπό), Lu. vii. 6; *impers., ἀπέχει, it is enough*, Mar. xiv. 41; *mid., to abstain from* (gen., or ἀπό), 1 Th. iv. 3.  
 ἀπιστέω, ὦ, *to disbelieve* (dat.), Mar. xvi. 11; *to be unfaithful*, Ro. iii. 3.  
 ἀπιστία, ας, ἡ, *unbelief, distrust, a state of unbelief*, 1 Tim. i. 13; Heb. iii. 12, 19; *unfaithfulness*, Ro. iii. 3.  
 ἀ-πίστος, ον, *not believing, incredulous*, Jn. xx. 27; hence, *an unbeliever or infidel*, 2 Cor. iv. 4; *unfaithful*, Lu. xii. 46; Rev. xxi. 8; pass., *incredible*, only Ac. xxvi. 8.  
 ἀπλός, οὖς, ἡ, οὖν, *simple, sound*, Mat. vi. 22; Lu. xi. 34.\*  
 ἀπλότης, τητος, ἡ, *simplicity, sincerity, purity*, 2 Cor. i. 12; Col. iii. 22.  
 ἀπλώς, adv., *simply, sincerely*, Ja. i. 5.\*  
 ἀπό, prep. gen., *from*. See Gr. § 292, Wi. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52, 4, Bu. 344.  
 ἀπο-βαίνω (for βαίνω, see Gr. § 94, I, 6 d; fut., -θήσομαι), *to go or come out of, as from a ship*, Lu. v. 2; Jn. xxi. 9; *to turn out, result*, Lu. xxi. 13; Phil. i. 19.\*  
 ἀπο-βάλλω, *to throw away*, Mar. x. 50; Heb. x. 35.\*  
 ἀπο-βλέπω, *to look away from all besides; hence, to look earnestly at* (eis), Heb. xi. 26.\*  
 ἀπό-βλητος, ον, verbal adj., *to be thrown away, rejected*, 1 Tim. iv. 4.\*  
 ἀπο-βολή, ἡς, ἡ, *a casting away, rejection, loss*, Ac. xxvii. 22; Ro. xi. 15.\*  
 ἀπο-γίνομαι, *to die*, 1 Pet. ii. 24.\*  
 ἀπο-γραφή, ἡς, ἡ, *a record, register, enrolment*, Lu. ii. 2; Ac. v. 37.\*  
 ἀπο-γράφω, *to enrol, inscribe in a register*, Lu. ii. 1, 3, 5; Heb. xii. 23.\*  
 ἀπο-δείκνυμι, *to show by proof, demonstrate, set forth*, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.\*  
 ἀπό-δείξις, εως, ἡ, *demonstration, proof*, 1 Cor. ii. 4.\*

**ἀπο-δεκατόω**, ὦ, (1) *to pay the tenth or tithe*, Mat. xxiii. 23; (2) *to levy tithes on*, acc., Heb. vii. 5. (S.)

**ἀπό-δεκτος**, ον, verbal adj., *acceptable*, 1 Tim. ii. 3, v. 4.\*

**ἀπο-δέχομαι**, *to receive with pleasure, to welcome*, Ac. xviii. 27, xxviii. 30.

**ἀπο-διμεύω**, ὦ, *to go from one's own people, to go into another country*; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.

**ἀπό-δημιος**, ον, *gone abroad, sojourning in another country* (R. V.), Mar. xiii. 34.\*

**ἀπο-δίδωμι**, *to give from one's self, to deliver*, Mat. xxvii. 58; in mid., *to sell*, Ac. v. 8; *to pay off, discharge what is due*, Mat. v. 26; Lu. xvi. 2; *to restore*, Lu. iv. 20; *to requite, recompense*, Ro. ii. 6; Rev. xviii. 6.

**ἀπο-δι-ορίζω**, *to separate off, i.e., into parties*, Ju. 19.\*

**ἀπο-δοκιμάζω**, *to reject*, as disapproved or worthless, Mar. viii. 31; Heb. xii. 17.

**ἀπο-δοχή**, ἡς, ἡ, *acceptance, approbation*, 1 Tim. i. 15, iv. 9.\*

**ἀπό-θεσις**, εως, ἡ, *a putting away*, 1 Pet. iii. 21; 2 Pet. i. 14.\*

**ἀπο-θήκη**, ἡς, ἡ, *a repository, granary, storehouse*, Mat. iii. 12; Lu. iii. 17.

**ἀπο-θησαυρίζω**, *to treasure up, lay by in store*, 1 Tim. vi. 19.\*

**ἀπο-θλιβω**, *to press closely*, Lu. viii. 45.\*

**ἀπο-θνήσκω** (ἀπό, intensive; the simple θνήσκω is rare), *to die*, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, *to die to* (dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκω.

**ἀπο-καθ-ίστημι**, ἀποκαταστήσω (also-καθιστάω and -άνω, see Mar. ix. 12; Ac. i. 6), *to restore, e.g., to health, or as a state or kingdom*, Lu. vi. 10, Ac. i. 6.

**ἀπο-καλύπτω**, *to uncover, bring to light, reveal*, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

**ἀπο-κάλυψις**, εως, ἡ, *revelation, manifestation, enlightenment*, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.

**ἀπο-καρ-δοκία**, ας, ἡ (κάρα, head; ἀπό, intensive), *earnest expectation*, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.\*

**ἀπο-κατ-αλλάσσω**, *to reconcile, change from one state of feeling to another*, Ep. ii. 16; Col. i. 20, 22. (N. T.)\*

**ἀπο-κατά-στασις**, εως, ἡ, *restitution, restoration*, Ac. iii. 21.\*

**ἀπό-κειμαι**, *to be laid away, to be reserved for* (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.\*

**ἀπο-κεφαλίζω** (κεφαλή), *to behead*, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)\*

**ἀπο-κλείω**, *to shut close, as a door*, Lu. xiii. 25.\*

**ἀπο-κόπτω**, *to smile or cut off*, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxvii. 32; mid., Gal. v. 12 (see R. V.)\*

**ἀπό-κριμα**, ατος, τό, *an answer*, 2 Cor. i. 9.\*

**ἀπο-κρίνομαι** (for aor., see Gr. § 100, Wi. § 39, 2), *to answer*, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκρίβεις εἶπεν, *answered and said*, as Mat. xi. 25; Lu. i. 60.

**ἀπό-κρισις**, εως, ἡ, *an answer, reply*, Lu. ii. 47.

**ἀπο-κρύπτω**, *to hide, conceal*, 1 Cor. ii. 7; Ep. iii. 9.

**ἀπό-κρυφος**, ον, *hidden, concealed*, Mar. iv. 22; Lu. viii. 17; stored up, Col. ii. 3.

**ἀπο-κτείνω**, ἐνῶ, *to put to death, kill*, Mat. xvi. 21; Rev. ii. 13; fig., *to abolish*, Ep. ii. 16.

**ἀπο-κυέω**, ὦ, *to bring forth*; fig., Ja. i. 15, 18.\*

**ἀπο-κυλίω**, ἰσω, *to roll away*, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)\*

**ἀπο-λαμβάνω**, *to receive from any one*, Gal. iv. 5; *to receive back, recover*, Lu. xv. 27;

*mid., to take aside with one's self*, Mar. vii. 33.

**ἀπό-λαυσις**, εως, ἡ (λαύω, *to enjoy*), *enjoyment*, 1 Tim. vi. 17; Heb. xi. 25.\*

**ἀπο-λείπω**, *to leave, to leave behind*, 2 Tim. iv. 13, 20; *to desert*, Ju. 6; pass., *to be reserved*, Heb. iv. 9.

**ἀπο-λέγω**, *to lick*, as a dog, Lu. xvi. 21 (W. H. ἐπιλέγω)\*

**ἀπ-όλλυμι** (see Gr. § 116, 2, Wi. § 15, Bu. 64), *to destroy, to bring to nought, to put to death*, Mar. i. 24; Ro. xiv. 15; *to lose*, Mat. x. 42; Jn. vi. 39; mid., pass. (and 2d perf.), *to perish, die*, Mat. viii. 25; *to be lost*, Lu. xxi. 18.

**Ἀπολλύων**, οντος, ὁ (prop. part of ἀπολλύω, *Destroyer*), *Apollon*, Rev. ix. 11. (N. T.)\*

**Ἀπολλωνία**, ας, ἡ, *Apollonia*, a city of Macedonia, Ac. xvii. 1.\*

**Ἀπολλῶς**, ὦ, ὁ, *Apollon*, Ac. xviii. 24.

**ἀπο-λογεόμαι**, οὔμαι (λόγος), *to defend one's self by speech*, Lu. xxi. 14; Ac. xxvi. 24; *to defend, excuse*, Ro. ii. 15.

**ἀπο-λογία**, ας, ἡ, *a verbal defense, "apology"*, Ac. xxv. 16; 1 Cor. ix. 3.

**ἀπο-λούω**, mid., *to wash away*, as sins, Ac. xxii. 16; 1 Cor. vi. 11.\*

**ἀπο-λύτρωσις**, εως, ἡ, *redemption, deliverance*, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn.: see Trench, § lxxvii.

**ἀπο-λύω**, *to release, let go, to send away*, Ac. xxviii. 18; Mat. xv. 23; spec., *to put away a wife, divorce*, Mat. i. 19; Lu. xvi. 18; mid., *to depart*, Ac. xxviii. 25.

**ἀπο-μάσσω**, ξω, *to wipe off*, as dust from the feet; mid., Lu. x. 11.\*

**ἀπο-νέμω**, *to assign to, apportion*, 1 Pet. iii. 7.\*

**ἀπο-νίπτω**, mid., *to wash one's self*, Mat. xxvii. 24.\*

**ἀπο-πίπτω**, *to fall from*, Ac. ix. 18.\*

**ἀπο-πλανάω**, ὦ, *to lead astray*, Mar. xiii. 22; 1 Tim. vi. 10.\*

**ἀπο-πλέω**, ἐσσω, *to sail away*, Ac. xiii. 4, xiv. 26, xx. 15, xxvii. 1.\*



ἀπο-πλύνω, *to wash or rinse*, as nets, Lu. v. 2 (W. H. πλύνω).\*

ἀπο-πνίγω, *to suffocate, choke*, Mat. xiii. 7; Lu. viii. 7, 33.\*

ἀ-πορέω, ὦ (πόρος, *resource*), except Mar. vi. 20 (W. H.), only mid. in N. T., *to be in doubt, to be perplexed*, Jn. xiii. 22; 2 Cor. iv. 8.

ἀπορία, as, ἡ, *perplexity, disquiet*, Lu. xxi. 25.\*

ἀπο-ρρίπτω, *to throw or cast down or off*, Ac. xxvii. 43; εἰαυτοὺς understood.\*

ἀπο-ορφανίζω (ὀρφανός), "*to make orphans of*"; *to bereave, pass.*, 1 Th. ii. 17.\*

ἀπο-σκευάζομαι, *to pack away, pack up*, Ac. xxi. 15 (W. H. ἐπισκευάζομαι).\*

ἀπο-σκίασμα, ατος, τὸ (σκιάζω), *a shade, a shadow*, Ja. i. 17. (N. T.).\*

ἀπο-σπάω, ὦ, ἀσώ, *to draw out, unsheathe*, Mat. xxvi. 51; *to withdraw, to draw away*, Ac. xxi. 1.

ἀπο-στασία, as, ἡ, *defection, apostasy*, Ac. xxi. 21; 2 Th. ii. 3.\*

ἀπο-στάσιον, ου, τὸ, *repudiation, divorce*, Mat. xix. 7; Mar. x. 4; met., *bill of divorce*, as Mat. v. 31.\*

ἀπο-στεγάζω (στέγη), *to unroof*, Mar. ii. 4.\*

ἀπο-στέλλω, *to send forth, send*, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers, Mat. x. 40; Lu. vii. 3; Ac. x. 36; *to send away, dismiss*, Lu. iv. 18; Mar. v. 10, viii. 26.

ἀπο-στερέω, ὦ, ἥσω, *to defraud, abs.*, as Mar. x. 19; *deprive of by fraud, acc. and gen.*, 1 Tim. vi. 5.

ἀπο-στολή, ἡς, ἡ, *apostleship*, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.\*

ἀπό-στολος, ου, ὁ, (1) *a messenger*, 2 Cor. viii. 23; Heb. iii. 1; (2) *an apostle, i.e., a messenger of Christ to the world*, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

ἀπο-στοματίζω (στομά), *to entice to speak off-hand*, Lu. xi. 53.\*

ἀπο-στρέφω, *to turn away*, trans.

(with ἀπό, as Ac. iii. 26); *restore, replace*, Mat. xxvi. 52; mid., *to desert, reject*, acc., Mat. v. 42.

ἀπο-στυγέω, ὦ, *to detest, to abhor*, Ro. xii. 9.\*

ἀπο-συναγωγός, ου, *excluded from the synagogue, excommunicated*, Jn. ix. 22, xii. 42, xvi. 2. (N. T.).\*

ἀπο-τάσσω, ξω, mid., *to separate one's self from, withdraw from* (dat.), Mar. vi. 46; *to take leave of, renounce, send away* (dat.), Lu. xiv. 33.

ἀπο-τελέω, ὦ, ἐσώ, *to perfect*, Ja. i. 15; Lu. xiii. 32 (W. H.).\*

ἀπο-τίθημι, mid., *to lay off or aside*, Ac. vii. 58; *to renounce*, Ro. xiii. 12.

ἀπο-τίνασσω, *to shake off*, Lu. ix. 5; Ac. xxviii. 5.\*

ἀπο-τίνω (or -τιω), τίσω, *to repay*, Philem. 19.\*

ἀπο-τολμάω, ὦ, *to assume boldness*, Ro. x. 20.\*

ἀπο-τομία, as, ἡ (τέμνω, *to cut*), *severity*, Ro. xi. 22.\*

ἀπο-τόμως, adv., *severely, sharply*, 2 Cor. xiii. 10; Tit. i. 13.\*

ἀπο-τρέπω, mid., *to turn away from, shun*, acc., 2 Tim. iii. 5.\*

ἀπο-ουσία, as (ἀπειμι), *absence*, Phil. ii. 12.\*

ἀπο-φέρω, *to bear away from one place to another*, Mar. xv. 1; Rev. xvii. 3.

ἀπο-φεύγω, *to escape*, 2 Pet. i. 4, ii. 18, 20.\*

ἀπο-φθέγγομαι, *to speak out, declare*, Ac. ii. 4, 14, xxvi. 25. (S.).\*

ἀπο-φορτίζομαι (φόρτος, *a burden*), *to unload, discharge*, Ac. xxi. 3.\*

ἀπό-χρησις, εως, ἡ (ἀπό, intens.), *abuse, misuse*, Col. ii. 22.\*

ἀπο-χωρέω, ὦ, *to go away, depart*, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.\*

ἀπο-χωρίζω, *to part asunder*, Ac. xv. 39; Rev. vi. 14.\*

ἀπο-ψύχω, *to breathe out life, to faint*, Lu. xxi. 26.\*

"Αππιος, ου, ὁ, Appius; "Αππιου φόρον, *the Forum of Appius*, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.\*

ἀ-πρός-ιτος, ου (προς, εἰμι), *not to be approached*, 1 Tim. vi. 16.\*

ἀ-πρός-κοπος, ου (κόπτω), act., *not causing to stumble*, 1 Cor. x. 32; pass., *not caused to stumble, blameless, without offense*, Ac. xxiv. 16; Phil. i. 10. (Ap.).\*

ἀ-προσωπο-λήπτως (W. H. -λήπτ-), adv., *without respect of persons, impartially*, 1 Pet. i. 17. (N. T.).\*

ἀ-πταίστος, ου (πταίω, *to fall*), *without stumbling or falling*, Ju. 24.\*

ἄπτο, ψω, *to kindle*, as light or fire, Lu. viii. 16, xi. 33; mid., *to touch*, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἄπτομαι is to touch or handle; θιγγάνω, *a lighter touch*; ψηλαφάω, *to feel or feel after*.

Ἀφφία, as, ἡ, Apphia, Philem. 2.\*

ἀπ-ωθέω, ὦ, ἀπώσω, mid., *to repulse, to reject*, Ac. vii. 27, 39.

ἀπώλεια, as, ἡ (ἀπόλλυμι), *destroying, waste, of things*, Ro. ix. 22; Mar. xiv. 4; *destruction*, in general, Ac. viii. 20; *perdition*, 2 Th. ii. 3; Rev. xvii. 8, 11.

ἄρα, ἄς, ἡ, *curse, imprecation*, Ro. iii. 14.\*

ἄρα, conj., illative, *therefore, thence, since*. See Gr. § 406, Wi. § 53, 8, Bu. 371.

ἄρα, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.\*

Ἀραβία, as, ἡ, Arabia, Gal. i. 17, iv. 25.\*

"Αραμ, ὁ (Heb.), Aram, Mat. i. 3, 4; Lu. iii. 33 (not W. H.).\*

"Αραβ, αβος, ὁ, an Arabian, Ac. ii. 11.\*

ἄργεω, ὦ, *to linger, to delay*, 2 Pet. ii. 3.\*

ἄργος, ου (ἄ, ἔργον), *idle, lazy*, Mat. xx. 3; Tit. i. 12.

ἀργύρεος, ους, ἅ, οὖν, *made of silver*, Ac. xix. 24; 2 Tim. ii. 20; Rev. ix. 20.\*

ἀργύριον, ου, τὸ, silver, Ac. iii. 6; *a piece of silver, a shekel*, Mat. xvi. 15; *money* in general, Mar. xiv. 11.

ἀργυρο-κόπος, ου, ὁ, a silver-smith, Ac. xix. 24.\*

ἄργυρος, ου, ὁ, silver, Ac. xvii. 29; Ja. v. 3.

"Αρειος πάγος, ου, ὁ, Areopagus, or Mars' Hill, an open space on a hill in Athens, where

the supreme court was held, Ac. xvii. 19, 22.\* ("Apeios is an adj. from \*Aπης, Mars.)

\***Ἀρεοπαγίτης**, ου, ὁ, *a judge of the Areopagite court*, Ac. xvii. 34.\*

**ἀρεσκεία**, ας, ἡ, *a pleasing, a desire of pleasing*, Col. i. 10.\*

**ἀρεσκω**, ἀρέσω, *to be pleasing to*, Mat. xiv. 6; Gal. i. 10; *to seek to please or gratify, to accommodate one's self to* (dat.), 1 Cor. x. 33; 1 Th. ii. 4.

**ἀρεστός**, ἡ, ὅν, *acceptable, pleasing to*, Jn. viii. 29; Ac. xii. 3.

\***Ἀρέτας**, α, ὁ, *Aretas*, a king of Arabia Petraea, 2 Cor. xi. 32.\*

**ἀρετή**, ἡς, ἡ, *virtue*, 2 Pet. i. 5; *any moral excellence, perfection*, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.\*

(**ἄρν**), gen. **ἄρνός**, *a lamb*, Lu. x. 3.\*

**ἀριθμέω**, ὦ, *to number*, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.\*

**ἀριθμός**, οὗ, ὁ, *a number*, Jn. vi. 10; Ac. vi. 7.

\***Ἀριμαθαία**, ας, ἡ, *Arimathæa*, a city of Palestine, Mat. xxvii. 57; Mar. xv. 43.

\***Ἀριστάρχος**, ου, ὁ, *Aristarchus*, Ac. xix. 29; Col. iv. 10.

**ἀριστάω**, ὦ, ἥσω (**ἀριστον**), *to breakfast*, Jn. xxi. 12, 15; *to dine*, Lu. xi. 37.

**ἀριστερός**, ὁ, ὅν, *left*; ἡ *ἀριστερά* (χεῖρ), *the left hand*, Mat. vi. 3; ἔξ *ἀριστερῶν*, *on the left*, Mar. x. 37 (W. H.); Lu. xxiii. 33, without ἔξ; 2 Cor. vi. 7. (The more common word is εὐώνυμος.)\*

\***Ἀριστοβούλος**, ου, ὁ, *Aristobulus*, Ro. xvi. 10.\*

**ἄριστον**, ου, τό, *dinner*, Mat. xxii. 4; Lu. xi. 38, xiv. 12.\* See δειπνον.

**ἀρκετός**, ἡ, ὅν, *sufficient*, Mat. vi. 34, x. 25; 1 Pet. iv. 3.\*

**ἀρκέω**, ὦ, *to be sufficient for*, Mat. xxv. 9; 2 Cor. xii. 9; pass., *to be satisfied with*, Lu. iii. 14; Heb. xiii. 5.

**ἄρκτος** (W. H. ἄρκος), ου, ὁ, ἡ, *a bear*, Rev. xiii. 2.\*

**ἄρμα**, ατος, τό, *a chariot*, Ac. viii. 28, 29, 38; Rev. ix. 9.\*

\***Ἀρμαγεδδών** (Heb. or Aram., der. disputed), (W. H. \**Ἀρ Μαγεδών*), *Harmageddon*, Rev. xvi. 16. (N. T.)\*

**ἀρμόζω**, σω, *to fit together*; mid., *to espouse, to betroth*, 2 Cor. xi. 2.\*

**ἀρμός**, οὗ, ὁ, *a joint, i.e., of limbs in a body*, Heb. iv. 12.\*

**ἀρνέομαι**, οὔμαι, *to deny*, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; *to renounce*, Tit. ii. 12; *to reject*, Ac. iii. 14.\*

**ἀρνίον**, ου, τό (dimin. of ἀρνῆν), *a little lamb*, Jn. xxi. 15; freq. in Rev., of Christ.

**ἀροτριάω**, ὦ, ἄσω, *to plow*, Lu. xvii. 7; 1 Cor. ix. 10.\*

**ἄροτρον**, ου, τό, *a plow*, Lu. ix. 62.\*

**ἀρπαγή**, ἡς, ἡ (ἀρπάζω), *the act of plundering*, Heb. x. 34; *plunder, spoil*, Mat. xxiii. 25; Lu. xi. 39.\*

**ἀρπαγμός**, οὗ, ὁ, *spoil, an object of eager desire, a prize*, Phil. ii. 6.\*

**ἀρπάζω**, ἄσω (2 aor. pass., ἥρπάγην), *to snatch, seize violently, take by force*, Jn. x. 12; *to carry off suddenly*, Jn. vi. 15; Ac. xxiii. 10.

**ἄρπαξ**, ατος, adj., *rapacious, ravenous*, Mat. vii. 15; Lu. xviii. 11; *a robber, an extortioner*, 1 Cor. v. 10, 11, vi. 10.\*

**ἄρραβών**, ὦνος, ὁ (from Heb.), *a pledge, an earnest, ratifying a contract*, 2 Cor. i. 22, v. 5; Ep. i. 14.\*

**ἄρραφος** (W. H. ἄραφος), ου, *not seamed or sewn*, Jn. xix. 23. (N. T.)\*

**ἄρρην**, εν (W. H. ἄρσην, εν), *of the male sex*, Ro. i. 27; Rev. xii. 5, 13.\*

**ἄρρητος**, ου, adj., *unspeakable, unspeakable*, 2 Cor. xii. 4.\*

**ἄρρωστος**, ου, adj. (ῥώννυμι), *infirm, sick*, Mat. xiv. 14; 1 Cor. xi. 30.

**ἀρσενο-κόιτης**, ου, ὁ (ἄρσιν κολίτην), *a sodomite*, 1 Cor. vi. 9; 1 Tim. i. 10.\*

**ἄρσιν**, εν, *male*, Mat. xix. 4; Gal. iii. 28.

\***Ἀρτεμάς**, ᾶ, ὁ, *Artemas*, Tit. iii. 12.\*

\***Ἀρτεμῖς**, ἰδος or ἰως, ἡ, *Artemis*, the Persian or Ephesian Artemis, to be distinguished from the Artemis of the Greeks, the sister of Apollo, Ac. xix. 24, 27, 28, 34, 35.\*

**ἀρτέμων**, ονος, ὁ (ἀρτάω, *to sus-*

*pend*), prob. *the foresail*, Ac. xxvii. 40.\*

**ἄρτι**, adv. of time, *now, just now, at this moment*; with other particles, as ἔως ἄρτι, *till now*; ἀπ' ἄρτι, *from now or henceforward*.

**ἀρτι-γέννητος**, ου, *newly or recently born*, 1 Pet. ii. 2. (N. T.)\*

**ἄρτιος**, ου, adj., *perfect, complete, wanting in nothing*, 2 Tim. iii. 17.\* Syn.: ἄρτιος means fully adapted for its purpose; ὁλόκληρος, entire, having lost nothing; τέλειος, fully developed, complete.

**ἄρτος**, ου, ὁ, *bread, loaf, food*; fig., *spiritual nutriment*; ἄρτοι τῆς προθέσεως, *show-bread*, Mat. xii. 4; Mar. ii. 26.

**ἀρτύω** (ἄρω, *to fit*), *to season, to flavor*, as with salt, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.\*

\***Ἀρφαξάδ**, ὁ (Heb.), *Arphaxad*, Lu. iii. 36.\*

**ἀρχ-ἄγγελος**, ου, ὁ, *an arch or chief angel*, 1 Th. iv. 16; Ju. 9. (N. T.)\*

**ἀρχαῖος**, α, ου, *old, ancient*, Lu. ix. 8, 19; 2 Pet. ii. 5.

\***Ἀρχέλαος**, ου, ὁ, *Archelaus*, Mat. ii. 22.\*

**ἀρχή**, ἡς, ἡ, (1) *a beginning*, of time, space, or series, Jn. i. 1; 2 Pet. iii. 4; *the outermost point*, Ac. x. 11. Used of Christ, *the leader*, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13. Adv. phrases: ἀπ' ἀρχῆς, *from the beginning*; ἐν ἀρχῇ, *in the beginning*; ἔξ ἀρχῆς, *from the beginning or from the first*; κατ' ἀρχάς, *at the beginning*; τὴν ἀρχήν, *originally*. (2) *rule, pre-eminence, principality* (see ἀρχω): espec. in pl., *ἄρχαι*, *rulers, magistrates*, as Lu. xii. 11; of supramundane powers, *principality*, as Ep. iii. 10.

**ἀρχ-ηγός**, οὗ, ὁ (ἀρχή, ἄγω), *the beginner, author, prince*, Ac. iii. 15, v. 31; Heb. ii. 10, xii. 2.\*

**ἀρχ-ιερατικός**, ἡ, ὅν, *belonging to the office of the high-priest, pontifical*, Ac. iv. 6.\*

**ἀρχ-ιερεύς**, ἔως, ὁ, (1) *the high-priest*, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; Lu. xix. 47; Ac. iv. 23.

ἀρχι-ποιμήν, οὐ, ὁ, *the chief shepherd*, a title of Christ, 1 Pet. v. 4. (N. T.)\*

\*Ἀρχιππος, οὐ, ὁ, *Archippus*, Col. iv. 17; Philem. 2.\*

ἀρχι-συνάγωγος, οὐ, ὁ, *presiding officer or ruler of a synagogue*, Lu. viii. 49; Ac. xiii. 15.

ἀρχι-τέκτων, οὐ, ὁ, *a master-builder, an architect*, 1 Cor. iii. 10.\*

ἀρχι-τελώνης, οὐ, ὁ, *a chief collector of taxes, a chief publican*, Lu. xix. 2. (N. T.)\*

ἀρχι-τρίκλινος, οὐ, ὁ, *a superintendent of a dining room*, Jn. ii. 8, 9. (N. T.)\*

ἄρχω, *to reign, to rule* (gen.), only Mar. x. 42; Ro. xv. 12; mid., *to begin*, often with infin.; ἀρχάμενος ἀπὸ, *beginning from* (see Gr. § 287).

ἄρχων, οὐτος, ὁ, *prop. particip., ruler, prince, leader*, Ac. xvi. 19; Ro. xiii. 3.

ἄρωμα, ατος, τό, *spice, perfume*, Mar. xvi. 1; Lu. xxiii. 56, xxiv. 1; Jn. xix. 40.\*

\*Ἀσά, ὁ (Heb.), *Asa*, Mat. i. 7, 8.\*

ἀ-σάλευτος, οὐ, *unshaken, immovable*, Ac. xxvii. 41; Heb. xii. 28.\*

ἄ-σβεστος, οὐ, *adj. (σβέννυμι), not to be quenched, inextinguishable*, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).\*

ἀσέβεια, ας, ἡ, *impiety, ungodliness, wickedness*, Ro. i. 18; Ju. 15, 18. Syn.: see ἀγνῶμα.

ἀσεβέω, ὦ, ἥσω, *to be ungodly, act impiously*, 2 Pet. ii. 6; Ju. 15.\*

ἀ-σεβής, ἐς (σέβομαι), *impious, ungodly, wicked*, Ro. iv. 5; Ju. 4, 15.

ἀ-σελεύα, ας, ἡ, *excess, wantonness, lasciviousness*, Mar. vii. 22; Ep. iv. 19.

ἄ-σημος, οὐ, *not remarkable, obscure, ignoble*, Ac. xxi. 39.\*

\*Ἀσθή, ὁ, *Asher*, Lu. ii. 36; Rev. vii. 6.\*

ἀσθένεια, ας, ἡ, *weakness, bodily infirmity, sickness*, 1 Cor. xv. 43; Heb. xi. 34; fig., *mental*

*weakness, distress*, Ro. vi. 19; Heb. v. 2.

ἀσθενέω, ὦ, *to be weak*, Ro. viii. 3; 2 Cor. xiii. 4; *to be sick*, Lu. iv. 40; Ac. ix. 37.

ἀσθένεια, ατος, τό, *weakness, infirmity*; fig., Ro. xv. 1.\*

ἀ-σθενής, ἐς (σθένος, *strength*), "without strength," *weak, infirm*, Mat. xxvi. 41; Ro. v. 6; 1 Cor. iv. 10; *sick*, Lu. x. 9; Ac. iv. 9; 1 Cor. xi. 30.

\*Ἀσία, ας, ἡ, *Asia proper or Proconsular Asia*, a district in the west of Asia Minor, Ac. vi. 9; 1 Pet. i. 1; Rev. i. 4; a part of Proconsular Asia, Ac. ii. 9.

\*Ἀσιανός, οὐ, ὁ, *belonging to Asia*, Ac. xx. 4.\*

\*Ἀσιάρχης, οὐ, ὁ, *an Asiarch, a president of Asia*, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.\*

ἀσιτία, ας, ἡ (σῖτος, *corn*), *abstinence, a fast*, Ac. xxvii. 21.\*

ἄ-σιτος, οὐ, *fasting*, Ac. xxvii. 33.\*

ἀσκήω, ὦ, ἥσω, *to exercise one's self, use diligence in*, Ac. xxiv. 16.\*

ἀσκός, οὐ, ὁ, *a bottle of skin*, Mat. ix. 17; Mar. ii. 22; Lu. v. 37, 38.\*

ἀσμένως, *adv. (from part. of ἡδομαι), with joy, gladly*, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.\*

ἄ-σοφος, οὐ, *not wise*, Ep. v. 15.\*

ἀσπάζομαι, *dep., to embrace, salute, to greet* (actually or by letter), Mat. x. 2; 1 Cor. xvi. 19, 20; always of persons, except Heb. xi. 13, "having embraced (R. V. greeted) the promises"; *to take leave of* (only Ac. xx. 1; in xxi. 6, W. H. read ἀπασπάζομαι).

ἀσπασμός, οὐ, ὁ, *salutation, greeting*, Mat. xxiii. 7; Col. iv. 18.

ἄ-σπιλος, οὐ (σπίλος), *without spot, unblemished*, 1 Tim. vi. 14; 1 Pet. i. 19.

ἀσπίς, ἴδος, ἡ, *an asp, a venomous serpent*, Ro. iii. 13.\*

ἄ-σπονδός, οὐ (σπονδή), "not

to be bound by truce," *implacable*, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).\*

ἀσσάριον, *lov, τό, a small coin equal to the tenth part of a drachma, an assarium*, Mat. x. 29; Lu. xii. 6. See Gr. § 154a.

ἄσσω, *adv. (compar. of ἀγγιχί), nearer, closely*, Ac. xxvii. 13.\*

\*Ἄσσος, οὐ, ἡ, *Assos*, Ac. xx. 13, 14.\*

ἀ-στατός, ὦ, ἥσω, *to be unsettled, to have no fixed abode*, 1 Cor. iv. 11.\*

ἀστέιος, οὐ (αστήν, *city*, see urbane), *fair, beautiful*, Ac. vii. 20; Heb. xi. 23.\*

ἀστήρ, ἑπός, ὁ, *a star*, Mar. xiii. 25; 1 Cor. xv. 41; Rev. vi. 13.

ἀ-στήρικτος, οὐ (στηρίζω), *unsettled, unstable*, 2 Pet. ii. 14, iii. 16.\*

ἄ-στοργος, οὐ (στοργή), *without natural affection*, Ro. i. 31; 2 Tim. iii. 3.\*

ἀ-στοχέω, ὦ (στέχος), *to miss in aim, swerve from*, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.\*

ἀστραπή, ἥς, ἡ, *lightning*, Lu. x. 18; Rev. iv. 5; *vivid brightness, lustre*, Lu. xi. 36.

ἀστράπτω, *to flash, as lightning*, Lu. xvii. 24; *to be lustrous*, xxiv. 4.\*

ἄστρον, οὐ, τό, *a star* (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.\*

\*Ἀσύγκριτος, οὐ, ὁ, *Asyncritus*, Ro. xvi. 14.\*

ἀ-σύμφωνος, οὐ, *dissonant, discordant*, Ac. xxviii. 25.\*

ἀ-σύνετος, οὐ, *without understanding, foolish*, Mat. xv. 16; Ro. x. 19.

ἀ-σύνθετος, οὐ, *covenant-breaking, treacherous*, Ro. i. 31.\*

ἀσφάλεια, ας, ἡ, *security*, Ac. v. 23; 1 Th. v. 3; *certainty*, Lu. i. 4.\*

ἀ-σφαλής, ἐς (σφάλω, *fall*), *safe*, Phil. iii. 1; *secure, firm*, Heb. vi. 19; *certain*, Ac. xxv. 26; *τὸ ἀσφαλές, the certainty*, Ac. xxi. 34, xxii. 30.\*

ἀσφαλίζω, σω (mid.), *to make fast, to secure*, Mat. xxvii. 65, 66; Ac. xvi. 24; *pass., to be made secure*, Mat. xxvii. 64.\*

ἀσφαλώς, *adv., safely*, Mar. xiv.



44; Ac. xvi. 23; assuredly, Ac. ii. 36.\*  
**ἀσχημονέω**, *ō*, to act improperly or unseemly, 1 Cor. vii. 36, xiii. 5.\*  
**ἀσχημονσύνη**, *ης*, *ἡ*, unseemliness, Ro. i. 27; shame, nakedness, Rev. xvi. 15.\*  
**ἀσχημίαν**, *ον* (*σχημα*), *uncomely, unseemly*, 1 Cor. xii. 23.\*  
**ἀσωτία**, *ας*, *ἡ* (*σώζω*), *an abandoned course, profligacy*, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.\*  
**ἀσώτως**, *adv.*, *profligately, dissolutely*, Lu. xv. 13.\*  
**ἀτακτέω**, *ō*, to behave disorderly, 2 Th. iii. 7.\*  
**ἀτακτος**, *ον* (*τάσσω*), *irregular, disorderly*, 1 Th. v. 14.\*  
**ἀτάκτως**, *adv.*, *disorderly, irregularly*, 2 Th. iii. 6, 11.\*  
**ἄτεκνος**, *ου*, *ὁ*, *ἡ* (*τέκνω*), *childless*, Lu. xx. 28, 29.\*  
**ἀτενίζω**, *σω*, to look intently upon (*dat. or els.*), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.  
**ἄτερ**, *adv.*, as prep. with gen., *without, in the absence of*, Lu. xxii. 6, 35.\*  
**ἀτιμάζω**, *σω*, to dishonor, condemn, whether persons or things, by word or by deed, Lu. xx. 11; Jn. viii. 49; Ja. ii. 6.  
**ἀτιμία**, *ας*, *ἡ*, *dishonor, ignominy, disgrace, ignoble use*, 1 Cor. xi. 14; Ro. i. 26, ix. 21.  
**ἄτιμος**, *ον* (*τιμή*), *without honor, despised*, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.\*  
**ἀτιμώ**, *ō*, to dishonor, treat with indignity, Mar. xii. 4 (not W. H.).\*  
**ἀτμός**, *ιδος*, *ἡ*, a vapor, Ac. ii. 19; Ja. iv. 14.  
**ἄτομον**, *ου*, *τό* (*τέμνω*), *an atom of time, moment*, 1 Cor. xv. 52.\*  
**ἄτοπος**, *ον* (*τόπος*), *misplaced, unbecoming, mischievous*, Lu. xxiii. 41; Ac. xxviii. 6.  
**Ἀττάλεια**, *ας*, *ἡ*, Attalia, Ac. xiv. 25.\*  
**αὐγάζω**, to shine forth, 2 Cor. iv. 4.\*  
**αὐγή**, *ἡς*, *ἡ*, brightness, daylight, Ac. xx. 11.\*  
**Αὐγουστος**, *ου*, *ὁ* (Lat.), *Augustus*, Lu. ii. 1.\* Compare *Ζεβαστός*.  
**αὐθάδης**, *ες* (*αὐτός, ἡδομαι*), *self-*

*pleasing, arrogant*, Tit. i. 7; 2 Pet. ii. 10.\*  
**αὐθαίρετος**, *ον* (*αὐτός, αἰρέομαι*), *of one's own accord*, 2 Cor. viii. 3, 17.\*  
**αὐθεντέω**, *ō*, to exercise authority over (*gen.*), 1 Tim. ii. 12. (N. T.)\*  
**αὐλῶ**, *ῶ*, *ἡ* *σω*, to play on a flute, to pipe, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.  
**αὐλή**, *ἡς*, *ἡ* (*ἄω*, to blow), *an open space, uncovered court or hall of a house*, as Lu. xi. 21, xxii. 55; a sheepfold, Jn. x. 1, 16.  
**αὐλητής**, *ου*, *ὁ*, a flute-player, Mat. ix. 23; Rev. xviii. 22.\*  
**αὐλιζομαι** (to lodge in the open air), to lodge, pass the night, Mat. xxi. 17; Lu. xxi. 37.\*  
**αὐλός**, *ου*, *ὁ* (*ἄω*), a flute, pipe, 1 Cor. xiv. 7.\*  
**αὐξάνω** (also *αὐξω*), *αὐξήσω*, *trans.*, to make to grow, as 1 Cor. iii. 6, 7; *pass.*, to grow, increase, become greater, Mat. xiii. 32; Col. i. 10; generally *intrans.*, to grow, increase, as Mat. vi. 28.  
**αὐξήσις**, *ews*, *ἡ*, growth, increase, Ep. iv. 16; Col. ii. 19.\*  
**αὔριον**, *adv.* (*αὔρα*, morning breeze, *ἄω*), to-morrow, Mat. vi. 30; Lu. xiii. 32, 33; *ἡ* (sc. *ἡμέρα*) *αὔριον*, the morrow, Mat. vi. 34; Ac. iv. 3.  
**αὐστέρως**, *ἄ*, *ὅν* (*dry*), *harsh, austere*, Lu. xix. 21, 22.\*  
**αὐτάρκεια**, *ας*, *ἡ*, sufficiency, 2 Cor. ix. 8; contentment, 1 Tim. vi. 6.\*  
**αὐτ-άρκης**, *ες* (*ἀρκέω*, sufficient for self), *content, satisfied*, Phil. iv. 11.\*  
**αὐτο-κατά-κριτος**, *ον*, *self-condemned*, Tit. iii. 11. (N. T.)\*  
**αὐτόματος**, *ον*, *spontaneous, of its own accord*, Mar. iv. 28; Ac. xii. 10.\*  
**αὐτ-όπτης**, *ου*, *ὁ*, an eye-witness, Lu. i. 2.\*  
**αὐτός**, *ἡ*, *ὁ*, pron., *he, she, it*; in nom. nearly always emphatic. Properly demonstrative, *self, very*; joined with each of the persons of the verb, with or without a pers. pron., *I myself, thou thyself*, etc.; with the article, *the same; the same with* (*dat.*), 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, at the same place or time, together;

κατὰ τὸ αὐτό, together, only Ac. xiv. 1. See Gr. § 335, Wl. § 22, 3, 4. Bu. 105 sq.  
**αὐτοῦ**, *adv.* of place, *here, there*, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.  
**αὐτοῦ**, *ἡς*, *οὔ*, pron. reflex. (contr. for *ἐαυτοῦ*), of himself, herself, etc. (W. H. in the majority of cases read *αὐτοῦ*, *αὐτῆς*, etc., but retain *αὐτοῦ*, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).  
**αὐτό-φωρος**, *ον* (*φάω*, a thief), in the very act, Jn. viii. 4. neut. dat. with ἐπὶ (W. H. omit).\*  
**αὐτό-χειρ**, *pos*, *ὁ*, with one's own hand, Ac. xxvii. 19.\*  
**αὐχμηρός**, *ἄ*, *ὅν*, dark, dismal, 2 Pet. i. 19.\*  
**ἄφ-αίρω**, to take away, as Lu. x. 42; to take away sin, only Ro. xi. 27; Heb. x. 4; to smite off, as Mat. xxvi. 51, and parallel passages.  
**ἄ-φανής**, *ές* (*φαίνω*), not appearing, hidden, Heb. iv. 13.\*  
**ἄ-φανίζω**, to put out of sight, destroy, Mat. vi. 19, 20; to disfigure, Mat. vi. 16; *pass.*, to vanish, perish, Ac. xiii. 41; Ja. iv. 14.\*  
**ἄ-φανισμός**, *ου*, *ὁ*, a disappearing, destruction, Heb. viii. 13.\*  
**ἄ-φαντος**, *ον*, disappearing, not seen, Lu. xxiv. 31.\*  
**ἄφεδρών**, *ῶνος*, *ὁ*, draught, privy, Mat. xv. 17. Mar. vii. 19. (N. T.)\*  
**ἄ-φειδία**, *ας*, *ἡ* (*φείδομαι*), severity, Col. ii. 23.\*  
**ἄφελότης**, *της*, *simplicity, sincerity*, Ac. ii. 46. (N. T.)\*  
**ἄφ-εσις**, *ews*, *ἡ* (*ἀφίημι*), deliverance; lit., only Lu. iv. 18; elsewhere always of deliverance from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. *Syn.*: *πάρεσις* is a simple suspension of punishment for sin, in contrast with *ἄφεσις*, complete forgiveness.  
**ἄφή**, *ἡς*, *ἡ* (*ἄπτω*, to fit), that which connects, a joint, Ep. iv. 16; Col. ii. 19.\*  
**ἄφθαρσία**, *ας*, *ἡ*, incorruption, immortality, 1 Cor. xv.; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24; incorruptness, Tit. ii. 7 (W. H. ἀφθόρια).\*

ἄφθαρτος, ον (φθελω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.\*

ἀφθορία, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)\*

ἀφ-ιμι (see Gr. § 112, Wl. § 14, 3), *to send away*, as (1) *to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede*, abs., or with inf., as Mar. x. 14; or acc., as Mat. iii. 15 (dat., Mat. v. 40); or ἵνα, subj., Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 11, xvii. 34, 35.

ἀφικνέσθαι, οὔμαι (2 aor., ἀφικόμεν), *to arrive at, to reach*, Ro. xvi. 19.\*

ἀφιλ-άγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)\*

ἀφιλ-άργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)\*

ἄφιξις, εως, ἡ, orig. arrival; *departure*, Ac. xx. 29.\*

ἀφ-ίστημι, ἀποστήσω, trans. in pres., imperf., 1 aor., fut., *to lead away, to seduce*; intrans. in perf., plup., 2 aor., *to go away, depart, avoid, withdraw from* (often with ἀπό); mid., *to fail, abstain from, absent one's self*.

ἄφνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.\*

ἀ-φόβως, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.\*

ἀφ-ομοίω, ὦ, *to make like*, in pass., Heb. vii. 3.\*

ἀφ-οράω, ὦ (2 a., ἀπ- or ἀφ-εἶδον), *to look away from others at (els) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.\*

ἀφ-ορίζω, fut. ἰώ, trans., *to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (els)*, Ac. xiii. 2; Ro. i. 1; or inf.,

Gal. i. 15; *to excommunicate*, Lu. vi. 22.

ἀφ-ορμή, ἡς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἀφρίζω, *to foam at the mouth*, Mar. ix. 18, 20.\*

ἀφρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.\*

ἀ-φροσύνη, ης, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.\*

ἄ-φρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἀφ-υπνώ, ὦ (ἀπό, intensive), *to fall asleep*, Lu. viii. 23.\*

ἀφυστέρω, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.)\*

ἄ-φωνος, ον, *dumb; without the faculty of speech*: of animals, Ac. viii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. mrg. is probably the correct rendering.\*

Ἀχαζ, ὁ (Heb.), *Ahaz*, Mat. i. 9.\*

Ἀχαῖα, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

Ἀχαιικός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.\*

ἀ-χάριστος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.\*

Ἀχελφ, ὁ (Heb.), *Achim*, Mat. i. 14.\*

ἀ-χειρο-ποίητος, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)\*

ἀχλὺς, ὅς, ἡ, *a mist, dimness*, Ac. xiii. 11.\*

ἀ-χρεῖος, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.\*

ἀ-χρεῖως (W. H. ἀχρεώς), pass., *to be made useless*, Ro. iii. 12.\*

ἀ-χρηστος, ον, *useless, unprofitable*, Philem. 11.\*

ἄχρι and ἄχρις, adv. as prep., with gen., *even to, until, as far as*, whether of place, time, or degree; ἄχρις οὗ or ἄχρις alone, with the force of a conjunction, *until*. See μέχρι.

ἄχυρον, ον, τό, *chaff*, Mat. iii. 12; Lu. iii. 17.\*

ἀ-ψευδής, ἑς, *free from falsehood, truthful*, Tit. i. 2.\*

ἄψινθος, ον, ὁ and ἡ, *worm-wood*, Rev. viii. 11.\*

ἄ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.\*

## B

B, β, βῆτα, *beta*, β, the second letter. Numerally, β' = 2; β = 2000.

Βαάλ (W. H. Βάαλ), ὁ, ἡ (Heb. *Master*), *Baal*, chief deity of the Phœnicians and other Semitic nations, Ro. xi. 4 (fem.), from 1 Kings xix. 18. (S.)\*

Βαβυλών, ὄνος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.\*

βαθμός, οὔ, ὁ (βαλνω, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13. (S.)\*

βάθος, οὖς, τό, *depth*, lit. or fig., Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατὰ βάθους πτωχεία, *their deep poverty*).

βαθύνω, νῶ, *to make deep*, Lu. vi. 48.\*

βαθύς, εἰα, ὅ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθρον βαθύς, in the early dawn (W. H. βαθύς, probably a genit. form).

βαῖον, ον, τό (Egyptian), *a palm branch*, Jn. xii. 13.\*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.\*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.\*

βαλάντιον (W. H. -λλ-), ον, τό, *a money-bag, purse*, Lu. x. 4, xii. 33, xxii. 35, 36.\*

βάλλω, βαλῶ, βέβληκα, ἐβαλον, *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἐλαβον. Generally trans. with acc. and dat., or ἐπί (acc., sometimes gen.), ἐς, ἀπό, ἐκ, and other prepp. or advv.

βαπτίζω, σω (in form a frequentative of βάπτω, see Gr.

§ 144*b*), (1) mid. or pass., reflex., to *bathe* one's self, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, to *immerse, submerge, to baptize*. The material (water, fire, the Holy Spirit) is expressed by dat., *ἐν* or *ἐν*; the purpose or result by *ἐς*. Pass. or mid., to *be baptized, to receive baptism*; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.

**βάπτισμα**, ατος, τό, *the rite or ceremony of baptism*, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N. T.)

**βάπτισμός**, οῦ, ὁ, *the act of cleansing*, as vessels, Mar. vii. 4, 8 (W. H. omit); of Jewish illustrations, *washings* (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260*b*, 2 (*b*).\*

**βαπτιστής**, οῦ, ὁ, *one who baptizes*; the surname of John, Christ's forerunner, Mat. iii. 1; Mar. viii. 28.

**βάψω**, βάψω, to *dip*, Lu. xvi. 24; Jn. xiii. 26; to *dye, color*, Rev. xix. 13.\*

**βάρ** (Aram.), *son*, only Mat. xvi. 17 (βάρ Ἰωῶν, W. H. βαριωνῶ). Also prefix to many surnames, meaning *son of*. (N. T.)

**Βαρ-αββᾶς**, ᾱ, ὁ, *Barabbas*, Mat. xxvii. 16, 17; Jn. xviii. 40.

**Βαράκι**, ὁ, *Barak*, Heb. xi. 32.\*

**Βαραχίας**, ου, ὁ, *Barachiah*, Mat. xxiii. 35.\*

**βάρβαρος**, ου, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., a *foreigner, barbarian*, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.\*

**βαρέω**, ῶ (see βάρος), in N. T. only pass. βαρέομαι, οἰμαί, to *be weighed down, to be oppressed*, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.

**βαρέως**, adv., *heavily, with difficulty*, Mat. xiii. 15; Ac. xxviii. 27.\*

**Βαρ-θολομαῖος**, ου, ὁ, *Bartholomew*, surname (prob.) of Nathanael, Mat. x. 3.

**Βαρ-ιησοῦς**, οῦ, ὁ, *Bar-Jesus*, Ac. xiii. 6.\*

**Βαρ-ιωνᾶς**, ᾱ, ὁ, *Bar-Jonas*, surname of Peter, Mat. xvi. 17 (W. H.).\*

**Βαρ-νάβας**, α, ὁ, *Barnabas* (perhaps "son of comfort," see παρακλησις), Ac. ix. 27; Col. iv. 10.

**βάρος**, ους, τό, *weight, burden*, only fig., Ac. xv. 28; Rev. ii. 24.

**Βαρ-σαβᾶς**, ᾱ, ὁ, *Barsabas*. Two are mentioned, Ac. i. 23, xv. 22.\*

**Βαρ-τίμαιος**, ου, ὁ, *Bartimeus*, Mar. x. 46.\*

**βαρύνω**, to *weigh down*, Lu. xxi. 34 (Rec.).\*

**βαρὺς**, εἶα, ὅ (see βάρος), (1) *heavy*, Mat. xxiii. 4; (2) *weighty, important*, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) *oppressive or grievous*, Ac. xx. 29; 1 Jn. v. 3.\*

**βαρύ-τιμος**, ον, of *great price*, Mat. xxvi. 7.\*

**βασανίζω** (see βάσανος), to *examine*, as by torture; hence, to *torment, vex*, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, to *buffet*, Mat. xiv. 24; Mar. vi. 48.

**βασανισμός**, οῦ, ὁ, *torture, torment*, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.\*

**βασανιστής**, οῦ, ὁ, *one who tortures, a tormentor, jailer*, Mat. xviii. 34.\*

**βάσανος**, ου, ἡ (lit., a *touchstone*), *torture, torment*, Mat. iv. 24; Lu. xvi. 23, 28.\*

**βασιλεία**, ας, ἡ, a *kingdom, royal power or dignity, reign*; ἡ βασιλεία τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state; υἱοὶ τῆς βασιλείας, *sons of the kingdom*, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, W. H. read βασιλείαν, a *kingdom* consisting of priests (R. V.).

**βασιλεῖος**, ον, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6; τὰ βασιλεία, as subst., a *regal mansion, palace*, Lu. vii. 25.\*

**βασιλεὺς**, ἑως, ὁ, a *leader, ruler*,

*king*, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under βασιλεία).

**βασιλεύω**, εἶσω, to *have authority, to reign, or to possess or exercise dominion; to be βασιλεὺς* generally. With gen. or ἐπὶ (gen.), of the *kingdom*; ἐπὶ (acc.), of the *persons* governed.

**βασιλικός**, ἡ, ὅν, *belonging to a king, royal*, Jn. iv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.\*

**βασιλίσσα**, ης, ἡ, a *queen*, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.\*

**βάσις**, εως, ἡ (βαλνω), *prop. a going, hence, the foot*, Ac. iii. 7.\*

**βασκαίνω**, ανῶ, to *bewitch, bring under malign influence*, Gal. iii. 1.\*

**βαστάζω**, ὀσω, to *lift, lift up*; often with the sense of bearing away. Thus, (1) to *carry*, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) to *take on one's self*, as disease or weaknesses, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) to *bear with or endure*, Rev. ii. 2; (4) to *take away*, Mat. viii. 17; Jn. xii. 6.

**βάτος**, ου, ὁ, ἡ, a *thorn-bush or bramble*, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 26; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).\*

**βάτος**, ου, ὁ (Heb.), a *bath*, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap.)\*

**βάτραχος**, ου, ὁ, a *frog*, Rev. xvi. 13.\*

**βαττο-λογέω**, ῶ (prob. from βατ, an unmeaning sound; see βάρβαρος), to *babble, talk to no purpose*, Mat. vi. 7. (N. T.).\*

**βδελύγμα**, ατος, τό (see βδελύσσω), *something unclean and abominable, an object of moral repugnance*, Lu. xvi. 15; spec. (as often in O. T.) *idol*.



atry, Rev. xvii. 4, 5, xxi. 27. "Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)\*

**βδελυκτός**, ὁ, *ov*, *disgusting, abominable*, Tit. i. 16. (S.)\*

**βδελύσσω**, ξω, *to defile, only mid.; to loathe*, Ro. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.\*

**βεβαιος**, α, *ov*, *steadfast, constant, firm*, Heb. vi. 19; Ro. iv. 16.

**βεβαιῶ**, ὦ, *to confirm, to establish*, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.

**βεβαίωσις**, εως, ἡ, *confirmation*, Phil. i. 7; Heb. vi. 16.\*

**βέβηλος**, ον (*βα-* in *βαλνω*, "that on which any one may step"), *common, unsanctified, profane*, of things or persons, i Tim. iv. 7; Heb. xii. 16.

**βεβηλόω**, ὦ, *to make common, to profane*, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)\*

**Βεελ-ζεβούλ** (W. H. Βεεζεβούλ), ὁ (Heb.), *Beelzebub*, a name of *Satan*, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)

**Βελίαλ**, ὁ (Heb. *worthlessness*), or *Belial* (W. H.), derivation doubtful, a name for *Satan*, 2 Cor. vi. 15. (N. T.)\*

**βελόνη**, ης, ἡ, *a needle*, Lu. xviii. 25 (W. H.).\*

**βέλος**, ος, τό (*βάλλω*), *a missile, such as a javelin or dart*, Ep. vi. 16.\*

**βελτίων**, ον, *ovos* (a compar. of *ἀγαθός*), *better*; neut. as adv., 2 Tim. i. 18.\*

**Βεν-ιαμίν**, ὁ (Heb. *Ben* = son), *Benjamin*, Ac. xiii. 21; Rev. vii. 8.

**Βερνίκη**, ης, ἡ, *Bernice*, Ac. xxv. 13, 23, xxvi. 30.\*

**Βέρωα**, ας, ἡ, *Beræa*, Ac. xvii. 10, 13.\*

**Βεροαιῶς**, α, ον, *Beræan*, Ac. xx. 4.\*

**Βηθ-**, a Hebrew and Aramaic prefix to many local names, meaning *house* or *abode* of.

**Βηθ-αβαρα**, ᾱς, ἡ, *Bethabara*, "house of the ford," Jn. i. 28 (W. H. read *Βηθανία*).\*

**Βηθ-ανία**, ας, ἡ, *Bethany*, "house

of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See *Βηθαβαρα*.

**Βηθ-εσδά**, ἡ, *Bethesda*, "house of compassion," Jn. v. 2 (W. H. *Βηθαθά*).\*

**Βηθ-λεέμ**, ἡ, *Bethlehem*, "house of bread," Lu. ii. 4, 15.

**Βηθ-σαιδά**, ἡ, *Bethsaida*, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.

**Βηθ-φαγή**, ἡ, *Bethphage*, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.\*

**βῆμα**, ατος, τό (*βα-* in *βαλνω*), *a step, a space*; *βῆμα ποδός*, a space for the foot, Ac. vii. 5; *a raised space or bench, tribunal, judgment-seat*, Jn. xix. 13; 2 Cor. v. 10.

**βήρυλλος**, ον, ὁ, ἡ, *a beryl*, a gem of greenish hue, Rev. xxi. 20.\*

**βία**, ας, ἡ, *force, violence*, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.\*

**βιάζω**, *to use violence*; mid., *to enter forcibly*, with *els*, Lu. xvi. 16; pass., *to suffer violence, to be assaulted*, Mat. xi. 12.\*

**βίαιος**, α, ον, *violent*, Ac. ii. 2.\*

**βιαστής**, οὔ, ὁ, *one who employs force, a man of violence*, Mat. xi. 12.\*

**βιβλαρίδιον**, ον, τό, *a little book*, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)\*

**βιβλίον**, ον, τό (dim. of following), *a small book, a scroll*, as Lu. iv. 17; Rev. v. 1;

**βιβλὸν ἀποστασίου**, *a bill of divorce*, Mat. xix. 7; Mar. x. 4.

**βιβλος**, ον, ὁ, *a written book, roll or volume*, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.

**βιβρώσκω** (*βρω-*), perf. *βέβρωκα*, *to eat*, Jn. vi. 13.\*

**Βιθυνία**, ας, ἡ, *Bithynia*, Ac. xvi. 7; 1 Pet. i. 1.\*

**βίος**, ον, ὁ, (1) *life*, as Lu. viii. 14; (2) *means of life, livelihood*, as Lu. viii. 43; (3) *goods or property*, as Lu. xv.

12; 1 Jn. iii. 17. *Syn.*: *ζωή* is life in its *principle*, and used for spiritual and immortal life; *βίος* is life in its *manifestations*, denoting the manner of life.

**βίωω**, ὦ, *to pass one's life*, 1 Pet. iv. 2.\*

**βίωσις**, εως, ἡ, *manner or habit of life*, Ac. xxvi. 4. (Ap.)\*

**βιωτικός**, ὁ, ον, *of or belonging to (this) life*, Lu. xxi. 34; 1 Cor. vi. 3, 4.\*

**βλαβερός**, ὁ, ον, *hurtful*, 1 Tim. vi. 9.\*

**βλάπτω** (*βλαβ-*), *βλάψω*, *to hurt or injure*, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.\*

**βλαστάνω** (or *βλαστᾶν*), Mar. iv. 27, (W. H.), *βλαστῶ*, *intrans.*, *to sprout, to spring up, to put forth buds*, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; *trans.*, *to bring forth (καρπὸν)*, Ja. v. 18.\*

**Βλάστος**, ον, ὁ, *Blastus*, Ac. xii. 20.\*

**βλασφημέω**, ὦ, *to speak abusively, to rail, abs.*, as Ac. xiii. 45; *to calumniate, speak evil of, blaspheme*, with acc., rarely *els*; often of men or things. Spec. of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.

**βλασφημία**, ας, ἡ, *evil-speaking, reviling, blasphemy*, Mat. xii. 31; Mar. xiv. 64.

**βλάσφημος**, ον, *slandering*, Ac. vi. 11; subst., *a blasphemer*, 1 Tim. i. 13; 2 Tim. iii. 2.

**βλέμμα**, ατος, τό, *a look, glance*, 2 Pet. ii. 8.\*

**βλέπω**, ψω, *to see, to have the power of seeing, to look at, behold*; with *els*, *to look to*, Mat. xxii. 16; Mar. xii. 14; with *ἵνα* or *μή*, *to take care* (once without, Mar. xiii. 9); with *ἀπό*, *to beware of*; once with *κατά* (acc.), *geographically, to look towards*, Ac. xxvii. 12.

**βλητέος**, έα, έον, *a verbal adj. (βάλλω), that ought to be put*, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)\*

**Βοανεργές** (W. H. -*ηρ*-), (Heb.), *Boanerges*, "sons of thunder," Mar. iii. 17. (N. T.)\*

**βοῶω**, ὦ (*βοή*), *to shout for joy*, Gal. iv. 27; *to cry for grief*,

Ac. viii. 7; *to publish openly, to cry aloud*, Mar. xv. 34; Ac. xvii. 6; with *πρός* (acc.), *to appeal to*, Lu. xviii. 7, 38.

**βοή**, ἡς, ἡ, *a loud cry*, Ja. v. 4.\*  
**βοήθεια**, ας, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.\*

**βοηθῆω**, ᾧ, *to go to the help of, to succor* (dat.), Mat. xv. 25; Rev. xii. 16.

**βοηθός**, οὗ, ὁ, ἡ (properly adj.), *a helper*, Heb. xiii. 6.\*

**βοήθυνος**, οὗ, ὁ, *a pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.\*

**βολή**, ἡς, ἡ, *a throwing*; **λίθου βολή**, *a stone's throw*, Lu. xxii. 41.\*

**βολίζω**, σω, *to heave the lead, take soundings*, Ac. xxvii. 28. (N. T.)\*

**βολίς**, ἰδος, ἡ, *a weapon thrown, as a dart or javelin*, Heb. xii. 20 (W. H. omit)\*

**Βοός**, ὁ (Heb.), *Booz or Boaz*, Mat. i. 5 (W. H. Βοές); Lu. iii. 32 (W. H. Βοός).\*

**βόρβρος**, οὗ, ὁ, *mire, filth*, 2 Pet. ii. 22.\*

**Βορρᾶς**, ᾧ, ὁ (Boreas, the north wind), *the North*, Lu. xiii. 29; Rev. xxi. 13.\*

**βόσκει**, ἡσσω, *to feed*, as Mat. xvii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. *Syn.*: ποιμαίνω is the broader word, to act as shepherd, literally or spiritually; **βόσκει**, simply *to feed the flock*.

**Βοσκόρ**, ὁ (Heb. *Beor*), *Bosor*, 2 Pet. ii. 15 (W. H. Βεώρ).\*

**βοτάνη**, ης, ἡ (βόσκει), *herbage, pasture*, Heb. vi. 7.\*

**βότρυς**, υνός, ὁ, *a cluster of grapes*, Rev. xiv. 18.\*

**βουλευτής**, οὗ, ὁ, *a councilor, a senator*, Mar. xv. 43; Lu. xxiii. 50.\*

**βουλεύω**, σω, *to advise*, N. T. mid. only; (1) *to consult, to deliberate with*, el, Lu. xiv. 31; (2) *to resolve on or purpose with*, inf., Ac. v. 33, xv. 37 (W. H. in both passages read *βουλομαι*), xxvii. 39; *iva*, Jn. i. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.\*

**βουλή**, ἡς, ἡ, *a design, purpose, plan*, Lu. xxiii. 51; Ac. v. 38; Ep. i. 11.

**βούλημα**, ατος, τό (βουλομαι), *will, counsel, purpose*, Ac. xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).\*

**βούλομαι**, 2d pers. sing. *βούλει*, aug. with *έ* or *ή*, *to will*, as (1) *to be willing, to incline to*, Mar. xv. 15; (2) *to intend*, Mat. i. 19; (3) *to desire*, 1 Tim. vi. 9. Generally with inf., sometimes understood, as Ja. i. 18; with subj., Jn. xviii. 39.

**βουνός**, οὗ, ὁ, *a hill, rising ground*, Lu. iii. 5; xxiii. 30.\*

**βοῦς**, βοός, ὁ, ἡ, *an animal of the ox kind, male or female*, Lu. xiii. 15; 1 Tim. v. 18.

**βραβεῖον**, οὗ, τό, *the prize, in the games*, 1 Cor. ix. 24; Phil. iii. 14.\*

**βραβεύω** (lit., *to act as arbiter in the games*), *to rule, arbitrate*, Col. iii. 15.\*

**βραδύνω**, νῶ (βραδύς), *to be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.)\*

**βραδυ-πλοέω**, ᾧ, *to sail slowly*, Ac. xxvii. 7. (N. T.)\*

**βραδύς**, εἰα, ὅ, *slow*; dat. of sphere, Lu. xxiv. 25; *els*, Ja. i. 19.\*

**βραδυτής**, τῆτος, ἡ, *slowness*, 2 Pet. iii. 9.\*

**βραχίων**, ονος, ὁ, *the arm*; met., *strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.\*

**βραχύς**, εἰα, ὅ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ βραχέων, Heb. xiii. 22, *in few words*; βραχύ τι, Jn. vi. 7, of quantity, *a little*.\*

**βρέφος**, οὗς, τό, *a child unborn*, Lu. i. 41, 44; *a babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.

**βρέχω**, ξω, *to moisten*, Lu. vii. 38, 44; *to rain, to send rain*, Mat. v. 45; Lu. xvii. 29; impers., Ja. v. 17; intrans., Rev. xi. 6.\*

**βροντή**, ἡς, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.

**βροχή**, ἡς, ἡ (βρέχω), *a heavy rain*, Mat. vii. 25, 27. (S.)\*

**βρόχος**, οὗ, ὁ, *a noose or snare*, 1 Cor. vii. 35.\*

**βρυγμός**, οὗ, ὁ, *a grinding or gnashing*, as Mat. viii. 12.

**βρύχω**, ξω, *to grind or gnash*, as the teeth, for rage or pain, Ac. vii. 54.\*

**βρύω**, σω, *to send forth abundantly*, as a fountain, Ja. iii. 11.\*

**βρῶμα**, ατος, τό (see βιβρώσκω), *food of any kind*, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.

**βρώσιμος**, ον, *eatable*, Lu. xxiv. 41.\*

**βρώσις**, εως, ἡ, (1) *the act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.

**βυθίζω**, σω, *to cause to sink*, fig., 1 Tim. vi. 9; mid., *to sink*, Lu. v. 7.\*

**βυθός**, οὗ, ὁ, *the deep, the sea*, 2 Cor. xi. 25.\*

**βυρρεύς**, έως, ὁ, *a tanner*, Ac. ix. 43, x. 6, 32.\*

**βύσσινος**, ον, *made of byssus, fine linen*, Rev. xiii. 12 (W. H.), 16, xix. 8, 14.\*

**βύσσος**, ον, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.)\*

**βωμός**, οὗ, ὁ, *an altar*, Ac. xvii. 23.\* *Syn.*: βωμῶς is a heathen altar; θυσιαστήριον, the altar of the true God.

## Γ

**Γ, γ, γάμμα**, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ' = 3000.

**Γαββαθά** (W. H. -θα), ἡ (Aram.), *Gabbatha*; *an elevated place or tribunal*, Jn. xix. 13. See λιθόστρωτον. (N. T.)\*

**Γαβριήλ**, ὁ (Heb. *man of God*), the archangel *Gabriel*, Lu. i. 19, 26.\*

**γάγγραινα**, ης, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.\*

**Γάδ**, ὁ (Heb.), *Gad*, *Rev. vii. 5*.\*

**Γαδαρηνός**, ἡ, ὅν, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See Γεργεσηνός.

**γάζα**, ης, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.\*

**Γάζα**, ης, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., ἐρημος, *desert*, refers to ὁδός).\*

**γαζο-φυλάκιον**, ον, τό, *a place*

for the guardianship of treasure, treasury; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S.)\*

**Γάιος**, ου, δ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. 1.\*

**γάλα**, ακτος, τό, *milk*, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.\*

**Γαλιτίας**, ου, δ, *a Galatian*, Gal. iii. 1.\*

**Γαλατία**, ας, ἡ, *Galatia*, or *Gallugracia*, a province of Asia Minor, Gal. i. 2; 1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Pet. i. 1.\*

**Γαλατικός**, ἡ, ον, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.\*

**γαλήνη**, ης, ἡ, *a calm*, Mat. viii. 26; Mar. iv. 39; Lu. viii. 24.\*

**Γαλιλαία**, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

**Γαλιλαίος**, αλα, αὐον, of *belonging to Galilee*, Mat. xxvi. 69; Ac. i. 11.

**Γαλλίων**, υνος, δ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.\*

**Γαμαλιήλ**, δ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.\*

**γαμέω**, ὦ, ἦσω, 1st aor. ἐγάμησα and ἔγωγα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

**γαμίζω**, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xxii. 30, xxiv. 38; 1 Cor. vii. 38. (N. T.)\*

**γαμίσκος** = γαμίζω, Mar. xii. 25 (Rec.); Lu. xx. 34 (W. H.)\*

**γάμος**, ου, δ, *marriage*, spec. a *marriage feast*, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.

**γάρ** (γε ἄρα), “truly then,” a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

**γαστήρ**, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, “idle bellies,” *gluttons*.

**γέ**, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἄρα, εἰ; εἰ δὲ μήγε, stronger than εἰ δὲ μή, *if otherwise indeed*; καὶγε, *and at least, and even*; καίτοιγε, *though indeed*; μενούγε, *yea, indeed*; μήτιγε, “*to say nothing of*,” 1 Cor. vi. 3.

**Γεδών**, δ (Heb.), *Gideon*, Heb. xi. 32.\*

**γέ-εννα**, ης, ἡ (Heb. *valley of Hinnom*), met., *Gehenna*, *place of punishment in the future world*, Mat. x. 28, etc. Sometimes with τοῦ πυρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S.)

**Γεθ-σημανή**, or -vel (W. H.), ἡ (Heb. *oil-press*), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.\*

**γείτων**, υνος, δ, ἡ, *a neighbor*, Lu. ix. 12, xv. 6, 9; Jn. ix. 8.\*

**γελᾶω**, ὦ, ἄσω, *to laugh*, Lu. vi. 21, 25.\*

**γέλως**, ωτος, δ, *laughter*, Ja. iv. 9.\*

**γεμίζω**, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

**γέμοι**, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

**γενεά**, ἄς, ἡ, *generation*, as (1) *offspring*, race, descent, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; εἰς γενεάς καὶ γενεάς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50.\*

**γενεα-λογεῖν**, ὦ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.\*

**γενεα-λογία**, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.\*

**γενέσια**, ων, τὰ, *a birthday celebration*, Mat. xiv. 6; Mar. vi. 21.\*

**γένεσις**, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., “his natural face”; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.)\*

**γενετή**, ἡς, ἡ, *birth*, Jn. ix. 1.\*

**γένημα**, ατος, τό. See *Γέννημα*.

**γεννάω**, ὦ, ἦσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

**γέννημα**, ατος, τό, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce generally*, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γένημα, and sometimes elsewhere.

**Γεννησαρέτ** (Aram.), *Gennesaret* (Chinnereth or Chinneroth, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

**γέννησις**, εως, ἡ. See *γένεσις*.\*

**γεννητός**, ἡ, ὅν, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vii. 28.\*

**γένος**, ους, τό, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

**Γεργασηνός**, ἡ, ὅν, or *Γερασηνός*, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and *Γαδαρηνός*, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.\*



γερον(ια, as, ἡ (γέρων), an assembly of elders, senate, Ac. v. 21.\*

γέρον, οντος, ὁ, an old man, Jn. iii. 4.\*

γεύω, to make to taste, only mid. in N. T.; to taste, as abs., to take food, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., to experience, as Mat. xvi. 28; once with ὅτι, 1 Pet. ii. 3.

γεωργέω, ὦ, to cultivate or till the earth, Heb. vi. 7.\*

γεώργιον, ου, τό, a tilled field, fig., 1 Cor. iii. 9. (S).\*

γεωργός, οὔ, ὁ, one who tills the ground, a husbandman, 2 Tim. ii. 6; Ja. v. 7; a vine-dresser, Lu. xx. 9, 10, 14, 16.

γῆ, γῆς, ἡ, contr. for γέα or γαῖα, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory.

γῆρας, (ας) ως, τό, old age, Lu. i. 36 (dat., Rec. γῆρά, W. H. γῆραι).\*

γηράσκω, or γηράω, ἄσω, to become old, Jn. xxi. 18; Heb. viii. 13.\*

γίνομαι, for γίγνομαι. See Gr. § 94, 8a. γενήσομαι, ἐγενόμην and ἐγενήθη, γέγονα (with pres. force) and γεγένημαι, to become, as (1) to begin to be, used of persons, to be born, Jn. viii. 58; of the works of creation, to be made, Jn. i. 3, 10; and of other works, to be wrought or performed; so, to pass out of one state into another, to grow into, to be changed into, Jn. ii. 9; often with εἰς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, to happen, to take place, to be done; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, to be held or celebrated; frequently in the phrase καὶ ἐγένετο, and it came to pass (with καί, or following verb, or inf.); also, μὴ γένοιτο, let it never happen! or God forbid!; (3) with

adj. or predicative subst., to become, where quality, character, or condition is specified; often in prohibitions, μὴ γίνου, μὴ γίνεσθε, become not, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

γινώσκω, or γινώσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55), γινώσκωμαι, 2d aor. ἔγνω (imper. γινώθι), perf. ἔγνωκα, (1) to become aware of, to perceive, with acc.; (2) to know, to perceive, understand, with acc. or ὅτι, or acc. and inf., or τί interrog.; 'Ελληνιστὶ γ., to understand Greek, Ac. xxi. 37; to be conscious of, by experience, as 2 Cor. v. 21; (3) to know carnally (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xviii. 3; Heb. viii. 11; Phil. iii. 10, etc.

γλέυκος, ους, τό, sweet or new wine, Ac. ii. 13.\*

γλυκύς, ἑα, ὅ, sweet, Ja. iii. 11, 12; Rev. x. 9, 10.\*

γλῶσσα, ης, ἡ, (1) the tongue, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) a language, Ac. ii. 11; (3) a nation or people distinguished by their language, Rev. v. 9, vii. 9.

γλωσσό-κομον, ου, τό, a little box or case for money, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).\*

γναφεύς, ἑως, ὁ, a fuller, cloth-dresser, Mar. ix. 3.\*

γνήσιος, α, ον (sync. from γενήσιος), legitimate, genuine, true, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; τὸ γνήσιον, sincerity, 2 Cor. viii. 8.\*

γνήσιος, adv., genuinely, sincerely, Phil. ii. 20.\*

γνόφος, ου, ὁ, darkness, gloom, Heb. xii. 18.\*

γνώμη, ης, ἡ, (γνο- in γινώσκω), opinion, judgment, intention, 1 Cor. i. 10; 2 Cor. viii. 10.

γνωρίζω, ἴσω, οἰώ, (1) to make known, to declare (with acc.

and dat., ὅτι or τί, interrog., Col. i. 27); (2) intrans., to know, only Phil. i. 22.

γνώσις, εως, ἡ, (1) subj., knowledge, with gen. of obj. (gen. subj., Ro. xi. 33); (2) obj., science, doctrine, wisdom, as Lu. xi. 52. Syn.: see Trench, § lxxv.

γνώστης, ου, ὁ, one who knows, an expert, Ac. xxvi. 3. (S).\*

γνωστός, ἡ, ὄν, verb. adj., known, as Ac. ii. 14, iv. 10; knowable, Ro. i. 19; notable, Ac. iv. 16; οἱ γνωστοί, one's acquaintance, Lu. ii. 44.

γογγύζω, ὄσω, to murmur in a low voice, Jn. vii. 32; discontentedly, to grumble, as 1 Cor. x. 10, with acc., or περί, gen., πρὸς, acc., κατά, gen. (S).

γογγυσμός, οὔ, ὁ, muttering, Jn. vii. 12; murmuring, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S).\*

γογγυστής, οὔ, ὁ, a murmurer, complainer, Ju. 16. (N. T.)\* γόης, ητος, ὁ (γοάω, to moan), an enchanter, an impostor, 2 Tim. iii. 13.\*

Γολγοθᾶ (W. H., some θᾶ), (Aram.), Golgotha, "the place of a skull" (prob. from its shape), Calvary, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17. See κρανίον. (N. T.)\*

Γόμορρα, as, ἡ, and ων, τά, Gomorrah, Ro. ix. 29.

γόμος, ου, ὁ (γέμω), (1) a burden, e.g., of a ship, Ac. xxi. 3; (2) wares or merchandise, Rev. xviii. 11, 12.\*

γονεύς, ἑως, ὁ (γεν- in γίγνομαι), a parent, only in plural, Lu. ii. 41; Ep. vi. 1.

γόνυ, ατος, τό, the knee; often in plur. after τιθέναι or κάμπτεν, to put or bend the knees, to kneel, in devotion, Lu. xxii. 41; Ro. xi. 4.

γону-πέτω, ὦ (πίπτω), to fall on the knees, to kneel to (acc.), Mar. x. 17.

γράμμα, ατος, τό (γράφω), (1) a letter of the alphabet, Gal. vi. 11, in what large letters, perhaps noting emphasis; letter, as opposed to spirit, Ro. ii. 29, etc.; (2) a writing, such as a bill or an epistle, as Lu. xvi. 6, 7; Ac. xxviii. 21; τὰ λερά γράμματα, 2 Tim.

iii. 15, *the holy writings, or the Scriptures*; (3) plur., *literature, learning generally*, Jn. vii. 15.

**γραμματεὺς**, ἑως, ὁ, (1) *a clerk, secretary, a scribe*, Ac. xix. 35; (2) one of that class among the Jews who copied and interpreted the O. T. Scriptures (see νομικός), Mat. xxiii. 34; (3) met., *a man of learning generally*, Mat. xiii. 52.

**γραπτός**, ἡ, ὄν, verb. adj., *written*, Ro. ii. 15.\*

**γραφὴ**, ἡς, ἡ, (1) *a writing*; (2) spec., ἡ γραφὴ or αἱ γραφαί, *the Scriptures, writings of the O. T.*, 2 Pet. iii. 16; (3) *a particular passage*, Mar. xii. 10.

**γράφω**, ψω, γέγραφα, *to grave, write, inscribe*; ἐγράφη, γέγραπται, or γεγραμμένον ἐστίν, *a formula of quotation, It is written*; often with dat. of pers., as Mar. x. 5.

**γραδὴς**, es (γραῖς, εἶδος), *old-womanish, foolish*, 1 Tim. iv. 7.\*

**γρηγορέω**, ὦ (from ἐγρήγορα, perf. of ἐγείρω), *to keep awake, watch, be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

**γυμνάζω** (γυμνός), *to exercise, train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.\*

**γυμνασία**, as, ἡ, *exercise, training*, 1 Tim. iv. 8.\*

**γυμνητεῖον**, or τεῖον (W. H.), *to be naked or poorly clad*, 1 Cor. iv. 11.\*

**γυμνός**, ἡ, ὄν, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare, i.e., open or manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

**γυμνότης**, τητος, ἡ, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27. (N. T.)\*

**γυναικάριον**, ου, τό (dim.), *a silly woman*, 2 Tim. iii. 6.\*

**γυναικεῖος**, α, ον, *womanish, female*; 1 Pet. iii. 7, *the weaker vessel*.\*

**γυνή**, γυναικός, voc. γυναί, ἡ, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The voc. is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

**Γῶγ**, ὁ, *a proper name, Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.\*

**γωνία**, as, ἡ, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); met., *a secret place*, Ac. xxvi. 26.

## Δ

**Δ, δ, δέλτα**, delta, *d*, the fourth letter of the Greek alphabet. As a numeral, δ' = 4; δ = 4000.

**Δαβίδ**, also Δαβὶδ, Δαβείδ (W. H.), ὁ (Heb.), *David*, king of Israel; ὁ υἱὸς Δ., *the Son of David*, an appellation of the Messiah; ἐν Δ., *in David, i.e., in the Psalms*, Heb. iv. 7.

**δαιμονίζομαι** (see δαίμων), 1st aor. part., δαιμονισθῆς, *to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

**δαιμόνιον**, ου, τό (orig. adj.), *a deity*, Ac. xvii. 18; *a demon or evil spirit*; δαιμόνιον ἔχειν, *to have a demon or to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

**δαιμονιάδης**, es, *resembling a demon, demoniacal*, Ja. iii. 15. (N. T.)\*

**δαίμων**, ονος, ὁ, ἡ, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., *an evil spirit, a demon* (W. H. have the word only in one passage, Mat. viii. 31); δαίμωνιον is generally used.

**δάκνω**, *to bite*, met., Gal. v. 15.\*

**δάκρυ**, vos, or δάκρυν, ου, τό, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

**δακρύω**, σω, *to weep*, Jn. xi. 35.\*

**δακτύλιος**, ου, ὁ (δάκτυλος), *a ring*, Lu. xv. 22.\*

**δάκτυλος**, ου, ὁ, *a finger*; ἐν δακτύλῳ θεοῦ, met., *by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

**Δαλμανουθά**, ἡ, *Dalmanutha*, a town or village near Magdala, Mar. viii. 10.\*

**Δαλματία**, as, ἡ, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.\*

**δαμάζω**, σω, *to subdue, tame*, Mar. v. 4; Ja. iii. 7, 8.\*

**δάμαλις**, εως, ἡ, *a heifer*, Heb. ix. 13.\*

**Δάμαρις**, ἰδος, ἡ, *Damaris*, Ac. xvii. 34.\*

**Δαμασκηνός**, ἡ, ὄν, *belonging to Damascus*, 2 Cor. xi. 32.\*

**Δαμασκός**, οὔ, ἡ, *Damascus*, Ac. ix. 2, 3.

**δανείζω**, *to lend money*, Lu. vi. 34, 35; mid., *to borrow*, Mat. v. 42.\*

**δάνειον**, ου, τό, *a loan, a debt*, Mat. xviii. 27.\*

**δανειστής**, οὔ, ὁ, *a money-lender, a creditor*, Lu. vii. 41.\*

**Δανιήλ**, ὁ (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.).\*

**δαπανάω**, ὦ, ἡσω, *to spend*, Mar. v. 26; trans., *to bear expense for* (ἐπὶ, dat.), Ac. xxi. 24; (ὑπέρ, gen.), 2 Cor. xii. 15; *to consume in luxury, to waste*, Lu. xv. 14; Ja. iv. 3.\*

**δαπάνη**, ης, ἡ, *expense, cost*, Lu. xiv. 28.\*

**δέ**, an adversative and distinctive particle, *but, now, moreover*, etc. See Gr. § 404, ii. Wi. § 53, 7, Bu. 364 sq., and μέν.

**δέησις**, εως, ἡ, *supplication, prayer*, Ep. vi. 18; Ja. v. 16. Syn.: see αἰτημα.

**δεῖ**, impers., see Gr. § 101, Wi. § 58, 96, Bu. 147, 164, *it is necessary, one must, it ought, it is right or proper*, with inf. (expressed or implied), as Mat. xvi. 21; Ac. iv. 12; Mar. xiii. 14.

**δείγμα**, ατος, τό (δεικνυμι), *an example, a specimen*, Ju. 7.\*

**δειγματίζω**, σω, *to make an example or spectacle of* (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)\*

**δεικνυμι** and **δεικνύω** (see Gr. § 114, Bu. 45), (1) *to present to sight, to show, to teach* (acc. and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvi. 1; (2) *to prove* (acc. and ἐκ), Ja. ii. 18, iii. 13; *to show by words* (ἑπὶ), Mat. xvi. 21; inf., Ac. x. 28.

**δειλία**, as, ἡ, *timidity, cowardice*, 2 Tim. i. 7.\* Syn.: δειλία is always used in a bad sense; εὐλάβεια, regularly in a good

sense, *pious fear*; φόβος is general, denoting either bad or good.  
**δειλάω**, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)\*  
**δειλός**, ὁ, ὅν, *timid, cowardly*, Mat. viii. 26; Mar. iv. 40; Rev. xxi. 8.\*  
**δεῖνα**, ὁ, ἡ, τό, gen. *δείνος*, pron., *a certain person, such a one*, Mat. xxvi. 18.\*  
**δεινός**, adv. (*δαινός, vehement*), *vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.\*  
**δειπνέω**, ὦ, *to take the δείπνον, to sup.*, Lu. xvii. 8, xxii. 20; 1 Cor. xi. 25; met., of familiar intercourse, Rev. iii. 20.\*  
**δείπνον**, ου, τό, *the chief or evening meal, supper* (see ἀριστον), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δείπνον, *the Lord's Supper*, 1 Cor. xi. 20.  
**διδασκαλία**, ας, ἡ, *religion*, in general, Ac. xxv. 19.\*  
**διδασκάλω**, ου, *to teach* (διδάσκω, *to teach*), Ac. xxi. 22. See Gr. § 323 c.\* Syn.: see Trench, § xlviii.  
**δέκα**, ὁ, αλ, τὰ, *ten*; in Rev. ii. 10, *a ten days' tribulation*, i.e., brief.  
**δεκά-δύο** (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)\*  
**δεκά-πέντε**, *fifteen*, Jn. xi. 18; Ac. xxvii. 28; Gal. i. 18.\*  
**Δεκά-πολις**, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippo, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.\*  
**δεκά-τέσσαρες**, ων, οί, αλ, -σαρα, τὰ, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.\*  
**δεκάτη**, ης, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.\*  
**δέκατος**, η, ου, ordinal, *tenth*, Jn. i. 39; Rev. xxi. 20; τὸ δέκατον, Rev. xi. 13, *the tenth part*.  
**δεκατῶ**, ὦ, *to receive tithe of*, acc., Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)\*  
**δεκτός**, ὁ, ὅν (verbal adj. from δέχομαι), *accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)\*  
**δελείω** (δέλεω, *a bait*), *to take*

or *entice*, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.\*  
**δένδρον**, ου, τό, *a tree*, Mat. vii. 17; Lu. xiii. 19.  
**δεξιό-λαβός**, ου, ὁ, “holding in the right hand”; plur., *spear-men*, Ac. xxiii. 23. (N. T.)\*  
**δεξιός**, ὁ, ὅν, *the right, opp. to ἀριστερός, the left*; ἡ δεξιά, *the right hand*; τὰ δεξιά, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wi. § 19, 1 a); δεξιὰς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.  
**δέωμαι**, 1st aor. ἐδεήθην, *to have need of* (gen.), as mid. of δέω (see δεῖ); *to make request of* (gen.); *to beseech, pray, abs.*, or with ἐλ, ἴνα, or ὅπως, of purpose.  
**δέω**, ουτος, τό (particip. of δεῖ, as subst.), *the becoming or needful*; with ἐστὶ = δεῖ, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.\*  
**δέος**, ους, τό (W. H.), *fear, awe*, 1 Heb. xii. 28.\*  
**Δερβαίος**, ου, ὁ, *of Derbe*, Ac. xx. 4.\*  
**Δέρβη**, ης, ἡ, *Derbe*, a city of Lycaonia, Ac. xiv. 6, 20, xvi. 1.\*  
**δέρμα**, ατος, τό (δέρω), *an animal's skin*, Heb. xi. 37.\*  
**δερμάτινος**, η, ου, *made of skin, leathern*, Mat. iii. 4; Mar. i. 6.\*  
**δέρω**, 1st aor. ἔδωρα, 2d fut. pass. δαρήσθαι, *to scourge, to beat*, so as to flay off the skin; αέρα δέρων, 1 Cor. ix. 26, *beating air*.  
**δεσμεύω**, σω, *to bind, put in chains* as a prisoner, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind* as a bundle, Mat. xxiii. 4.\*  
**δεσμέω**, ὦ, *to bind*, Lu. viii. 29 (Rec.)\*  
**δέσμη**, ης, ἡ, *a bundle*, Mat. xiii. 30.\*  
**δέσμος**, ιου, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.  
**δεσμός**, οὔ, ὁ (δέω), *a bond*, sing. only in Mar. vii. 35, ὁ-δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., δεσμοί or (τὰ) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.

**δεσμο-φύλαξ**, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.\*  
**δεσμοτήριον**, ιου, τό, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.\*  
**δεσμώτης**, ου, ὁ, *a prisoner*, Ac. xxvii. 1, 42.  
**δεσπότης**, ου, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσπότης indicates more absolute and unlimited authority than κύριος.  
**δεῦρο**, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.  
**δεῦτε**, adv., as if plur. of δεῦρο (or contr. from δεῦρ' τρε), *come, come hither*, as Mat. iv. 19, xi. 28.  
**δευτεραίος**, αἰα, αἰον, *on the second day*, Ac. xxviii. 13. See Gr. § 319.\*  
**δευτερό-πρωτος**, ου, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16, 4, and note. (N. T.)\*  
**δεύτερος**, α, ου, ordinal, *second* in number, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεύτερον, *adverbially, the second time, again*, as 2 Cor. xiii. 2; so ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.  
**δέχομαι**, 1st aor. ἐδέξαμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.  
**δέω**, *to want*. See δεῖ and δέωμαι.  
**δέω**, 1st aor., ἐδήσα; perf., δέδεκα; pass., δέδεμαι; 1st aor. pass. inf., δελθῆναι, *to bind together, bundles*, as Ac. x. 11; *to swathe* dead bodies for burial, as Jn. xi. 44; *to bind* persons in bondage, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xviii. 18; δεδεμένος τῷ πνεύματι, Ac. xx. 22, *bound in the spirit*, under an irresistible impulse.  
**δή**, a particle indicating *certainly or reality*, and so augmenting the vivacity of a



clause or sentence; *truly, indeed, by all means, therefore*. Used with other particles, *δήποτε, δήπου*, which see.

**δηλός, η, ον**, manifest, evident, Mat. xxvi. 73; neut., sc. *ἐστὶ*, it is evident, with *δτι*, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H. R. V. omit).\*

**δηλώω, ὦ**, to manifest, to reveal, to bring to light, to imply or signify, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.\*

**Δημάς, ᾧ, ὁ**, Demas, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.\*

**δημ-ηγορέω, ὦ**, to deliver a public oration; with *πρὸς*, Ac. xii. 21.\*

**Δημήτριος, ου, ὁ**, Demetrius. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.\*

**δημι-ουργός, οὔ, ὁ** ("a public worker"), an artisan, a builder, Heb. xi. 10.\* Syn.: *δημιουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.

**δῆμος, ου, ὁ**, the people, an organized multitude publicly convened, Ac. xii. 22, xvii. 5, xix. 30, 33.\*

**δημοσίος, α, ον**, belonging to the people, public, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ*, publicly, Ac. xvi. 37, xviii. 28, xx. 20.\*

**δηνάριον, του, τό**, properly a Latin word (see Gr. § 154a), *denarius*, Mat. xviii. 28; Rev. vi. 6.

**δῆ-ποτε**, adv. with *ᾧ*, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).\*

**δῆ-που**, adv., *indeed, perhaps, verily*, Heb. ii. 16.\*

**διά, prep.** (cognate with *δύο*, two; *δίσ*, twice), *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*. See Gr. §§ 147a, 299, Wi. § 47i, Bu. 182, 183, 187.

**δια-βαίνω, to pass through**, trans., Heb. xi. 29; or intrans., with *πρὸς* (person), Lu. xvi. 26; *eis* (place), Ac. xvi. 9.\*

**δια-βάλλω, to slander, accuse**, Lu. xvi. 1.\*

**δια-ββαίω, ὦ**, in mid., *to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.\*

**δια-βλέπω, to see through, to see clearly**, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.).\*

**διάβολος, ον** (διαβάλλω), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; ὁ διάβολος, the accuser, the devil, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.

**δια-αγγέλλω, to announce everywhere, publish abroad**, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.\*

**διά-γε, or διά γε** (W. H.), *yet on account of*, Lu. xi. 8.\*

**δια-γίνομαι, to pass, elapse, of time**; in N. T. only 2d aor. part., gen. abs., *having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.\*

**δια-γινώσκω, to distinguish, know accurately**, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.\*

**δια-γνωρίζω, to publish abroad**, Lu. ii. 17 (W. H. *γνωρίζω*).\*

**διά-γνώσις, εως, ἡ**, *judicial examination, decision*, Ac. xxv. 21.\*

**δια-γογγύζω, to murmur greatly**, Lu. xv. 2, xix. 7. (S.)\*

**δια-γρηγορέω, ὦ**, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.)\*

**δι-άγω, to lead or pass, as time, life**, 1 Tim. ii. 2 (*βίον*); Tit. iii. 3 (*βίον* omitted).\*

**δια-δέχομαι, to succeed to**, Ac. vii. 45.\*

**διά-δημα, ατος, τό** (*δέω*), a *diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.\* Syn.: *διάδημα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.

**δια-δίδωμι, to distribute, divide**, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. *δίδωμι*).\*

**διά-δοχος, ου, ὁ, ἡ**, a successor, Ac. xxiv. 27.\*

**δια-ζώννυμι, to gird**, Jn. xiii. 4, 5, xxi. 7.\*

**δια-θήκη, ης, ἡ** (*διατίθημι*), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant* between God and man (see Gen. vi,

ix, xv, xvii; Exod. xxiv; Deut. v, xviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed *ἡ πρώτη δ.*, Heb. ix. 15; that of the N. T., *ἡ καινὴ δ.*, Lu. xxii. 20. The O. T. itself (*ἡ παλαιὰ δ.*, 2 Cor. iii. 14) as containing the first, and the N. T. as containing the second, are each called *διαθήκη*.

**δι-αίρεσις, εως, ἡ**, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.\*

**δι-αίρεω, ὦ**, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.\*

**δια-καθαρίζω, ἰῶ**, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. *διακαθαίρω*). (N. T.)\*

**δια-κατ-ελέγχομαι, to confute entirely**, Ac. xviii. 28. (N. T.)\*

**διακονέω, ὦ**, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms, etc.* (dat. person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.

**διακονία, ας, ἡ**, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; *relief*, Ac. xi. 29; *a serving*, Lu. x. 40; *the office of deacon*, Ro. xii. 7.

**διάκονος, ου, ὁ, ἡ**, a *servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; one in God's service, a minister, as Ro. xiii. 4, xv. 8; one who serves in the church, deacon or deaconess, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.

**διακόσιοι, αι, α**, card. num., *two hundred*, Mar. vi. 37; Jn. vi. 7.

**δι-ακούω, to hear thoroughly**, Ac. xxiii. 35.\*

**δια-κρίνω, to discern, to distinguish, make a distinction**, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to doubt, to*

hesitate, as Mat. xxi. 21; Ja. i. 6; (2) to dispute with, Ac. xi. 2; Ju. 9.

**διά-κρισις**, εως, ἡ, the act of distinction, discrimination, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.\*

**δια-κωλύω**, to hinder, Mat. iii. 14.\*

**δια-λαλέω**, ὦ, to converse together, Lu. vi. 11; to talk of, Lu. i. 65.\*

**δια-λέγω**, in mid., to reason, to discuss, to dispute, as Mar. ix. 34; Ac. xx. 7; Ju. 9.

**δια-λείπω**, to leave off, to cease, Lu. vii. 45.\*

**διά-λεκτος**, ου, ἡ, speech, dialect, language, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.\*

**δι-αλλάσσω**, to change, as the disposition; pass., to be reconciled to, Mat. v. 24.\*

**δια-λογίζομαι**, to reason, to deliberate, to debate, as Mar. ii. 6, 8, viii. 16, ix. 33.

**διαλογισμός**, οῦ, ὁ, reflection, thought, as Lu. ii. 35; reasoning, opinion, as Ro. i. 21; hesitation, doubt, Lu. xxiv. 38; dispute, debate, as Phil. ii. 14; 1 Tim. ii. 8.

**δια-λύω**, to disperse, to break up, Ac. v. 36.\*

**δια-μαρτύρομαι**, dep. mid., to testify, solemnly charge, as Ac. ii. 40; 1 Tim. v. 21; to testify to, solemnly affirm, Ac. viii. 25; Heb. ii. 6.

**δια-μάχομαι**, dep. mid., to contend or dispute fiercely, Ac. xxiii. 9.\*

**δια-μένω**, to remain, continue, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.\*

**δια-μερίζω**, (1) to divide or separate into parts, as Mat. xxvii. 35, etc.; to distribute, as Lu. xxii. 17; (2) pass. with ἐνί, to be divided against, be at discord with; acc., Lu. xi. 17; dat., xii. 52.

**δια-μερισμός**, οῦ, ὁ, dissension, Lu. xii. 51.\*

**δια-νέμω**, to disseminate, to spread abroad, Ac. iv. 17.\*

**δια-νεύω**, to make signs, prob. by nodding, Lu. i. 22.\*

**δια-νόημα**, ατος, τό, a thought, Lu. xi. 17.\*

**διά-νοια**, as, ἡ, the mind, the intellect, or thinking faculty,

as Mar. xii. 30; the understanding, 1 Jn. v. 20; the feelings, disposition, affections, as Col. i. 21; plur., the thoughts, as willful, depraved, Ep. ii. 3 (in Ep. i. 18, A. V., the eyes of your understanding (διανοίας), W. H. and R. V. read καρδίας, the eyes of your heart).

**δι-αν-όω**, to open fully, i.e., the ears, Mar. vii. 34; the eyes, Lu. xxiv. 31; the heart, Ac. xvi. 14; the Scriptures, Lu. xxiv. 32.

**δια-νυκτερεύω**, to pass the whole night, Lu. vi. 12.\*

**δι-ανύω**, to perform to the end, complete, Ac. xxi. 7.\*

**δια-παντός**, adv., always, continually (W. H. always read διὰ παντός).

**δια-παρ-τριβή**, ἡς, ἡ, contention, incessant wrangling, 1 Tim. vi. 5 (W. H., Rec. has παραδιτριβή). (N. T.)\*

**δια-περάω**, ὦ, ἄσω, to cross over, as Mat. ix. 1.

**δια-πλέω**, εὔσω, to sail across, Ac. xxvii. 5.\*

**δια-πονέω**, ὦ, mid., aor. pass., to grieve one's self, to be vexed, Ac. iv. 2, xvi. 18.\*

**δια-πορεύομαι**, pass., to go or pass through, as Lu. xiii. 22.

**δι-απορέω**, ὦ, to be in great doubt or perplexity, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.\*

**δια-πραγματεύομαι**, to gain by business or trading, Lu. xix. 15.\*

**δια-πρίω** (πρίω, to saw), in pass., to be sawn through; fig., to be greatly moved with anger, Ac. v. 33, vii. 54.\*

**δι-αρπάζω**, ἄσω, to plunder, Mat. xii. 29; Mar. iii. 27.\*

**δια-ρρήγνυμι** and **διαρρήσσω**, ξω, to tear, as garments, in grief or indignation, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; to break asunder, as a net, Lu. v. 6; as bonds, Lu. viii. 29.\*

**δια-σαφέω**, ὦ, to make clear, to declare, Mat. xiii. 36 (W. H.), xviii. 31.

**δια-σεύω**, to treat with violence, so as to extort anything, Lu. iii. 14.\*

**δια-σκορπίζω**, to scatter, to winnow, as Mat. xxv. 24; to dis-

perse in conquest, as Lu. i. 51; to waste or squander, Lu. xv. 13, xvi. 1.

**δια-σπᾶω**, 1st aor. pass. **διεσπᾶσθην**, to break asunder, Mar. v. 4; to tear in pieces, Ac. xxiii. 10.\*

**δια-σπείρω**, 2d aor. pass. **διεσπάρην**, to scatter abroad, disperse, Ac. viii. 1, 4, xi. 19.\*

**δια-σπορά**, ἄς, ἡ, dispersion, state of being dispersed; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)\*

**δια-στέλλω**, in mid., to give a command or injunction, Mar. viii. 15; Ac. xv. 24; foll. by ἵνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; pass. part., τὸ διαστελλόμενον, Heb. xii. 20, the command.\*

**διά-στημα**, ατος, τό, an interval of time, Ac. v. 7.\*

**δια-στολή**, ἡς, ἡ, distinction, difference, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.\*

**δια-στρέφω**, to seduce, turn away, Lu. xxiii. 2; Ac. xiii. 8; to pervert, oppose, Ac. xiii. 10; perf. part. pass., **διεστραμμένος**, perverse, corrupt, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.\*

**διασώζω**, ὦ, to save, to convey safe through, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; pass., to reach a place in safety, Ac. xxvii. 44, xxviii. 1, 4; to heal perfectly, Mat. xiv. 36; Lu. vii. 3.\*

**δια-τάγή**, ἡς, ἡ, a disposition, arrangement, ordinance, Ac. vii. 53; Ro. xiii. 2.\*

**διά-ταγμα**, ατος, τό, a mandate, a decree, Heb. xi. 23.\*

**δια-ταράσσω**, to trouble greatly, to agitate, Lu. i. 29.\*

**δια-τάσσω**, to give orders to (dat.), arrange, prescribe, Mat. xi. 1; Lu. viii. 55; 1 Cor. xvi. 1; mid., to appoint, to ordain, as 1 Cor. vii. 17 (also with dat. person; acc., thing).

**δια-τελέω**, ὦ, to continue, Ac. xxvii. 33.\*

**δια-τηρέω**, ὦ, to guard or keep with care, Lu. ii. 51; with ἐαυτῶν, etc., to guard one's self from, to abstain (ἐκ or ἀπό), Ac. xv. 29.\*

**δια-τι** or **διὰ τι** (W. H.), *wherefore?*  
**δια-τίθημι**, only mid. in N. T., *to dispose, as* (1) *to assign*, Lu. xxii. 29; (2) *with cogn. acc., διαθήκην, make a covenant with* (dat. or πρὸς, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; *make a will*, Heb. ix. 16, 17. See διαθήκη.\*  
**δια-τρίβω**, *to spend or pass* (χρόνον or ημέρας), as Ac. xiv. 3, 28; abs., *to stay*, as Jn. iii. 22.  
**δια-τροφή**, ἡς, ἡ, *food, nourishment*, 1 Tim. vi. 8.\*  
**δια-παύω**, *to shine through, to dawn*, 2 Pet. i. 19.\*  
**δια-φανής**, ἐς, *transparent*, Rev. xxi. 21 (W. H. διαυγής in same signif.)\*  
**δια-φέρω**, (1) *to carry through*, Mar. xi. 16; (2) *to spread abroad*, Ac. xiii. 49; (3) *to carry hither and thither*, Ac. xxvii. 27; (4) *to differ from* (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) *to excel, surpass*, as Mat. vi. 26; (6) *impers., διαφέρει, with οὐδέν, it makes no difference to* (dat.), *matters nothing to*, Gal. ii. 6.  
**δια-φεύγω**, *to escape by flight*, Ac. xxvii. 42.\*  
**δια-φημιζω**, *to report, publish abroad*, Mat. ix. 31, xxviii. 15; Mar. i. 45.\*  
**δια-φθείρω**, *to corrupt*, 1 Tim. v. 5; Rev. xi. 18; *to destroy utterly*, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., *to decay, to perish*, 2 Cor. iv. 16; opp. *to ἀνακαινώνω, to renew*.  
**δια-φθορά**, ἄς, ἡ, *decay, corruption, i.e., of the grave*, Ac. ii. 27, 31, xiii. 34-37 (from S.)\*  
**δια-φορος**, ον, (1) *diverse, of different kinds*, Ro. xii. 6; Heb. ix. 10; (2) *compar., more excellent than*, Heb. i. 4, viii. 6.\*  
**δια-φυλάσσω**, *to guard carefully, protect, defend*, Lu. iv. 10 (from S.)\*  
**δια-χειρίζω**, mid. N. T., *to lay hands on, put to death*, Ac. v. 30, xxvi. 21.\*  
**δια-χλενάω**, see χλενάω.  
**δια-χωρίζω**, pass. N. T., "to be separated," *to depart from* (ἀπό), Lu. ix. 33.\*  
**διδασκαλός**, ὁ, ὄν, *apt in teach-*

*ing*, 1 Tim. iii. 2; 2 Tim. ii. 24.\*  
**διδασκός**, ὁ, ὄν, *taught, instructed*, Jn. vi. 45; 1 Cor. ii. 13.\*  
**διδασκαλία**, ἡ, *instruction, teaching*, as Ro. xii. 7; *the doctrine taught, precept, instruction*, as Mat. xv. 9, etc.  
**διδάσκαλος**, ον, ὁ, *a teacher*, especially of the Jewish law, *master, doctor*, as Lu. ii. 46; often in voc. as a title of address to Christ, *Master, Teacher*.  
**διδάσκω**, διδάξω, *to teach, to be a teacher*, abs., Ro. xii. 7; *to teach, with acc. of person*, generally also acc. of thing; also with inf. or ὅτι, Mat. v. 2; Ac. iv. 2.  
**διδάχη**, ἡς, ἡ, *the act of teaching*, Ac. ii. 42; 2 Tim. iv. 2; *that which is taught, doctrine*, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260b, note, Wi. § 30, i.  
**δι-δραχμον**, ον, τό (prop. adj., sc. νόμισμα, coin), *a double drachma, or silver half-shekel* (in S. often the shekel), Mat. xvii. 24. (S.)\*  
**Δίδυμος**, η, ον, *double, or twin*; a surname of Thomas the apostle, Jn. xi. 16, xx. 24, xxi. 2.\*  
**δίδωμι**, *to give* (acc. and dat.); hence, in various connections, *to yield, deliver, supply, commit*, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.  
**δι-εγείρω**, *to wake up thoroughly*, as Lu. viii. 24; *to excite*, Jn. vi. 18; fig., *to stir up, arouse*, 2 Pet. i. 13.  
**δι-ενθυμέομαι**, οὔμαι (W. H.), *to reflect*, Ac. x. 19. (N. T.)\*  
**δι-ἐξ-οδος**, ον, ἡ, *a meeting-place of roads, a public spot in a city*, Mat. xxii. 9.\*  
**δι-ερμηνεύτης**, οὔ, ὁ, *an interpreter*, 1 Cor. xiv. 28. (N. T.)\*

**δι-ερμηνεύω**, *to interpret*, Lu. xxiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; *to translate*, Ac. ix. 36.\*  
**δι-έρχομαι**, *to pass through*, acc. or διά (gen.), *destination expressed by eis or εἰς; to pass over or travel*, abs., Ac. viii. 4; *to spread*, as a report, Lu. v. 15.  
**δι-ερωτάω**, ὦ, *to find by inquiry*, Ac. x. 17.\*  
**δι-ετής**, ἐς (δὲς), *of two years*, Mat. ii. 16.\*  
**διετία**, ἡς, ἡ, *the space of two years*, Ac. xxiv. 27, xxviii. 30.\*  
**δι-ηγέομαι**, οὔμαι, *to relate in full, describe*, Mar. v. 16; Ac. viii. 33, ix. 27.  
**διήγησις**, εως, ἡ, *a narrative*, Lu. i. 1.\*  
**δι-ηκεής**, ἐς, *continuous*; els τὸ διηκεές, *continually*, Heb. vii. 3, x. 1, 12, 14.\*  
**δι-θάλασσος**, ον (δὲς), *lying between two seas*, Ac. xxvii. 41.\*  
**δι-ϊκνέομαι**, οὔμαι, *to pass through, pierce*, Heb. iv. 12.\*  
**δι-ιστημι**, *to put apart, proceed*, Ac. xxvii. 28; 2 aor., intrans., Lu. xxii. 59, *one hour having intervened*; xxiv. 51, *he parted from them*.  
**δι-ισχυρίζομαι**, *to affirm confidently*, Lu. xxii. 59; Ac. xii. 15.\*  
**δικαιο-κρισία**, ἡς, ἡ, *just judgment*, Ro. ii. 5. (S.)\*  
**δίκαιος**, α, ον, *just, right, upright, righteous, impartial*; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.  
**δικαιοσύνη**, ἡς, ἡ, *righteousness, justice, rectitude*, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.  
**δικαίω**, ὦ, *to show to be righteous*, 1 Tim. iii. 16; Ro. iii. 4; usually in N. T. in the declarative sense, *to hold guiltless, to justify, to pronounce or treat as righteous*, as Mat. xii. 37; 1 Cor. iv. 4.  
**δικαίωμα**, ατος, τό, *a righteous statute, an ordinance*, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially *a judicial decree, of acquittal* (opp. *κατάκριμα, condemnation*), Ro. v. 16; *of condemnation*,



Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.\*  
**δικαίως**, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.\*  
**δικαίως**, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.\*  
**δικαστής**, οὗ, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.\*  
**δίκη**, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδίκη); *τινάω* or *ὑπέχω δίκην*, *to suffer punishment*, 2 Th. i. 9; Ju. 7; *justice, the name of a heathen deity*, Ac. xxviii. 4.\*  
**δίκτυον**, ου, τό, *a fishing-net*, Jn. xxi. 6, 8, 11. *Syn.*: see ἀμφιβληστρον.  
**δι-λόγος**, ου (δls), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)\*  
**διό**, conj. (διά and ὅ), *on which account, wherefore*.  
**δι-οδεύω**, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.\*  
**Διονύσιος**, ου, ὁ, *Dionysius*, Ac. xvii. 34.\*  
**διό-περ**, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό).  
**Διο-πετής**, ἐς, *fallen from Zeus, i.e., from heaven*, Ac. xix. 35.\*  
**δι-όρθωμα**, see κατόρθωμα.  
**δι-όρθωσις**, εως, ἡ, *reformation*, Heb. ix. 10.\*  
**δι-ορύσσω**, ἔω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.\*  
**Διός-κουριος**, ων, οἱ (children of Zeus), *Castor and Pollux*, Ac. xxviii. 11.\*  
**δι-ότι**, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.  
**Διο-τρεφής**, οὗς, ὁ, *Diotrephes*, 3 Jn. 9.\*  
**διπλός**, οὗς, ἡ, οὖν, *double, twofold*, 1 Tim. v. 17; Rev. xviii. 6; comp. διπλοῦτερος with gen., *twofold more than*, Mat. xxiii. 15.\*  
**διπλῶς**, ὦ, *to double*, Rev. xviii. 6.\*  
**δίσ**, adv., *twice*, Lu. xviii. 12. (Δίς), obsolete nom. for Ζεύς, gen. Διός, acc. Δία, *Zeus or Jupiter*, see Ζεύς.  
**δισταῖω**, σω (δls), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.\*  
**δι-στομος**, ου (δls), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.\*

**δισ-χίλιοι**, αι, α, num., *two thousand*, Mar. v. 13.  
**δι-υλίζω**, *to strain off, filter through*, Mat. xxiii. 24.\*  
**διχαίω**, σω, *to set at variance, divide*, Mat. x. 35.\*  
**διχο-στασία**, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.\*  
**διχο-τομέω**, ὦ, ἥσω, *to cut in two*, perhaps meaning *to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.\*  
**διψάω**, ὦ, ἥσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.  
**δίψος**, ους, τό, *thirst*, 2 Cor. xi. 27.\*  
**δι-ψυχος**, ου (δls), *double-minded*, Ja. i. 8, iv. 8.\*  
**διωγμός**, οὗ, ὁ, *persecution*, Mat. xiii. 21; Ro. viii. 35.  
**διώκτης**, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)\*  
**διώκω**, ἔω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.  
**δῶμα**, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.\*  
**δογματίζω**, σω, *to impose an ordinance; mid., to submit to ordinances*, Col. ii. 20.\*  
**δοκέω**, ὦ, δόξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ*, impers., *it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means *to appear on the outside*; *δοκέω*, *to appear to an individual to be true*.  
**δοκιμάζω**, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: *δοκιμάζω* means *to test anything with the expectation of finding it good; πειράζω*, either with no expectation, or of finding it bad.  
**δοκιμασία**, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.)\*  
**δοκιμή**, ης, ἡ, *a trial, 2 Cor. viii. 2; a proof, 2 Cor. xiii. 3; tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N.T.)

**δοκίμιον**, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.\*  
**δόκιμος**, ου (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.  
**δοκός**, οὗ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*  
**δόλιος**, ία, ιον, *deceitful*, 2 Cor. xi. 13.\*  
**δολιῶς**, ὦ, *to deceive*, impf., 3d pers. plur., ἐδολίωσαν, an Alexandrian form from S., Ro. iii. 13. (S.)\*  
**δόλος**, ου, ὁ, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xii. 16.  
**δολῶω**, *to adulterate, corrupt*, 2 Cor. iv. 2.\*  
**δόμα**, ατος, τό (δίδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.\*  
**δόξα**, ης, ἡ, from δοκέω, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvii. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, *dignities, angelic powers*.  
**δοξάζω**, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.  
**Δορκάς**, ἀδος, ἡ, *Dorcas*, Ac. ix. 36, 39.\*  
**δοσις**, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.\*  
**δότης**, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)\*  
**δουλ-αγωγέω**, ὦ, *to bring into subjection*, 1 Cor. ix. 27.\*  
**δουλεία**, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.  
**δουλεύω**, σω, (1) *to be a slave, absolutely*, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, to obey, dat., Ro. vi. 6*; Gal. iv. 8.  
**δούλος**, η, ου, adj. only Ro. vi. 19; as subst. ἡ δούλη, *a female slave*, Lu. i. 38, 48; ὁ δούλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος); *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δούλος τοῦ θεοῦ, δούλος Χριστοῦ.  
**δουλώω**, ὦ, ὥσω, *to reduce to*

*bondage* (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., *to be held subject to, be in bondage*, 1 Cor. vii. 15.

**δοχή**, ἡς, ἡ (δέχομαι), *a receiving of guests, a banquet*, Lu. v. 29, xiv. 13.\*

**δράκων**, οντος, ὁ, *a dragon or huge serpent*; symb. for Satan, Rev.

**δράω**, obs., *to run*, see *τρέχω*.

**δράσσομαι**, dep., *to grasp, take*; acc., 1 Cor. iii. 19.\*

**δραχμή**, ἡς, ἡ *a drachma*, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.\*

**δρέπανον**, ου, τό, *a sickle or pruning-hook*, Mar. iv. 29; Rev. xiv. 14-19.\*

**δρόμος**, ου, ὁ, *a running*; fig., *course, career*, Ac. xiii. 25, xx. 24; 2 Tim. iv. 7.\*

**δρουσίλλα**, ἡς, ἡ, *Drusilla*, Ac. xxiv. 24.\*

**δύναμαι**, dep. (see Gr. § 109b, 1), *to be able, abs.*, or with inf. (sometimes omitted) or acc.: *to have a capacity for*; *to be strong*, as 1 Cor. iii. 2; *to have power to do*, whether through ability, disposition, permission, or opportunity.

**δύναμις**, εως, ἡ, (1) *power, might*, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) *power over*, expressed by εἰς or ἐπὶ (acc.), *ability to do*; (3) *exercise of power, mighty work, miracle*, as Mat. xi. 20; (4) *forces*, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) *force*, as of a word, i.e., *significance*, 1 Cor. xiv. 11. Syn.: *τέρας* indicates a miracle as a wonderful portent or prodigy; *σημεῖον*, as a sign, authenticating the divine mission of the doer; *δύναμις*, as an exhibition of divine power.

**δυναμώω**, ὦ, *to strengthen, confirm*, Col. i. 11; Heb. xi. 34 (W. H.). (S.)\*

**δυναστεύω**, ου, ὁ, (1) *a potentate, prince*, Lu. i. 52; 1 Tim. vi. 15; (2) *one in authority*, Ac. viii. 27.\*

**δυνατέω**, ὦ, *to be powerful, have power*, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)\*

**δυνατός**, ἡ, ὁν, *able, having power, mighty*, Lu. xiv. 31; 1 Cor. i. 26; ὁ *δυνατός*, *the Almighty*, Lu. i. 49; *δυνατόν*, *possible*, Ro. xii. 18; Gal. iv. 15.

**δύνω** or **δύω**, 2d aor. ἔδυν, *to sink*; *to set*, as the sun, Mar. i. 32; Lu. iv. 40.\*

**δύο**, indecl. num., except dat. *δυσί, two*.

**δυσ-**, an inseparable prefix, implying *adverse, difficult*, or *grievous*.

**δυσ-βάστακτος**, ον, *hard to be borne*, Mat. xxiii. 4 (not W. H.); Lu. xi. 46. (S.)\*

**δυσ-εντερία**, ας, ἡ (W. H. ιον, τό), *dysentery*, Ac. xxviii. 8.\*

**δυσ-ερμήνευτος**, ον, *hard to explain*, Heb. v. 11.\*

**δύσ-κολος**, ον (lit., "difficult about food"), *difficult*, Mar. x. 24.\*

**δυσκόλως**, adv., *with difficulty, hardly*, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.\*

**δυσ-μή**, ἡς, ἡ (only plur., *δυσμαί*), *the setting of the sun, the west*, Rev. xxi. 13; Mat. viii. 11.

**δυσ-νόητος**, ον, *hard or difficult to be understood*, 2 Pet. iii. 16.\*

**δυσ-φημῶ**, ὦ, *to speak evil, defame*, 1 Cor. iv. 13 (W. H.).\*

**δυσ-φημία**, ας, ἡ, *evil report, defamation*, 2 Cor. vi. 8.\*

**δώδεκα**, indecl. num., *twelve*; οἱ *δώδεκα*, *the twelve, i.e., the Apostles*.

**δωδέκατος**, η, ον, ord. num., *twelfth*, Rev. xxi. 20.\*

**δωδεκά-φυλον**, ου, τό, *the twelve tribes, Israel*, Ac. xxvi. 7.\*

**δῶμα**, ατος, τό, *a house, a house-top*, Mat. xxiv. 17; Ac. x. 9.

**δωρεά**, ἄς, ἡ, *a gift*, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

**δωρεάν**, accus. of preced., as an adv., *freely*, as 2 Cor. xi. 7; *without cause, groundlessly*, Jn. xv. 25; Gal. ii. 21.

**δωρέομαι**, οὔμαι, *to present, bestow*, Mar. xv. 45; pass., 2 Pet. i. 3, 4.\*

**δῶρημα**, ατος, τό, *a gift, bounty*, Ro. v. 16; Ja. i. 17.\*

**δῶρον**, ου, τό, *a gift, present*, Ep. ii. 8; Rev. xi. 10.

## Ε

**Ε**, ε, ἐψίλον, *epsilon*, ε, the fifth letter. As a numeral, ε' = 5; ε = 5000.

**εἰ**, interj., expressing surprise or indignation, *ha! ah!* Mar. i. 24 (W. H. omit); Lu. iv. 34.\*

**εἴαν** or **ἄν**, conj. (for εἰ ἄν), *if*, usually construed with subjunctive verb. See Gr. § 383, Wi. § 41 b, 2, Bu. 221 sq. W. H. have the indic. form in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, *when*, Jn. xii. 32; after the relative, with an indefinite force, *ὅς εἴαν*, *whosoever*, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; εἴαν δὲ *καί*, *and if also*; εἴαν μὴ, *except, unless*, Mat. v. 20; *but that*, Mar. iv. 22; εἴαν πῶρ, *if indeed*, Heb. vi. 3.

**ἐαυτοῦ**, ἡς, οὔ, pron., reflex., 3d pers., *of one's self*; used also in 1st and 2d persons. See Gr. § 335, Wi. §§ 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν ἐαυτῷ, *to say within one's self*; γίνεσθαι or ἐρχεσθαι ἐν ἐαυτῷ, *to come to one's self*; πρὸς ἐαυτόν, *to one's home*, Jn. xx. 10, or *privately*, as Lu. xviii. 11; ἐν ἐαυτοῖς, *among yourselves, i.e., one with another*; καθ' ἐαυτόν, *apart*; παρ' ἐαυτόν, *at home*.

**εἰώω**, εἰώσω; impf., εἶων; 1st aor., ἐἴσα, (1) *to permit*, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) *to leave*, Ac. xxvii. 40.

**ἐβδομήκοντα**, indecl. num., *seventy*; οἱ ἐβδομήκοντα, *the seventy disciples*, Lu. x. 1, 17.

**ἐβδομηκοντάκις**, num. adv., *seventy times*, Mat. xviii. 22. (S.)\*

**ἐβδoμος**, η, ον, ord. num., *seventh*, Jn. iv. 52; Heb. iv. 4.

**Ἑβερ**, ὁ, *Eber or Heber*, Lu. iii. 35.\*

**Ἑβραϊκός**, ἡ, ὁν (from Heb.), *Hebrew*, Lu. xxiii. 38 (W. H. omit). (N. T.)\*

**Ἑβραῖος** (W. H. Ἑ-), *ala, a Jew* (from Heb.), also subst., ὁ, ἡ, *a Hebrew*; designating (1) any

Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἑλληνισταί, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)\* *Syn.*: Ἑβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from Ἑλληνιστής, a Greek-speaking Jew; Ἰουδαῖος, a Jew in distinction from other nations; Ἰσραηλίτης, one of the chosen people.

Ἑβραῖς (W. H. 'E-), (from Heb.), ἴδος, ἡ, *Hebrew, i.e., the Aramaic language, vernacular in the time of Christ and the Apostles, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3a. (Ap.)\**

Ἑβραϊστὴν (W. H. 'E-), (from Heb.), adv., *in the Hebrew language, i.e., in Aramaic, Jn. v. 2; Rev. ix. 11. (Ap.)*

ἐγγίζω, fut. att., ἐγγιῶ; pf., ἤγγικα, *to approach, to draw near, to be near, abs., or with dat. or els, or ἐπὶ (acc.), Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1.*

ἐγγραφέω (W. H. ἐγγ-), *to inscribe, engrave, 2 Cor. iii. 2; Lu. x. 20 (W. H.).\**

ἐγγυος, ου, ὁ, ἡ, *a surety, Heb. vii. 22.\**

ἐγγύς, adv., *near; used of both place and time, with gen. or dat.*

ἐγγύτερον, comp. of preceding, *nearer, Ro. xiii. 11.\**

ἐγείρω, ἐγερῶ, pass. perf., ἐγήγερμαι, *to arouse, to awaken, Ac. xii. 7; to raise up, as a Savior, Ac. xiii. 23 (Rec.); to erect, as a building, Jn. ii. 19, 20; mid., to rise up, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of rising up against, as an adversary, or in judgment, Mat. xxiv. 7.*

ἐγερσις, εως, ἡ, *a rousing up; of the resurrection, Mat. xxvii. 53.\**

ἐγκ- In words beginning thus, W. H. generally write ἐνκ-.

ἐγκάθ-ερος, ου, ὁ, ἡ (ἐγκαθήμε), *a spy, Lu. xx. 20.\**

ἐγκαίνια, λων, τὰ, *a dedication,*

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)\*

ἐγκαινίζω, *to dedicate, Heb. ix. 18, x. 20. (S.)\**

ἐγκάκεω, ὦ, and ἐνκάκεω, *to grow weary, to faint (W. H. in many passages for Rec. ἐκκάκεω).*

ἐγκάλεω, ὦ, ἐσώ, impf., ἐνεκάλουν, *to bring a charge against, accuse, pers. dat., or κατὰ (gen.), crime in gen., Ac. xix. 38, 40; Ro. viii. 33.*

ἐγκατα-λείπω, ψω, (1) *to desert, to abandon, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) to leave remaining, Ro. ix. 29.*

ἐγκατο-οικέω, ὦ, *to dwell among (ἐν), 2 Pet. ii. 8.\**

ἐγκυχάομαι, *to boast in, 2 Th. i. 4 (W. H.).\**

ἐγκεντρίζω, *to insert, as a bud or graft, to graft in; fig., Ro. xi. 17, 19, 23, 24.\**

ἐγκλημα, ατος, τό, *a charge or accusation, Ac. xxiii. 29, xxv. 16.\**

ἐγκομβόομαι, οὔμαι, *to gird on, as an outer garment, the badge of slavery, 1 Pet. v. 5. (N. T.)\**

ἐγκοπή, ἡς, ἡ (W. H. ἐνκ-), *a hindrance, 1 Cor. ix. 12.\**

ἐγκόπτω, ψω, *to impede, to hinder (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.*

ἐγκράτεια, ας, ἡ, *self-control, continence, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.\**

ἐγκρατεύομαι, dep., *to be self-controlled, continent, especially in sensual pleasures, 1 Cor. vii. 9, ix. 25.\**

ἐγκρατής, ἐς, *self-controlled, continent, Tit. i. 8.\**

ἐγκρίνω, *to adjudge or reckon, to a particular rank (acc. and dat.), 2 Cor. x. 12.\**

ἐγκρύπτω, *to hide in, to mix with, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω).\**

ἐγκνος, ον, *pregnant, Lu. ii. 5.\**

ἐγκρίω, *to rub in, anoint, Rev. iii. 18.\**

ἐγώ, pers. pron., I; plur., ἡμεῖς, we. See Gr. § 53.

ἐδαφίζω, fut. (attic), ἰώ, *to throw to the ground, to raze, Lu. xix. 44.\**

ἐδαφος, ους, τό, *the base, the ground, Ac. xxii. 7.\**

ἐδραῖος, ἀλα, αἶων, *steadfast, firm, 1 Cor. vii. 37, xv. 58; Col. i. 23.\**

ἐδραῖωμα, ατος, τό, *a stay, support, 1 Tim. iii. 15. (N. T.)\**

Ἑζεκίας, ου, ὁ, *Hezekiah, Mat. i. 9, 10.\**

ἐθελο-βρησκεία, ας, ἡ, *voluntary, arbitrary worship, Col. ii. 23. (N. T.)\**

ἐθέλω, see θέλω.

ἐθίζω, *to accustom; pass., perf. part., neut., τό ἐθιαζόμενον, the custom, Lu. ii. 27.\**

ἐθνάρχης, ου, ὁ, *a prefect, ethnarch, 2 Cor. xi. 32.\**

ἐθνικός, ἡ, βν, *of Gentile race, heathen, as subst. ὁ ἐθνικός, the pagan, the Gentile, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.).\**

ἐθνικῶς, adv., *like the Gentiles, Gal. ii. 14. (N. T.)\**

ἔθνος, ους, τό, *a race, a nation, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, the nations, the heathen world, the Gentiles, Mat. iv. 15; Ro. iii. 29; by Paul, even Gentile Christians, Ro. xi. 13; Gal. ii. 12.*

ἔθος, ους, τό, *a usage, custom, Lu. i. 9; Ac. xxv. 16.*

ἔθω, obs., pf. εἶθω in pres. signif., *to be accustomed, Mat. xxvii. 15; Mar. x. 1; τὸ εἶθός αὐτοῦ, his custom, Lu. iv. 16; Ac. xxvii. 2.\**

εἰ, *a conditional conjunction (see Gr. § 383), if, since, though. After verbs indicating emotion, εἰ is equivalent to ὅτι, Mar. xv. 44. As an interrogative particle, εἰ occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by that ... not. εἰ μὴ and εἰ μὴτι, unless, except; εἰ δὲ μὴ, but if not, otherwise, Jn. xiv. 2; εἰ περ, if so be; εἰ πως, if possibly; εἴτε ... εἴτε, whether ... or.*

εἶδον, see ὅραω, οἶδα.

εἶδος, ους, τό, *outward appearance, form, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; species, kind, 1 Th. v. 22.\**



ειδωλεῖον, ου, τό, *an idol-temple*, 1 Cor. viii. 10. (Ap.)\*

ειδωλο-θύτος, ου, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)

ειδωλο-λατρεία, ας, ἡ, *idolatry*, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3. (N.T.)\*

ειδωλο-λάτρης, ου, ὁ, *an idolater*, 1 Cor. x. 7; Rev. xxi. 8. (N.T.)

ειδωλον, ου, τό, *an idol, a false god worshipped in an image*, Ac. vii. 41; Ro. ii. 22.

εἰκή or εἰκῆ (W. H.), adv., *without purpose*, as Ro. xiii. 4; *in vain*, 1 Cor. xv. 2. (W. H. and R. V. omit in Mat. v. 22).

εἰκοσί, indecl. num., *twenty*.  
εἰκω, to give way, to yield, Gal. ii. 5.\*

εἰκω, obs., whence 2d perf. εἴοικα, to be like; with dat., Ja. i. 6, 23.\*

εἰκών, βνος, ἡ, *an image, likeness*, Mar. xii. 16; 1 Cor. xi. 7. Syn.: see Trench, § xv.

εἰλικρίνεια, ας, ἡ, *clearness, sincerity*, 1 Cor. v. 8; 2 Cor. i. 12, ii. 17.\*

εἰλικρινής, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.\*

εἰλίσσω (W. H. ἐλίσσω), to roll together, as a scroll, Rev. vi. 14.\*

εἰμί (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, to be, to exist, to happen, to come to pass; with an infin. following, ἔστι, it is convenient, proper, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply to be, or in the sense of to be like, to represent, Jn. vi. 35; Mat. xxvi. 26; 1 Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, ὢν, being; τὸ ὄν, that which is; οἱ ὄντες, τὰ ὄντα, persons or things that are.

εἰμι, to go, in some copies for

εἶμι, in Jn. vii. 34, 36 (not W. H.).\*

ἐνεκα, ev, see ἐνεκα, ev.

ἐπερ, ἐπως, see under ἐλ.

ἐπον (see Gr. § 103, 7, Wi. § 15, Bu. 57), (W. H. ἐπα), from obs. ἐπω, or ἐπω, to say; in reply, to answer; in narration, to tell; in authoritative directions, to bid or command, as Lu. vii. 7.

εἰρηνεύω, to have peace, to be at peace, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; 1 Th. v. 13.\*

εἰρήνη, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), εἰρήνη generally denotes a perfect well-being. Often employed in salutations, as in Hebrew.

εἰρηνικός, ἡ, ὁν, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.\*

εἰρηνo-ποιέω, ὦ, to make peace, reconcile, Col. i. 20. (S.)\*

εἰρηνo-ποιός, ὁν, *pacific, loving peace*, Mat. v. 9.\*

εἰς, prep. governing acc., into, to (the interior). See Gr. §§ 124, 298. In composition, it implies motion into or towards.

εἷς, μla, ἕν, a card. num., one; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, the first, Mat. xxviii. 1; Rev. ix. 12.

εἰσ-άγω, 2d aor. εἰσάγαγον, to lead in, bring in, Lu. xxii. 54; Ac. viii. 45.

εἰσ-ακούω, to listen to, to hear prayer, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; to hear so as to obey (gen.), 1 Cor. xiv. 21.\*

εἰσ-δέχομαι, ἐξομαι, to receive with favor (acc.), 2 Cor. vi. 17, from S.\*

εἰσ-εἰμι, impf. εἰσῆεν, inf. εἰσεῖναι (εἰμι), to go in, to enter (with εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.\*

εἰσ-έρχομαι, 2d aor. εἰσῆλθον, to come in, to enter (chiefly with εἰς), Ac. xxiii. 16, 33; εἰσέρχομαι καὶ ἐξέρχομαι, to come and go in and out,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.

εἰσ-καλέω, ὦ, only mid. in N. T., to call or invite in, Ac. x. 23.\*

εἰσ-όδος, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.

εἰσ-πηδάω, ὦ, to spring in, Ac. xiv. 14 (W. H. ἐκπ-), xvi. 29.\*

εἰσ-πορεύομαι, dep., to go in, to enter; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out in daily duties, Ac. ix. 28.

εἰσ-τρέχω, 2d aor. εἰσέδραμον, to run in, Ac. xii. 14.\*

εἰσ-φέρω (see Gr. § 103, 6; Wi. § 15, Bu. 68), to lead into (with εἰς), e.g., temptation, as Lu. xi. 4; to bring in, Ac. xvii. 20; 1 Tim. vi. 7.

εἶτα, adv., then, afterwards.

εἶτε, conj., see ἐλ.

ἐκ, or, before a vowel, ἐξ, a prep. gov. gen., from, out of (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47 b, Bu. 326 sq. In composition, ἐκ implies egress, removal, origin, publicity, unfolding, or is of intensive force.

ἐκάστος, η, ου, each, every one (with partitive gen.); εἰς ἑκάστος, every one.

ἐκάστοτε, adv., at every time, always, 2 Pet. i. 15.\*

ἐκατόν, card. num., a hundred, Mat. xiii. 8, xviii. 12.

ἐκατοντα-ἔτης, es, a hundred years old, Ro. iv. 9.\*

ἐκατονταπλασίον, ov, acc. ona, a hundredfold, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.\*

ἐκατοντάρχης, ου, ὁ, captain over a hundred men, a centurion, Ac. x. 1, 22, xxiv. 23.

ἐκατόνταρχος, ου, ὁ=preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.

ἐκ-βαίνω, 2d aor. ἐξέβην, to go out, Heb. xi. 15 (W. H.).\*

ἐκ-βάλλω, βαλῶ, to cast out, Jn. vi. 37; to drive out, Mat. xxi. 12; to expel, Gal. iv. 30; to send away, dismiss, reject,

Mar. i. 43; Lu. vi. 22; to *extract, draw out*, Lu. vi. 42; Mat. xii. 35.  
**ἐκ-δασυς**, εως, ἡ, a way of escape, 1 Cor. x. 13; *end, issue*, Heb. xiii. 7.\*  
**ἐκ-βολή**, ἡς, ἡ, a throwing out, Ac. xxvii. 18.\*  
**ἐκ-γαμίζω** (W. H. γαμίζω), to give in marriage, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)  
**ἐκ-γαμίσκω** = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)\*  
**ἐκ-γονος**, ον, sprung from; neut. plur., descendants, 1 Tim. v. 4.\*  
**ἐκ-δανανάω**, ὦ, to spend entirely; pass. reflex., to expend one's energies for (ὑπέρ), 2 Cor. xii. 15.\*  
**ἐκ-δέχομαι**, to expect (ἐως), to wait for (acc. or εως), Ja. v. 7; Heb. x. 13.  
**ἐκ-δηλος**, ον, conspicuous, manifest, 2 Tim. iii. 9.\*  
**ἐκ-δημέω**, ὦ, to go abroad, to be absent, 2 Cor. v. 6, 8, 9.\*  
**ἐκ-διδόμι**, N. T. mid., to let out for one's advantage, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.\*  
**ἐκ-δι-ηγόμαι**, οὔμαι, dep. mid., to narrate at length, to declare, Ac. xiii. 41, xv. 3.\*  
**ἐκ-δικέω**, ὦ, to do justice to, defend, avenge a person (acc. and ἀπό), Lu. xviii. 3, 5; Ro. xii. 19; to demand requital for, avenge a deed (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.\*  
**ἐκ-δίκησις**, εως, ἡ, an avenging, vindication, punishment, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.  
**ἐκ-δικος**, ον, ὁ, ἡ, an avenger, one who adjudges a culprit (dat.) to punishment for (πρὸς) a crime, Ro. xiii. 4; 1 Th. iv. 6.\*  
**ἐκ-διώκω**, ὠξω, to persecute, to expel by persecuting, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.\*  
**ἐκ-δοτός**, ον, delivered up, Ac. ii. 23.\*  
**ἐκ-δοχή**, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.\*  
**ἐκ-δύω**, to unclothe, to strip off (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.  
**ἐκεῖ**, adv., there, thither.

**ἐκεῖθεν**, adv., from that place, thence.  
**ἐκεῖνος**, η, ο, pron., demonstr., that, that one there; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.  
**ἐκεῖσε**, adv., thither, Ac. xxi. 3; in const. præg., Ac. xxii. 5.\*  
**ἐκ-ζητέω**, ὦ, to seek out with diligence, Heb. xii. 17; 1 Pet. i. 10; to seek after God, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to require, judicially, Lu. xi. 50, 51. (S.)\*  
**ἐκ-ζήτησις**, εως, ἡ, a subject of inquiry, 1 Tim. i. 4 (W. H.)\*  
**ἐκ-θαμβέω**, ὦ, N. T. pass., to be amazed, greatly astonished, Mar. ix. 15, xiv. 33, xvi. 5, 6.\*  
**ἐκ-θαμβος**, ον, greatly astonished, amazed, Ac. iii. 11.\*  
**ἐκ-θαυμάζω**, to wonder greatly, Mar. xii. 17 (W. H.)\*  
**ἐκ-θετός**, ον, cast out, exposed to perish, Ac. vii. 19.\*  
**ἐκ-καθαίρω**, 1st aor. ἐξεκάθαρα, to cleanse thoroughly, 1 Cor. v. 7; 2 Tim. ii. 4.\*  
**ἐκ-καίω**, N. T. pass., to burn vehemently, as with lust, Ro. i. 27.\*  
**ἐκ-καίω**, ὦ, to faint, to despond through fear (Rec., for which W. H. have ἐγκ- and ἐνκ-).  
**ἐκ-κεντέω**, ὦ, to pierce through, to transfix, Jn. xix. 37; Rev. i. 7.\*  
**ἐκ-κλάω**, to break off, Ro. xi. 17, 19, 20 (W. H.)\*  
**ἐκ-κλείω**, σω, to shut out, Gal. iv. 17; to exclude, Ro. iii. 27.\*  
**ἐκκλησία**, as, ἡ (ἐκκαλέω), an assembly, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Espec. in N. T., an assembly of Christian believers, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.  
**ἐκ-κλινω**, to turn away from (ἀπό), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.\*

**ἐκ-κολυμβάω**, ὦ, to swim out, Ac. xxvii. 42.\*  
**ἐκ-κομίζω**, to carry out for burial, Lu. vii. 12.\*  
**ἐκ-κόπτω**, κόψω, to cut off, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).  
**ἐκ-κρέμαμαι** (mid. of ἐκκρεμάννυμι), to hang upon, of earnest attention, Lu. xix. 48.\*  
**ἐκ-λαλέω**, ὦ, to speak out, to disclose, Ac. xxiii. 22.\*  
**ἐκ-λάμπω**, to shine forth, Mat. xiii. 43.\*  
**ἐκ-λανθάνω**, in mid., to forget entirely, Heb. xii. 5.\*  
**ἐκ-λέγω**, mid. in N. T., 1st aor. ἐξελεξάμην, to choose out for one's self, to elect, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.  
**ἐκ-λείπω**, to cease, ἐξέλιπον, to fail, to cease, to die, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.\*  
**ἐκλεκτός**, ἡ, ὅν, (I) chosen, elect, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) choice, select, 2 Jn. i. 13; 1 Pet. ii. 4.  
**ἐκλογή**, ἡς, ἡ, a choice, selection, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., a chosen vessel); concr., the chosen ones, Ro. xi. 7.  
**ἐκ-λύω**, in pass., to become weary in body, or despondent in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.  
**ἐκ-μάσσω**, ξω, to wipe, to wipe off, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.\*  
**ἐκ-μυκτηρίζω**, to deride, scoff at (acc.), Lu. xvi. 14, xxiii. 35. (S.)\*  
**ἐκ-νέω** (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to withdraw, Jn. v. 13.\*  
**ἐκ-νήφω**, to return to soberness of mind, 1 Cor. xv. 34.\*  
**ἐκούσιος**, ον (ἐκών), voluntary, spontaneous, Philem. 14.\*  
**ἐκουσίως**, adv., voluntarily, of one's own accord, Heb. x. 26; 1 Pet. v. 2.\*  
**ἐκ-παλαι**, adv., from of old, 2 Pet. ii. 3, iii. 5.\*  
**ἐκ-πειράζω**, σω, to put to the test, to make trial of, to tempt, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)\*

ἐκ-πέμπω, to send forth, Ac. xiii. 4, xvii. 10.\*

ἐκ-περισσός, adv., exceedingly, Mar. xiv. 31 (W. H.). (N. T.)\*

ἐκ-πετάννυμι, 1st aor. ἐξέπετασα, to stretch forth, Ro. x. 21.\*

ἐκ-πηδάω, ὦ, 1st aor. ἐξέπηδησα (W. H.), to spring forth, Ac. xv. 14.\*

ἐκ-πίπτω, to fall from (ἐκ), Ac. xii. 7; abs., to fall, Ja. i. 11; of a ship driven from its course, Ac. xxvii. 17; of love, to fail, 1 Cor. xiii. 8; of moral lapse, Gal. v. 4.

ἐκ-πλέω, εὐσω, to sail away, Ac. xv. 39, xviii. 18, xx. 6.\*

ἐκ-πληρόω, ὦ, to fill entirely, fulfill, Ac. xiii. 32.\*

ἐκ-πλήρωσις, εως, ἡ, fulfillment, Ac. xxi. 26.\*

ἐκ-πλήσσω, 2d aor. pass. ἐξέπλησθην, to strike with astonishment, Mat. xiii. 54; Ac. xiii. 12.

ἐκ-πνέω, εὐσω, to breathe out, to expire, Mar. xv. 37, 39; Lu. xxiii. 46.\*

ἐκ-πορεύομαι, dep., to go out (ἀπό, ἐκ, παρά, and εἰς, ἐπί, πρός); to proceed from, as from the heart; or as a river from its source, etc.

ἐκ-πορνεύω, to be given up to fornication, Ju. 7. (S.)\*

ἐκ-πύθω, to reject, to loathe, Gal. iv. 14.\*

ἐκ-ρίζω, ὦ, to root out, root up, Mat. xiii. 29, xv. 13; Lu. xvii. 6; Ju. 12.\*

ἐκ-στασις, εως, ἡ, trance, Ac. x. 10; amazement, Mar. v. 42.

ἐκ-στρέφω, perf. pass. ἐξέστραμμαι, to change for the worse, to corrupt, Tit. iii. 11.\*

ἐκ-ταράσσω, ξω, to agitate greatly, Ac. xvi. 20.\*

ἐκ-τείνω, νῶ, 1st aor. ἐξέτεινα, to stretch out the hand, as Lu. v. 13; to cast out, as anchors, Ac. xxvii. 30.

ἐκ-τελέω, ὦ, εὐσω, to complete, Lu. xiv. 29, 30.\*

ἐκτένεια, as, ἡ, intentness, Ac. xxvi. 7.\*

ἐκ-τενής, ἐς, intense, fervent, intent, 1 Pet. iv. 8; Ac. xii. 5 (W. H. -ῶς); ἐκτενέστερον, comp. as adv., more earnestly, Lu. xxii. 44 (W. H. omit).\*

ἐκτενώς, adv., intently, earnest-

ly, 1 Pet. i. 22; Ac. xii. 5 (W. H.).\*

ἐκ-τίθημι (see Gr. § 107, Wi. § 14, 1d, Bu. 45 sq.), (1) to put out, expose an infant, Ac. vii. 21; (2) to expound, Ac. xi. 4, xviii. 26, xxviii. 23.\*

ἐκ-τινάσσω, ξω, to shake off, Mat. x. 14; Mar. vi. 11; Ac. xiii. 51; to shake out, Ac. xviii. 6.\*

ἐκτός, η, ον, ord. num., sixth.

ἐκτός, adv., generally as prep., with gen., without, besides, except, 1 Cor. vi. 18; Ac. xxvi. 22; ἐκτός ἐλ μὴ, except, 1 Cor. xiv. 5; τὸ ἐκτός, the outside, Mat. xxiii. 26.

ἐκ-τρέπω, pass. in mid. sense, to turn from, to forsake, 1 Tim. i. 6, v. 15, vi. 20; 2 Tim. iv. 4; Heb. xii. 13.\*

ἐκ-τρέφω, to nourish, Ep. v. 29; to bring up, Ep. vi. 4.\*

ἐκ-τρώμα, ατος, τό, an abortive birth, an abortion, 1 Cor. xv. 8.\*

ἐκ-φέρειν, ἐξολσω, to bring forth, carry out; espec. to burial, Ac. v. 6, 9; to produce, of the earth, Heb. vi. 8.

ἐκ-φεύγω, to flee out (abs., or with ἐκ), Ac. xvi. 27, xix. 16; to escape, 1 Th. v. 3; Ro. ii. 3.

ἐκ-φοβέω, ὦ, to terrify greatly, 2 Cor. x. 9.\*

ἐκ-φοβος, ον, greatly terrified, Mar. ix. 6; Heb. xii. 21.\*

ἐκ-φύω, 2d aor. pass. ἐξεφύην, to put forth, as a tree its leaves, Mat. xxiv. 32; Mar. xiii. 28.\*

ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ, 1st aor. ἐξέχεα (see Gr. § 96c, Wi. § 13, 3a, Bu. 68), to pour out, as Rev. xvi. 1-17; money, Jn. ii. 15; to shed blood, Lu. xi. 50; fig., to shed abroad, love, Ro. v. 5; pass., to be wholly given up to, Ju. 11.

ἐκ-χωρέω, ὦ, to depart from, Lu. xxi. 21.\*

ἐκ-ψύχω, to expire, Ac. v. 5, 10, xii. 23.\*

ἐκόν, οὔσα, ὄν, voluntary, willing; used adverbially, Ro. viii. 20; 1 Cor. ix. 17.\*

ἐλαία, as, ἡ, an olive tree, Ro. xi. 17, 24; its fruit, the olive, Ja. iii. 12; τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives, Mar. xi. 1.

ἐλαιον, ον, τό, olive oil, Mat. xxv. 3; Rev. vi. 6.

ἐλαιών, ὄνος, ὁ, an olive orchard, i.e., the Mount of Olives, Ac. i. 12. (S.)\*

Ἑλαμίτης, ον, ὁ, an Elamite, i.e., inhabitant of the province of Elymais, Ac. ii. 9.\*

ἐλάσσον or -των, ον, compar. of ἐλαχὺς for μικρός, less; in excellence, Jn. ii. 10; in age, Ro. ix. 12; in rank, Heb. vii. 7; ἐλαττον, as adv., less, 1 Tim. v. 9.\*

ἐλαττονέω, ὦ, to have less, to lack, 2 Cor. viii. 15.\*

ἐλαττώω, ὦ, to make less or inferior, Heb. ii. 7, 9; pass., to decrease, Jn. iii. 30.\*

ἐλάνω, perf. part. ἐληλακώς, to drive, Lu. viii. 29; Ja. iii. 4; 2 Pet. ii. 17; to drive a ship, to row, Mar. vi. 48; Jn. vi. 19.\*

ἐλαφρία, as, ἡ, levity, inconsistency, 2 Cor. i. 17.\*

ἐλαφρός, ὁ, ὄν, light, as a burden, Mat. xi. 30; 2 Cor. iv. 17.\*

ἐλάχιστος, ον, (superl. of ἐλαχὺς for μικρός), smallest, least, in size, amount, or importance, Ja. iii. 4; Lu. xvi. 10; 1 Cor. vi. 2.

ἐλαχιστότερος, α, ον, a double comparison, less than the least, Ep. iii. 8. (N. T.)\*

ἐλάω, see ἐλαίνω.

Ἑλεάζαρ, ὁ, Eleazar, Mat. i. 15.\*

ἐλέω (W. H., Rec. ἐλεῶ), Ro. ix. 16; Ju. 22, 23.\*

ἐλεγμός, οὔ, ὁ, reproof, 2 Tim. iii. 16 (W. H.). (S.)\*

ἐλεγξίς, εως, ἡ, refutation, rebuke, 2 Pet. ii. 16. (S.)\*

ἐλεγχος, ον, ὁ, evident demonstration, proof, Heb. xi. 1; 2 Tim. iii. 16 (not W. H.).\*

ἐλέγχω, ξω, to convict, refute, reprove, 1 Cor. xiv. 24; Jn. iii. 20; 1 Tim. v. 20.

ἐλεινός, ἡ, ὄν, pitiable, miserable, 1 Cor. xv. 19; Rev. iii. 17.\*

ἐλέω, ὦ, to have mercy on, succor (acc.), Mat. ix. 27; Lu. xvi. 24; pass., to obtain mercy, Mat. v. 7.

ἐλεημοσύνη, ης, ἡ, mercy, pity; in N. T., alms, sometimes plur., Mat. vi. 4; Lu. xi. 41; Ac. ix. 36.



ἐλεῆμων, *ov*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.\*  
 ἔλεος, *ous*, τό (and *ou*, *o*, see Gr. § 32a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.  
 ἐλευθερία, *as*, ἡ, liberty, freedom, from the Mosaic yoke, as I Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.  
 ἐλεύθερος, *a*, *ov*, free, as opposed to the condition of a slave; delivered from obligation (often with ἐκ, ἀπό); at liberty to (inf.); once with dat. of reference, Ro. vi. 20.  
 ἐλευθερώ, *ω*, to set free (generally with acc. and ἀπό); with modal dative, Gal. v. i.  
 ἔλευσις, *ews*, ἡ (ἐρχομαι), a coming, an advent, Ac. vii. 52.\*  
 ἐλεφάντινος, *η*, *ov*, made of ivory, Rev. xviii. 12.\*  
 Ἐλιακίμ, *o* (Heb.), Eliakim, Mat. i. 13; Lu. iii. 30.\*  
 Ἐλιμας, *atos*, τό, a roll, Jn. xix. 39 (W. H. for Rec. μίγμα).\*  
 Ἐλιξερ, *o* (Heb.), Eliezer, Lu. iii. 29.\*  
 Ἐλιοῦδ, *o* (Heb.), Eliud, Mat. i. 14, 15.\*  
 Ἐλισάβετ, ἡ (Heb. Elisheba), Elisabeth, Lu. i. 5, etc.  
 Ἐλισσαῖος, *ou*, *o*, Elisha, Lu. iv. 27.\*  
 ἐλίσσω, *ξω*, as εἰλίσσω, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).\*  
 ἔλκος, *ous*, τό, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.\*  
 ἐλκών, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.\*  
 ἐλκύω, *σω*, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.\* Syn.: σύρω always means to drag by force; ἐλκύω only sometimes involves force, often not.  
 ἔλκω (old form of foregoing), impf. εἰλκων, Ja. ii. 6; Ac. xxi. 30.\*  
 Ἑλλάς, *ados*, ἡ, Hellas, Greece, = Ἀχαΐα, Ac. xx. 2.\*  
 Ἑλλην, *nos*, *o*, a Greek, as distinguished (1) from βάρβαρος, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.  
 Ἑλληνικός, ἡ, *on*, Grecian, Lu. xiii. 38 (W. H. omit); Rev. ix. 11.\*  
 Ἑλληνίς, *idos*, ἡ, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.\*  
 Ἑλληνιστής, *ou*, *o* (ἐλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.\*  
 Ἑλληνιστί, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.\*  
 ἐλ-λογέω, (*εν*; W. H. -άω), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.)\*  
 Ἑλμωδάμ (W. H. -μα-), *o*, Elmodam, Lu. iii. 28.\*  
 ἐλπίζω, *att. fut. ἐλπίω*, 1st aor. ἤλπισα, to expect (acc. or inf., *or* δευ), to hope for (acc.); to trust in (ἐπί, dat.; *εν*, once dat. only); to direct hope towards (eis, ἐπί, acc.).  
 ἐλπίς, *idos*, ἡ, expectation, hope; especially of the Christian hope. Met., (1) the author, as i Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read ἐφ' ἐλπίδι).  
 Ἑλύμας, *a*, *o* (from Aram.), Elymas, Ac. xiii. 8.\*  
 ἑλωί (prob. Aram. = Heb. הָלֵל), my God! Mar. xv. 34; Mat. xxvii. 46 (W. H.); see הָלֵל. (N. T.)\*  
 ἑμ-αυτοῦ, *hs*, *ou*, of myself, a reflexive pron., found only in the gen., dat., and acc. cases; ἀπ' ἑμ-αυτοῦ, from myself, Jn. v. 30.  
 ἑμ-βαίνω, 2d aor. ἐνέβην, part. ἐμβάς, to go upon, into (eis), always of entering a ship except Jn. v. 4 (W. H. omit).  
 ἑμ-βάλλω, to cast into, Lu. xii. 5.\*  
 ἑμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. βάπτω).\*  
 ἑμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.\*

ἐμ-βιβάζω, to cause to enter, to put on board, Ac. xxvii. 6.\*  
 ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (acc., dat., or eis), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.  
 ἐμ-βρυμδομαι, *ωμαι*, *dep.*, to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (dat.), Mat. ix. 30; Mar. i. 43.\*  
 ἐμέω, *ω*, 1st aor. inf. ἐμέσαι, to vomit forth, Rev. iii. 16.\*  
 ἐμ-μαίνομαι, to rage against (dat.), Ac. xxvi. 11.\*  
 Ἑμμανουήλ, *o* (Heb. God with us), Immanuel, a name of Christ, Mat. i. 23. (S.)\*  
 Ἑμμαοῖς, ἡ, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.\*  
 ἐμ-μένω, to remain or persevere in (dat. or *εν*), Ac. xxviii. 30 (W. H.); Gal. iii. 10.  
 Ἑμμόρ, *o*, Emmor, or Hamor, Ac. vii. 16.\*  
 ἐμός, ἡ, *on*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 336, Wi. § 22, 7, Bu. 115 sq.  
 ἐμπαίγμονή, *hs*, ἡ, mockery, 2 Pet. iii. 3 (W. H.). (N. T.)\*  
 ἐμπαίγνός, *ou*, *o*, a mocking, scoffing, Heb. xi. 36. (S.)\*  
 ἐμ-παίζω, *ξω*, to mock (abs. or dat.), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.  
 ἐμ-παίκτης, *ou*, *o*, a mocker, 2 Pet. iii. 13; Ju. 18. (S.)\*  
 ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (*εν*), 2 Cor. vi. 16. (S.)\*  
 ἐμ-πίπλημι and -πλάω, ἐμπλήσω, ἐνέπλησα, part. pres. ἐμπιπλῶν, to fill up, to satisfy, as with food, etc. (gen.), Lu. i. 53; Ro. xv. 24.  
 ἐμ-πίπτω, to fall into or among (eis), Lu. x. 36; fig., to incur, as condemnation or punishment, i Tim. iii. 6; Heb. x. 31.  
 ἐμ-πλέκω, 2d aor. pass. ἐνέπλάκην, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (dat. of thing).\*  
 ἐμ-πλοκή, *hs*, ἡ, a plaiting, braiding, of hair, i Pet. iii. 3.\*  
 ἐμ-πνέω (W. H. ἐνπ-), to breathe in, inhale (gen.), Ac. ix. 1,\*

ἐμ-πορεύομαι, dep., to go about; hence, to trade, to traffic, abs., Ja. iv. 13; to use for gain (acc.), 2 Pet. ii. 3.\*

ἐμ-πορία, as, ἡ, trade, merchandise, Mat. xxii. 5.\*

ἐμ-πόριον, ου, τό, *emporium*, a place for trading, Jn. ii. 16.\*

ἐμ-πορος, ου, ὁ, a traveler, merchant, trader, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.\*

ἐμ-πρήθω, σω, to set on fire, to burn, Mat. xxii. 7.\*

ἐμ-προσθεν, adv., before (ἐμ-προσθεν καὶ ὀπισθεν, in front and behind, Rev. iv. 6); as prep. (gen.), before, in presence of, Mat. x. 32; before, in rank, Jn. i. 15, 30.

ἐμ-πτύω, σω, to spit upon (dat. or eis), Mat. xxvii. 30; Mar. x. 34.

ἐμ-φανής, ἐς, manifest (dat.), Ac. x. 40; Ro. x. 20.\*

ἐμφανίζω, ἰσω, to make manifest (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; to disclose, make known (δτι, or prepp. πρὸς, περὶ, etc.), Heb. xi. 14; Ac. xxv. 15.

ἐμ-φοβος, ον, terrified, afraid, Ac. x. 4, xxiv. 25.

ἐμ-φυσάω, ὦ, to breathe upon, acc., Jn. xx. 22.\*

ἐμ-φυτος, ον, implanted, Ja. i. 21.\*

ἐν, prep. gov. dat., in, generally as being or resting in; with-in, among. See Gr. § 295, Wi. § 48a, Bu. 328 sq. ἐν-in composition has the force of in, upon, into. It is changed before γ, κ, ξ, and χ, into ἐν-; before β, π, φ, ψ, and μ, into ἐμ-; and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.

ἐν-αγκαλίζομαι, to take into the arms, Mar. ix. 36, x. 16.\*

ἐν-άλιος, ον (ἄλις), marine, plur., marine animals, Ja. iii. 7.\*

ἐν-αντί, adv., as prep. with gen., in the presence of, before, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)\*

ἐν-αντίος, α, ον, over against, contrary, of the wind, as Ac. xxvii. 4; adverse, hostile, as Ac. xxvi. 9; ἐξ ἐναντίας, over against, Mar. xv. 39. Neut., ἐναντιον, adv. as prep. with

gen., in the presence of, as Lu. xx. 26; Ac. vii. 10.

ἐν-ἀρχομαι, to begin, Gal. iii. 3; Phil. i. 6.\*

ἐνατος, see ἐννατος.

ἐν-δεής, ἐς, in want, destitute, Ac. iv. 34.\*

ἐν-δειγμα, ατος, τό, proof, token, 2 Th. i. 5.\*

ἐν-δεικνυμι, N. T. mid., to show, to manifest, Ro. ix. 22; 2 Tim. iv. 14.

ἐνδειξίς, εως, ἡ, a proof, manifestation, Ro. iii. 25, 26; 2 Cor. viii. 24; a sign, token, Phil. i. 28.\*

ἐν-δεκα, ολ, αλ, τά, eleven; ολ ἐνδεκα, the eleven, i.e., apostles, Mat. xxviii. 16; Ac. i. 26.

ἐν-δέκατος, η, ον, eleventh, Mat. xx. 6, 9; Rev. xxi. 20.\*

ἐν-δέχομαι, dep., to allow; only impersonally, οὐκ ἐνδέχεται, it is not admissible or possible, Lu. xiii. 33.\*

ἐν-δημέω, ὦ, to be at home, 2 Cor. v. 6, 8, 9.\*

ἐν-διδύσκω, to put on, clothe, Mar. xv. 17 (W. H.); mid., to clothe one's self with (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύω. (S.)\*

ἐν-δικος, ον, righteous, just, Ro. iii. 8; Heb. ii. 2.\*

ἐν-δόμησις, εως, ἡ, the material of a building, a structure, Rev. xxi. 18.\*

ἐν-δοξάζω, σω, N. T. pass., to be glorified in, 2 Th. i. 10, 12. (S.)\*

ἐν-δοξος, ον, highly esteemed, 1 Cor. iv. 10; splendid, glorious, Lu. xiii. 17; of external appearance, splendid, Lu. vii. 25; fig., free from sin, Ep. v. 27.\*

ἐνδυμα, ατος, τό, a garment, raiment, Mat. iii. 4, xxviii. 3. (S.)

ἐν-δυναμώω, ὦ, to strengthen, Phil. iv. 13; 1 Tim. i. 12; pass., to acquire strength, be strengthened, Ac. ix. 22; Ro. iv. 20. (S.)

ἐν-δύω (2 Tim. iii. 6) and ἐνδύω, to clothe or to invest with (two accs.); mid., to enter, insinuate one's self into (2 Tim. iii. 6), to put on, clothe one's self with (acc.); often fig., to invest with.

ἐν-δυσίς, εως, ἡ, a putting on of clothing, 1 Pet. iii. 3.\*

ἐν-έδρα, as, ἡ, an ambush, Ac. xxiii. 16 (W. H.), xxv. 3.\*

ἐν-εδρεύω, to lie in ambush for (acc.), Lu. xi. 54; Ac. xxiii. 21.\*

ἐν-ελέω, ὦ, 1st aor. ἐνέλησα, to roll up, wrap in (acc. and dat.), Mar. xv. 46.\*

ἐν-εμῖ, to be in, Lu. xi. 41, τὰ ἐνόντα, such things as are in (the platter, ver. 39), or the things within your power. For ἐνεσσι, impers., see ἐνι.\*

ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. with gen., because of, by reason of, on account of; οὐ ἐνεκεν, because, Lu. iv. 18; τιλος ἐνεκεν, for what cause? Ac. xix. 32.

ἐν-έργεια, as, ἡ, working, efficiency, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.

ἐν-εργέω, ὦ, to be operative, to work, as Gal. ii. 8; trans., to accomplish, as 1 Cor. xii. 11; mid., to work, to display activity, 2 Cor. i. 6; 1 Th. ii. 13; part., ἐνεργουμένη, Ja. v. 16 (see R. V.).

ἐν-εργημα, ατος, τό, working, effect; plur., 1 Cor. xii. 6, 10.\*

ἐν-εργής, ἐς, active, effectual, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.\*

ἐν-εστώς, perf. participle of ἐνίστημι.

ἐν-ευ-λογέω, ὦ, to bless, to confer benefits on, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)\*

ἐν-έχω, (1) to hold in, entangle, only in pass. (dat.), Gal. v. 1; (2) to set one's self against (dat.), Mar. vi. 19; Lu. xi. 53.\*

ἐνθά-δε, adv., here, Lu. xxiv. 41; Ac. xvii. 6; hither, Jn. iv. 15; Ac. xxv. 17.

ἐν-θυμέομαι, οὔμαι, dep. pass., to revolve in mind, to think upon, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν-).\*

ἐν-θύμησις, εως, ἡ, thought, reflection, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.\*

ἐνι, perhaps contracted from ἐνεσσι, impers., there is in, is present, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.\*

ἐνιαυτός, οὐ, ὁ, a year, Ac. xi. 26; Ja. iv. 13.

ἐν-ίστημι, to place in; in pf., plpf., and 2d aor., to be at hand, to threaten, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. ἐνεστηκώς, sync. ἐνεστώς, impending, or present, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ ἐνεστώτα, present things, opp. to τὰ μέλλοντα, things to come, Ro. viii. 38; 1 Cor. iii. 22.\*

ἐν-ισχύω, to invigorate, to strengthen, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).\*

ἐννατος, η, ον (W. H. ἐνατος), ninth, Lu. xxiii. 44; Rev. xxi. 20.

ἐννέα, οί, αἱ, τὰ, nine, Lu. xvii. 17.\*

ἐνενήκοντα-εννέα (W. H. as two words), ninety-nine, Mat. xviii. 12, 13; Lu. xv. 4, 7. (N. T.).\*

ἐννεός, ἄ, δν (W. H. ἐνεός), dumb, speechless, as with amazement, Ac. ix. 7.\*

ἐν-νεύω, to signify by a nod or sign (dat.), Lu. i. 62.\*

ἐν-νοία, ας, ἡ (νοῦς), way of thinking, purpose, Heb. iv. 12; 1 Pet. iv. 1.\*

ἐν-νομος, ον, bound by the law, 1 Cor. ix. 21; lawful, regular, Ac. xix. 39.\*

ἐν-νυχος, ον (νύξ), in the night, neut. as adv., Mar. i. 35 (W. H. ἐννυχᾶ).\*

ἐν-οικέω, ὡ, ἦσω, to dwell in (ἐν), Ro. viii. 11; Col. iii. 16.

ἐνότης, τητος, ἡ (εἰς), unity, unanimity, Ep. iv. 3, 13.\*

ἐν-οχλέω, ὦ, to disturb, to occasion tumult, Heb. xii. 15; Lu. vi. 18 (W. H.).\*

ἐν-οχος, ον, guilty of (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; liable to (dat. of court, gen. of punishment, eis of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

ἐν-τάλμα, ατος, τό, a precept, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.).\*

ἐν-ταφιάζω, to prepare for burial, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.\*

ἐνταφιασμός, οὔ, ὁ, preparation

of a body for burial, Mar. xiv. 8; Jn. xii. 7. (N. T.).\*

ἐν-τέλλω, in N. T. only mid. and pass.; fut. mid., ἐντελοῦμαι; perf., ἐντέταλμαι; to command, to enjoin (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

ἐντεῦθεν, adv., hence; from this place or cause; repeated Jn. xix. 18, on this side and that.

ἐν-τενέω, εως, ἡ, prayer, intercession, 1 Tim. ii. 1, iv. 5.\* Syn.: see αἰτημα.

ἐν-τιμος, ον, held in honor; precious, highly esteemed, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.\*

ἐντολή, ἡς, ἡ, a command or prohibition: of God's commands, 1 Cor. vii. 19; Christ's precepts or teachings, 1 Cor. xiv. 37; 1 Tim. vi. 14; traditions of the Rabbis, Tit. i. 14; αἱ ἐντολαί, the commandments, i.e., the ten.

ἐν-τόπιος, ον, ὁ (prop. adj.), a resident, Ac. xxi. 12.\*

ἐντός, adv. as prep., with gen., within, Lu. xvii. 21; τὸ ἐντός, the inside, Mat. xxiii. 26.\*

ἐν-τρέπω, ψω, 2d fut. pass., ἐντραπήσομαι; 2d aor. pass., ἐνετράπην; to put to shame, as 1 Cor. iv. 14; Tit. ii. 8; mid., to reverence, as Mat. xxi. 37.

ἐν-τρέφω, to nourish in (dat.); pass., fig., to be educated in, 1 Tim. iv. 6.\*

ἐν-τρομος, ον, trembling through fear, Ac. vii. 32, xvi. 29; Heb. xii. 21.\*

ἐν-τροπή, ἡς, ἡ, shame, 1 Cor. vi. 5, xv. 34.\* Syn.: see αἰδώς.

ἐν-τρυφάω, ὦ, to live luxuriously, to revel (with ἐν), 2 Pet. ii. 13.\*

ἐν-τρυγχάνω, to meet with, to address, Ac. xxv. 24; with ὑπέρ (gen.), to intercede for, Ro. viii. 27, 34; Heb. vii. 25; with κατά (gen.), to plead against, Ro. xi. 2.\*

ἐν-τυλίσσω, ξω, to wrap in, to wrap up, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.\*

ἐν-τυπώω, ὦ, to engrave, 2 Cor. iii. 7.\*

ἐν-υβρίζω, σω, to treat contemptuously, Heb. x. 29.\*

ἐν-υπνιάζομαι, dep. pass., to

dream (cognate acc.), Ac. ii. 17; to conceive impure thoughts, Ju. 8.\*

ἐν-ύπνιον, ον, τό, a dream, Ac. ii. 17.\*

ἐνώπιον (neut. of ἐνώπιος, from ἐν ὧπλ, in view), as prep., with gen., before, in sight or presence of, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, in the sight of God, Ro. xiv. 22; used in adoration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), favor with God.

Ἐνός, ὁ, Enos, Lu. iii. 38.\*

ἐν-ωτίζομαι, dep. mid. (ἐν ὠτίοις, in the ears), to listen to, Ac. ii. 14. (S.).\*

Ἐνὼχ, ὁ, Enoch, Lu. iii. 37; Ju. 14.\*

ἐξ prep., see ἐκ.

ἐξ, οί, αἱ, τὰ, card. num., six.

ἐξ-αγγέλλω, to declare abroad, celebrate, 1 Pet. ii. 9.\*

ἐξ-αγοράζω, to redeem, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, to buy up, redeem the opportunity from being lost, Ep. v. 16; Col. iv. 5.\*

ἐξ-άγω, 2d aor. ἐξήγαγον, to lead out (with ἐξω, ἐκ, els).

ἐξ-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), to take out, pluck out, Mat. v. 29, xviii. 9; mid., to rescue, deliver, Ac. vii. 10, 34, xii. 11, xxiii. 27, xxvi. 17; Gal. i. 4.\*

ἐξ-αίρω (see Gr. § 92), to lift up; to remove, 1 Cor. v. 2 (W. H. αἶρω), 13.\*

ἐξ-αίτέω, ὦ, N. T., mid., to demand of; to ask for, Lu. xxii. 31.\*

ἐξ-αίφνης (W. H. ἐξέφ-, except in Ac. xxii. 6), adv., suddenly, unexpectedly, Mar. xiii. 36.

ἐξ-ακολουθεύω, ὦ, to follow after, to imitate, 2 Pet. i. 16, ii. 2, 15.\*

ἐξ-ακόσιοι, αἱ, α, six hundred, Rev. xiii. 18, xiv. 20.\*

ἐξ-αλειφω, to wipe out, obliterate, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; to wipe away (ἀπὸ or ἐκ), Rev. vii. 17, xxi. 4.\*

ἐξ-άλλομαι, to leap up, Ac. iii. 8.\*

ἐξ-ανά-στασις, εως, ἡ, a resurrection, Phil. iii. 11 (followed by ἐκ, W. H.).\*

ἐξ-ανα-τέλλω, to spring up, as plants or corn, Mat. xiii. 5; Mar. iv. 5.\*

ἐξ-αν-ίστημι, (1) trans., to raise



υφ offspring, Mar. xii. 19; Lu. xx. 28; (2) 2d aor. intrans., *to rise up*, Ac. xv. 5.\*

ἐξ-απατάω, *to deceive thoroughly*, Ro. vii. 11; 2 Th. ii. 3.

ἐξ-άπναι, adv. (= ἐξαίφνης), *suddenly*, Mar. ix. 8. (S.)\*

ἐξ-απορομαι, *οὔμαι*, dep., *to be utterly without resource, to be in despair*, 2 Cor. i. 8, iv. 8.\*

ἐξ-απο-στέλλω, *to send forth, send away*, Ac. vii. 12, xi. 12, xvii. 14.

ἐξ-απρίω, (1) *to completely furnish* (πρός, acc.), 2 Tim. iii. 17; (2) *to complete*, Ac. xxi. 5.\*

ἐξ-αστράπτω, *to shine*, as lighting; of raiment, Lu. ix. 29. (S.)\*

ἐξ-αυτῆς, adv. (sc. ὥρας), *from that very time, instantly*, as Mar. vi. 25; Ac. x. 33.

ἐξ-εγείρω, *to raise up*, Ro. ix. 17; 1 Cor. vi. 14.\*

ἐξ-εμῖ (εἰμῖ), see Gr. § III, Bu. 50), *to go out*, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.\*

ἐξ-εμῖ (εἰμῖ), see ἐξορῶ.

ἐξ-ελέγχω, *to convict, to rebuke sternly, to punish*, Ju. 15 (W. H. ἐλέγχω).\*

ἐξ-έλκω, *to draw out from the right way*, Ja. i. 14.\*

ἐξ-εραμα, *ατος*, τὸ, *vomit*, 2 Pet. ii. 22.\*

ἐξερευνάω (W. H. -ραυ-), *to search diligently*, 1 Pet. i. 10.\*

ἐξ-έρχομαι (see Gr. § 103, 2, Wi. p. 33, § 15, Bu. 58), *to go or to come out of* (with gen. or ἐκ, ἀπό, ἔξω, παρά); *to go away, to depart, to issue or to spring from; to go forth*; of a rumor, *to be divulged or spread abroad; to emanate*, as thoughts from the heart, healing power from the Savior; *to go out, i.e., vanish*, as expiring hope, Ac. xvi. 19.

ἐξ-εστί, part. neut. ἐξόν (impers. from ἐξεμῖ), *it is lawful*, as Mat. xiv. 4; *it is becoming*, as Ac. xvi. 21; *it is possible*, as Mat. xx. 15. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).

ἐξ-εράζω, *to search out, to examine strictly*, Mat. ii. 8, x. 11; Jn. xxi. 12.\*

ἐξ-ηγέομαι, οὔμαι, dep. mid., *to narrate fully*, as Lu. xxiv. 35; *to declare*, as a teacher, as Jn. i. 18.

ἐξήκοντα, ol, al, τὰ, *sixty*.

ἐξῆς, adv. (ἔχω), *next in order*, only in the phrase τῇ ἐξῆς (sc. ἡμέρᾳ), *on the next day* (ἡμέρᾳ is expressed, Lu. ix. 37).

ἐξ-ηχέω, *ω*, N. T. only in pass., *to be sounded forth, promulgated widely*, 1 Th. i. 8.\*

ἐξ-ἱς, *εως*, ἡ (ἔχω), *habit, use*, Heb. v. 14.\*

ἐξ-ίστημι, -ιστάω and -ιστάνω (see Gr. § 107, Wi. § 14, 1, Bu. 44 sq.), *to displace*; (1) trans., *to astonish*, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor. perf. and mid., intrans., *to be astonished*, Mat. xii. 23; *to be insane*, 2 Cor. v. 13.

ἐξ-ισχύω, *to be perfectly able*, Ep. iii. 18.\*

ἐξ-όδος, *ου, ἡ*, *an exit, departure*, Heb. xi. 22; *departure*, as from life, Lu. ix. 31; 2 Pet. i. 15.\*

ἐξ-ολοθρεύω, *to destroy utterly*, Ac. iii. 23. (S.)\*

ἐξ-ομολογέω, *ω*, *to confess fully, to make acknowledgment of*, as of sins, etc.; in mid., *to acknowledge benefits conferred, to praise* (with dat.). Once, *to promise*, Lu. xxii. 6. (S.)

ἐξ-ορκίζω, *to adjure, put to oath*, Mat. xxvi. 63.\*

ἐξ-ορκιστής, οὔ, ὁ, *an exorcist, one who expels demons by conjuration*, Ac. xix. 13.\*

ἐξ-ορύσσω, *ξω*, *to dig out*, Gal. iv. 15; *to dig through*, Mar. ii. 4.\*

ἐξ-ουθενάω=ἐξουθενέω, *ω* (οὐδὲς), Mar. ix. 12 (W. H.)\*

ἐξ-ουθενός, *ω* = preceding, Mar. ix. 12 (Rec.)\*

ἐξουθενέω, *ω*, *to make of no account, to despise utterly*, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενήμενος, *contemned, despised*, 1 Cor. i. 28, vi. 4. (S.)

ἐξ-ουσία, *ας, ἡ* (ἔσσει), (1) *power, ability*, as Jn. xix. 11; (2) *liberty, license, privilege, right*, as Ro. ix. 21; (3) *commission, authority*, as Mat. xxi. 23; (4) *αἱ ἐξουσίαι*, *the powers, i.e., rulers, magis-*

*trates*, Lu. xii. 11; *angels, good and bad*, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, *a sign of the authority of a husband over his wife, i.e., the veil*.

ἐξ-ουσιάζω, *to exercise authority over* (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., *to be under the power of* (ὑπό), 1 Cor. vi. 12.\*

ἐξ-οχή, ἡς, ἡ, *eminence, distinction*; only in the phrase καθ' ἐξοχήν, *by way of distinction*, Ac. xxv. 23 (Gr. § 300β, 5).\*

ἐξ-υπνίζω, *σω*, *to wake from sleep*, Jn. xi. 11. (S.)\*

ἐξ-υπνος, *ον*, *roused out of sleep*, Ac. xvi. 27.\*

ἐξω, adv., abs., or as prep. with gen., *without, outside*; ol ἐξω, *those without*, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.

ἐξωθεν, adv. of place, *from without*; τὸ ἐξωθεν, *the outside*, as Lu. xi. 39; ol ἐξωθεν, *those from without*, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.

ἐξ-ωθέω, *ω*, *to drive out, expel*, Ac. vii. 45; *to propel*, as a vessel, Ac. xxvii. 39 (not W. H. text).\*

ἐξώτερος, *α, ον* (comp. of ἔξω), *outer, in the phrase "outer darkness"*, Mat. viii. 12, xxii. 13, xxv. 30. (S.)\*

ἐζουκα, see ἐκω.

ἐορτάζω, *to keep or celebrate a feast*, 1 Cor. v. 8.\*

ἐορτή, ἡς, ἡ, *a feast, a festival*; used of Jewish feasts, especially of the Passover, as Lu. ii. 41, xxii. 1.

ἐπ-αγγελία, *ας, ἡ*, (1) *a promise*, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; *the promises*, specially, e.g., to Abraham, or those of the Gospel, as 2 Tim. i. 1; (2) met., *the thing promised*, as Ac. ii. 33; Heb. xi. 13, 33, 39.

ἐπ-αγγέλλω, mid. in N. T., except pass., Gal. iii. 19, (1) *to promise*, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) *to make profession or avowal of* (acc.), 1 Tim. ii. 10, vi. 21.

ἐπ-ἄγγελμα, ατος, τό, *a promise*, 2 Pet. i. 4, iii. 13.\*

ἐπ-άγω, *to bring upon*, Ac. v. 28; 2 Pet. ii. i. 5.\*

ἐπ-αγωνίζομαι, *to contend earnestly for* (dat.), Ju. 3.\*

ἐπ-αθροίζω, pass., *to gather together*, Lu. xi. 29.\*

Ἐπαίνετος, ου, ὁ, *Ephænetus*, Ro. xvi. 5.\*

ἐπ-αινέω, ὦ, ἔσω, 1st aor. ἐπή-νεσα, *to commend, to praise*, Lu. xvi. 8; Ro. xv. 11; 1 Cor. xi. 2, 17, 22.\*

ἐπ-αινος, ου, ὁ, *commendation, praise*, Ro. ii. 29; Ep. i. 6, 12, 14; Phil. i. 11.

ἐπ-αίρω (see Gr. § 92), *to raise up*, as hoisting a sail, Ac. xxvii. 40; *to lift up*, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., *to be lifted up* 2 Cor. xi. 20, of the ascension of Christ, Ac. i. 9.

ἐπ-αισχύνομαι, *to be ashamed*, abs., 2 Tim. i. 12; *to be ashamed of* (acc. or ἐπὶ, dat.), Mar. viii. 38; Ro. vi. 21.

ἐπ-αίτέω, ὦ, *to beg, to ask alms*, Lu. xvi. 3, xviii. 35 (W. H.).\*

ἐπ-ακολουθεῖω, ὦ, *to follow after* (dat.); fig., 1 Tim. v. 10, 24; 1 Pet. ii. 21; Mar. xvi. 20 (see W. H.).\*

ἐπ-ακούω, *to hearken to favorably* (gen. pers.), 2 Cor. vi. 2.\*

ἐπ-ακροάομαι, ὦμαι, *to hear, listen to* (gen. pers.), Ac. xvi. 25.\*

ἐπ-άν, conj. (ἐπεὶ ἄν), *after, when* (subj.), Mat. ii. 8; Lu. xi. 22, 34.\*

ἐπ-ἀναγκες, adv., *necessarily* (with art.), Ac. xv. 28.\*

ἐπ-αν-άγω, trans., *to put a vessel out to sea*, Lu. v. 3, 4; intrans., *to return*, Mat. xxi. 18.\*

ἐν-αν-μνησκω, *to remind one again* (acc.), Ro. xv. 15.\*

ἐπ-ανα-παύομαι, *to rest upon* (ἐπὶ, acc.), Lu. x. 6; *to rely, to trust in* (dat.), Ro. ii. 17. (S.).\*

ἐπ-αν-έρχομαι, *to come back again*, Lu. x. 35, xix. 15.\*

ἐπ-αν-ίστημι, N. T. mid., *to rise up against* (ἐπὶ, acc.), Mat. x. 21; Mar. xiii. 12.\*

ἐπ-αν-όρθωσις, εως, ἡ, *correc-*

*tion, reformation*, 2 Tim. iii. 16.\*

ἐπ-άνω, adv., also used as prep. gen., *above, upon; more than*, in price or number; *superior to*, in authority.

ἐπ-άρατος, ου, *accursed*, Jn. vii. 49 (W. H.).\*

ἐπ-ἀρκέω, ὦ, ἔσω, *to aid, to relieve* (dat.), 1 Tim. v. 10, 16.\*

ἐπ-αρχία, ας, ἡ, *a province, a region subject to a prefect*, Ac. xxiii. 34, xxv. 1.\*

ἐπ-αυλὶς, εως, ἡ, *a dwelling*, Ac. i. 20.\*

ἐπ-αύριον, adv., *on the morrow; τῇ ἐπαύριον* (ἡμέρᾳ), *on the next day*, Mar. xi. 12. (S.)

ἐπ-αυτο-φώρω = ἐπ' αὐτοφώρω. Ἐπαφράς, ᾱ, ὁ, *Epaphras* of Colossæ, Col. i. 7, iv. 12; Phil. 23.\*

ἐπ-αφρίζω, *to foam up or out* (acc.), Ju. 13.\*

Ἐπαφρόδιτος, ου, ὁ, *Epaphroditus*, a Macedonian, Phil. ii. 25, iv. 18.\*

ἐπ-εγείρω, *to raise up, to excite against* (ἐπὶ, acc., or κατὰ, gen.), Ac. xiii. 50, xiv. 2.\*

ἐπεὶ, conj., (1) of time, *after*, only Lu. vii. 1 (W. H. ἐπειδὴ); (2) of reason, *since, because, seeing that*, Lu. i. 34; Jn. xiii. 29.

ἐπει-δή, conj., *since, inasmuch as*, Lu. xi. 6; Phil. ii. 26; of time, *after that*, only Lu. vii. 1 (W. H.).

ἐπει-δὴ-περ, conj., *since verily, forasmuch as*, Lu. i. 1.\*

ἐπ-εἶδον, see ἐφοράω.

ἐπ-εἰμι (εἰμι, Gr. § 111, Bu. 50), *to come after, to follow*; only in part., ἐπιών, οἶσα, ὄν, *following*, Ac. vii. 26, xiii. 11; τῇ ἐπιούσῃ (sc. ἡμέρᾳ), *on the following day*, Ac. xvi. 11, xx. 15, xxi. 18.\*

ἐπεὶ-περ, conj., *since indeed*, Ro. iii. 30 (W. H. ἐπερ).\*

ἐπ-εἰσ-αγωγὴ, ῆς, ἡ, *a bringing in besides*, Heb. vii. 19.\*

ἐπ-εἰτα, adv., *thereupon, thereafter*; marking succession of time, as Gal. i. 18; also of order, as 1 Cor. xv. 46; 1 Th. iv. 17.

ἐπ-έκεινα (sc. μέρη), adv. with gen., *beyond*, Ac. vii. 43.\*

ἐπ-εκ-τείνω, in mid., *to stretch forward to* (dat.), Phil. iii. 14.\*

ἐπενδύτης, ου, ὁ, *an upper garment*, Jn. xxi. 7.\*

ἐπ-εν-δύω, in mid., *to put on over*, as an upper garment, 2 Cor. v. 2, 4.\*

ἐπ-έρχομαι, *to come on, approach, overtake, impend*, Ep. ii. 7; Ac. viii. 24; *to attack*, Lu. xi. 22; τὰ ἐπερχόμενα, *the things that are coming on* (dat.), Lu. xxi. 26.

ἐπ-ερωτάω, ὦ, (1) *to interrogate, to question* (two accs., or acc. and περὶ, gen., or with ἐλ, τίς, etc.), Mat. xii. 10; Lu. ii. 46; Ac. xxiii. 34; *to inquire after God*, Ro. x. 20; (2) *to demand of* (acc. and inf.), Mat. xvi. 1.

ἐπ-ερώτημα, ατος, τό, probably *inquiry, or earnest desire*, 1 Pet. iii. 21; see R. V.\*

ἐπ-έχω, (1) *to apply* (the mind) *to* (dat.), *give attention to*, Lu. xiv. 7; Ac. iii. 5; 1 Tim. iv. 16; (2) *to hold out, to exhibit*, Phil. ii. 16; (3) *to delay, tarry*, Ac. xix. 22.\*

ἐπιηρέαζω, *to insult, to treat abusively*, Mat. v. 44 (not W. H.); Lu. vi. 28; *to accuse falsely* (acc. of charge), 1 Pet. iii. 16.\*

ἐπὶ, a preposition governing gen., dat., or acc.; general signification, *upon*. For its various applications, see Gr. § 305, Wi. §§ 47g, 48c, 49f, 52, 4, 7), Bu. 336 sq. ἐπὶ, in composition, signifies *motion upon, towards, or against; rest on, over, or at; addition, succession, repetition, renewal*; and it is often intensive.

ἐπὶ-βαίνω, *to go upon a ship, to mount a horse or ass, to come to or into a country* (ἐπὶ, acc., els, or simple dat.), Mat. xxi. 5; Ac. xx. 18, xxi. 2, 4 (W. H.), 6 (W. H. ἐμβ-), xxv. 1, xxvii. 2.\*

ἐπὶ-βάλλω, (1) trans., *to cast upon*, as Mar. xi. 7; *to put on*, as a patch on a garment, Lu. v. 36; *to lay upon*, Lu. xx. 19; Jn. vii. 30; (2) intrans., *to rush upon*, Mar. iv. 37; *to fix the mind steadfastly on* (dat.), Mar. xiv. 72; (3) part., ἐπιβάλλον, *falling to his share*, Lu. xv. 12.

ἐπὶ-βαρέω, ὦ, *to burden*; fig., 2

Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.\*  
**ἐπι-βιβάζω**, *to cause to mount, to place upon*, Lu. x. 34, xix. 35; Ac. xxiii. 24.\*  
**ἐπι-βλέπω**, *to look upon with favor (with ἐπὶ)*, Lu. i. 48, ix. 38; Ja. ii. 3.\*  
**ἐπὶ-βλημα**, *ατος, τό, a patch on a garment*, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.\*  
**ἐπι-βοάω**, *ὦ, to cry out*, Ac. xxv. 24 (W. H. βοάω).\*  
**ἐπι-βουλή**, *ἥς, ἡ, a design against, a plot*, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.\*  
**ἐπι-γαμβρεύω**, *to marry a deceased brother's wife (acc.)*, Mat. xxii. 24. (S.)\*  
**ἐπὶ-γείωσις**, *ον, earthly, belonging to the earth*, 2 Cor. v. 1; Phil. ii. 10; τὰ ἐπὶ γεία, *earthly things*, Phil. iii. 19.  
**ἐπι-γίνομαι**, *to arise, spring up, as a wind*, Ac. xxviii. 13.\*  
**ἐπι-γινώσκω**, (1) *to know clearly, understand, discern*; (2) *to acknowledge*; (3) *to recognize*; (4) *to learn (δύο), become acquainted with (acc.)*.  
**ἐπὶ-γινώσις**, *εως, ἡ, accurate knowledge*, Ro. x. 2; Ep. i. 17; Heb. x. 26. *Syn.*: see γινώσις.  
**ἐπι-γραφῆ**, *ἥς, ἡ, an inscription, a title*, as Lu. xx. 24, xxiii. 38.  
**ἐπι-γράφω**, *ψω, to inscribe, write upon*, as Mar. xv. 26; Rev. xxi. 12.  
**ἐπι-δείκνυμι** (see Gr. § 114, Bu. 45), (1) *to show, exhibit*, Mat. xxiv. 1; Lu. xvii. 14; (2) *to demonstrate, prove by argument*, Ac. xviii. 28; Heb. vi. 17.  
**ἐπι-δέχομαι**, *to receive hospitably*, 3 Jn. 10; *to accept, admit*, 3 Jn. 9.\*  
**ἐπι-δημέω**, *ὦ, to sojourn, as foreigners in a country*, Ac. ii. 10, xvii. 21.\*  
**ἐπι-δια-τάσσομαι**, *to ordain besides*, Gal. iii. 15. (N. T.)\*  
**ἐπι-δίδωμι**, *to deliver, to give up (acc. and dat.)*, as Mat. vii. 9; Ac. xv. 30; *to give way to the wind*, Ac. xxvii. 15.  
**ἐπι-διορθόω**, *to set in order besides*, Tit. i. 5.\*  
**ἐπι-δύω**, *to set, as the sun*, Ep. iv. 26.\*  
**ἐπιείκεια**, *ας, ἡ, clemency, gen-*

*leness*, Ac. xxiv. 4; 2 Cor. x. 1.\*  
**ἐπι-εὐκής**, *ἐς, gentle, mild*, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.\*  
**ἐπι-ζητέω**, *ὦ, to seek for, search for*, Ac. xii. 19; *to desire*, Mat. vi. 32; Ac. xiii. 7; *to demand*, Mat. xii. 39, xvi. 4.  
**ἐπι-θανάτιος**, *ον, condemned to death*, 1 Cor. iv. 9.\*  
**ἐπὶ-θεσις**, *εως, ἡ, a laying on of hands*, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.\*  
**ἐπι-θυμέω**, *ὦ, to long for, to covet, to lust after*, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280b, Wi. § 54, 3, Bu. 184.)  
**ἐπι-θυμητής**, *οῦ, ὁ, an eager desirer of*, 1 Cor. x. 6.\*  
**ἐπι-θυμία**, *ας, ἡ, desire, eagerness for*, 1 Th. ii. 17; generally in a bad sense, *inordinate desire, lust, cupidity*, Ja. i. 14, 15; 2 Pet. ii. 10.  
**ἐπι-καθίζω**, *to sit upon*, Mat. xxi. 7.\*  
**ἐπι-καλέω**, *ὦ, ἐσω, to call upon, to call by name, to invoke in prayer*, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); mid., *to appeal to (acc.)*, Ac. xxv. 11; pass., *to be called or sur-named*, Lu. xxii. 3; Ac. xv. 17.  
**ἐπι-κάλυμμα**, *ατος, τό, a covering, a cloak, a pretext*, 1 Pet. ii. 16.\*  
**ἐπι-καλύπτω**, *to cover over, of sins, i.e., to pardon*, Ro. iv. 7 (from S.)\*  
**ἐπι-κατ-άρατος**, *ον, accursed, doomed to punishment or destruction*, Jn. vii. 49 (W. H. ἐπάρατος); Gal. iii. 10, 13 (from S.)\*  
**ἐπὶ-κειμαι**, *to lie upon (dat.)*, Jn. xi. 38, xxi. 9; *so to press upon, as the multitude upon Christ*, Lu. v. 1; *as a tempest on a ship*, Ac. xxvii. 20; fig., *to be laid on, as necessity*, 1 Cor. ix. 16; *to be laid or imposed upon, as by a law*, Heb. ix. 10; *to be urgent with entreaties*, Lu. xxiii. 23.\*  
**Ἐπικουρείος**, *ον, ὁ, an Epicurean, a follower of Epicurus*, Ac. xvii. 18.\*

**ἐπι-κουρία**, *ας, ἡ (κοῦρος, help), help, aid*, Ac. xxvi. 22.\*  
**ἐπι-κρίνω**, *to decree, to give sentence (acc. and inf.)*, Lu. xxiii. 24.\*  
**ἐπι-λαμβάνω**, *N. T. mid., to take hold of (gen.)*, in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; *to seize, as a prisoner*, Ac. xxi. 30, 33; met., *to lay hold of, so as to possess*, 1 Tim. vi. 12, 19.  
**ἐπι-λανθάνομαι**, *dep., to forget, neglect (inf., gen. or acc.)*, Mat. xvi. 5; Heb. vi. 10; part. perf. pass., *ἐπιληλησμένος, forgotten*, Lu. xii. 6.  
**ἐπι-λέγω**, *in pass., to be named*, Jn. v. 2; mid., *to choose*, Ac. xv. 40.\*  
**ἐπι-λείπω**, *λείψω, not to suffice, to fail*, Heb. xi. 32.\*  
**ἐπι-λέχω**, *to lick over*, Lu. xvi. 21 (W. H.). (N. T.)\*  
**ἐπι-λησιμονή**, *ἥς, ἡ, forgetfulness*, 1 A. 125; see Gr. § 257. (Ap.)\*  
**ἐπὶ-λοιπός**, *ον, remaining over*, 1 Pet. iv. 2.\*  
**ἐπι-λυσις**, *εως, ἡ, an unloosing, interpretation*, 2 Pet. i. 20. (See ὅσος).\*  
**ἐπι-λύω**, *to explain, interpret*, Mar. iv. 34; *to decide, as a debated question*, Ac. xix. 39.\*  
**ἐπι-μαρτυρέω**, *ὦ, to testify earnestly*, 1 Pet. v. 12.\*  
**ἐπι-μέλεια**, *ας, ἡ, care, attention*, Ac. xxvii. 3.\*  
**ἐπι-μέλομαι** *and ἐομαι, οὔμαι*, fut. ἥσομαι, *to take care of (gen.)*, Lu. x. 34, 35; 1 Tim. iii. 5.\*  
**ἐπι-μελῶς**, *adv., carefully, diligently*, Lu. xv. 8.\*  
**ἐπι-μένω**, *μενῶ, (1) to remain, continue*, 1 Cor. xvi. 8; Gal. i. 18; (2) met., *to be constant, to persevere (dat.)*, Ro. vi. 1; 1 Tim. iv. 16.  
**ἐπι-νεύω**, *to nod to, to assent*, Ac. xviii. 20.\*  
**ἐπι-νοια**, *ας, ἡ, thought, purpose*, Ac. viii. 22.\*  
**ἐπι-ορκέω**, *ὦ, ἡσω, to swear falsely*, Mat. v. 33.\*  
**ἐπὶ-ορκος**, *ον, perjured*, 1 Tim. i. 10.\*  
**ἐπιούσιος**, *ον, probably from ἐπιούσα (ἐπειμι), for the morrow, i.e., necessary or sufficient*, Mat. vi. 11; Lu. xi. 3. (N. T.)\*



ἐπι-πίπτω, to fall upon (ἐπί, acc.), rush upon, Mar. iii. 10 (dat.); fig., to come upon (dat., or ἐπί, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

ἐπι-πλήσσω, to rebuke, to chide, 1 Tim. v. 1.\*

ἐπι-ποθέω, ὦ, to desire earnestly, to long for or after (inf. or acc.), as 2 Cor. v. 2; to lust, abs., Ja. iv. 5.

ἐπι-πόθησις, εως, ἡ, longing, 2 Cor. vii. 7, 11. (N. T.)\*

ἐπι-πόθητος, ον, longed for, Phil. iv. 1. (N. T.)\*

ἐπι-πόδια, as, ἡ, like ἐπιπόθησις, longing, Ro. xv. 23. (N. T.)\*

ἐπι-πορεύομαι, dep., mid., to journey to (πρός), Lu. viii. 4.\*

ἐπι-πράπτω, to sew to, or upon, Mar. ii. 21 (ἐπί, dat.). (N. T.)\*

ἐπι-πρίπτω, to cast, or throw upon, Lu. xix. 35; of care cast upon God, 1 Pet. v. 7 (ἐπί, acc.)\*

ἐπι-σημος, ον, remarkable, distinguished, in either a bad or good sense, Mat. xxvii. 16; Ro. xvi. 7.\*

ἐπι-σιτισμός, οὐ, ὁ, food, provisions, Lu. ix. 12.\*

ἐπι-σκέπτομαι, σκέψομαι, dep., to look upon, to visit, as Ac. vii. 23; Mat. xxv. 36, 43; of God, Ac. xv. 14; to look out, to select, Ac. vi. 3.

ἐπι-σκευάζομαι, see ἀποσκ-

ἐπι-σκηνώ, ὦ, to fix a tent upon, to dwell, or remain on (ἐπί, acc.), 2 Cor. xii. 9.\*

ἐπι-σκιάζω, ὅσω, to overshadow (acc. or dat.), Mat. xvii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.\*

ἐπι-σκοπέω, ὦ, to act as ἐπίσκοπος, to oversee, to care for, 1 Pet. v. 2 (W. H. omit); μή, lest, Heb. xii. 15.\*

ἐπι-σκοπή, ἡ, ὁ, (1) a visitation for kind and gracious purposes, Lu. xix. 44; 1 Pet. ii. 12; (2) office, charge, Ac. i. 20 (from S.); (3) the office of a bishop, 1 Tim. iii. 1. (S.)\*

ἐπι-σκοπος, ον, ὁ, (1) one who inspects, or superintends, of Christ, 1 Pet. ii. 25; (2) an overseer of a church, bishop, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.\*

ἐπι-σπάω, ὦ, to become uncircumcised, 1 Cor. vii. 18.\*

ἐπι-σπείρω, to sow in addition, Mat. xiii. 25 (W. H.)\*

ἐπι-ισταμαι, dep., to know well, to understand (acc.), to know, with ὅτι, ὡς, etc.

ἐπι-στασις, εως, ἡ (W. H.), approach, onset, Ac. xxiv. 12; 2 Cor. xi. 28.\*

ἐπι-στάτης, ον, ὁ, superintendent, master; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.\*

ἐπι-στέλλω, to send by letter to, to write, Ac. xv. 20, xxi. 25 (W. H. ἀποστ-); Heb. xiii. 22.\*

ἐπι-στήμων, ον, skillful, experienced, Ja. iii. 13.\*

ἐπι-στηρίζω, to establish besides, confirm, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.)\*

ἐπι-στολή, ἡ, ὁ, an epistle, a letter, Ac. xv. 30; 2 Cor. x. 10.

ἐπι-στομίζω, to stop the mouth of, Tit. i. 11.\*

ἐπι-στρέφω, ψω, (1) trans., to cause to turn (acc. and ἐπί), as to God, or to the worship of God, Ac. ix. 35; (2) intrans., to return, to turn back, either to good or evil, Ac. xxvi. 18; 2 Pet. ii. 21; to return upon, as a refused salutation, Mat. x. 13 (ἐπί, els, πρός).

ἐπι-στροφή, ἡ, ὁ, a turning, conversion, Ac. xv. 3.\*

ἐπι-συν-άγω, ἄξω, to gather together, into one place, as Mat. xxiii. 37.

ἐπι-συν-αγωγή, ἡ, ὁ, a gathering together, in one place, 2 Th. ii. 1; Heb. x. 25. (Ap.)\*

ἐπι-συν-τρέχω, to run together besides, Mar. ix. 25. (N. T.)\*

ἐπι-σύ-στασις, εως, ἡ (W. H. ἐπλοτασις), (1) a seditious concourse, Ac. xxiv. 12; (2) a troublesome throng, 2 Cor. xi. 28. (S.)\*

ἐπι-σφαλής, ἐς, likely to fall, dangerous, Ac. xxvii. 9.\*

ἐπι-σχύω, to be more urgent, Lu. xxiii. 5.\*

ἐπι-σπερεύω, εἴσω, to heap up, to obtain a multitude of, 2 Tim. iv. 3.\*

ἐπι-ταγή, ἡ, ὁ, a command, an

injunction, 2 Cor. viii. 8; Tit. ii. 15.

ἐπι-τάσσω, ξω, to command (abs.), Lu. xiv. 22; enjoin upon (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

ἐπι-τελέω, ὦ, εἰσω, to bring to an end, to perform, as a service, Heb. ix. 6; mid., to come to an end, to leave off, Gal. iii. 3; pass., of sufferings, to be imposed upon, 1 Pet. v. 9.

ἐπιτήδειος, α, ον, fit, needful, Ja. ii. 16.\*

ἐπι-τίθημι, θήσω, to put, place, or lay upon (with acc. and dat., or ἐπί, acc. or gen.), as the hands (to heal), as stripes, etc.; of gifts, to load with, Ac. xxviii. 10; mid., to rush upon in hostility, to oppose, Ac. xviii. 10.

ἐπι-τιμάω, ὦ, to rebuke (dat.), Lu. xvii. 3; to admonish (iva), Mat. xii. 16.

ἐπι-τιμία, as, ἡ, punishment, 2 Cor. ii. 6.\*

ἐπι-τρέπω, to allow, permit, Mat. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡ, ὁ, commission, full power, Ac. xxvi. 12.\*

ἐπι-τροπος, ον, ὁ, one who is intrusted with; (1) a steward, Mat. xx. 8; Lu. viii. 3; (2) a tutor, Gal. iv. 2.\*

ἐπι-τυγχάνω, to attain, acquire, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.\*

ἐπι-φαίνω, 1st aor. inf. ἐπιφάναι, 2d aor. pass. ἐπεφάνην, (1) to appear, as stars, Ac. xxvii. 20; (2) to shine upon (dat.), Lu. i. 79; (3) met., to be clearly known, Tit. ii. 11, iii. 4.\*

ἐπιφάνεια, as, ἡ, appearance, the advent of Christ, past and future, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; manifestation, 2 Th. ii. 8.\* Syn. ἴε ἀποκάλυψις.

ἐπιφανής, ἐς, glorious, illustrious, Ac. ii. 20.\*

ἐπι-φαύω, or φαύσκω, fut. σω, to shine upon, give light to (dat.), Ep. v. 14. (S.)\*

ἐπι-φέρω (see Gr. § 103, 6), to bring to (ἐπί, acc.), Ac. xix. 12 (not W. H.); to superadd, Phil. i. 16; to bring upon, inflict, as punishment, Ro. iii. 5; to bring against, as an ac-

cusation, Ac. xxv. 18 (not W. H.); Ju. 9.\*  
**ἐπι-φωνέω**, *ω*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).\*  
**ἐπι-φώσκω**, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.\*  
**ἐπι-χειρέω**, *ω*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.\*  
**ἐπι-χέω**, to pour upon, Lu. x. 34.\*  
**ἐπι-χορηγέω**, *ω*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.\*  
**ἐπι-χορηγία**, as, *η*, a supply, Phil. i. 19; Ep. iv. 16. (N. T.).\*  
**ἐπι-χρίω**, to spread on, anoint (*ἐπι*, acc.), Jn. ix. 6 (not W. H.), 11.\*  
**ἐπι-οικοδομέω**, *ω*, to build upon (*ἐπι*, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.\*  
**ἐπικέλλω**, to force forward, to run (a ship) aground, Ac. xxvii. 41 (*ἐπικέλλω*, W. H.).\*  
**ἐπι-ονομάζω**, to name, or call by a name of honor, pass. only, Ro. ii. 17.\*  
**ἐπι-σπεύω**, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.\*  
**ἐπι-όπτης**, ου, *ο*, an eye-witness, 2 Pet. i. 16.\*  
**ἔπος**, ους, τό, a word; *ὡς ἔπος εἰπεῖν*, so to speak, Heb. vii. 9.\*  
**ἐπι-ουράνιος**, ον, heavenly, celestial, of God, Mat. xviii. 35 (W. H. οὐράνιος); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; of kingdom, country, etc.; neut. plur., τὰ ἐπουράνια, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.  
**ἐπτὰ**, οί, αί, τὰ, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol. in Revelation; οἱ ἐπτὰ, the seven deacons, Ac. xxi. 8.  
**ἐπτάκις**, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.\*  
**ἐπτακισιο-χίλιοι**, αι, α, card. num., seven thousand, Ro. xi. 4.\*

**ἔπω**, see εἶπον.

**Ἐραστός**, ου, *ο*, *Erastus*, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.\*

**ἐργάζομαι**, *ομαι*, dep., perf. in pass. sense, *ἐργασμαι*; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.

**ἐργασία**, as, *η*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.\*

**ἐργάτης**, ου, *ο*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.

**ἔργον**, ου, τό, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.

**ἐρεθίζω**, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.\*

**ἐρεῖδω**, *σω*, to stick fast, Ac. xxvii. 41.\*

**ἐρεῦνομαι**, *ξομαι*, to utter, Mat. xiii. 35.\*

**ἐρευνάω**, *ω*, *ήσω* (W. H. *ἐραυνάω*), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.

**ἐρέω**, obsolete, see *φημι* and *εἶπον*.

**ἐρημία**, as, *η*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.\*

**ἐρημος**, ον, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a subst., for a wilderness, Lu. i. 80; *ἐρημος τῆς Ἰουδαίας*, the wilderness of Judea, the tract west of the Dead Sea, Mat. iii. 1; *ἡ ἐρημος*, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.

**ἐρημώω**, *ω*, to make desolate, Mat. xii. 25; Lu. xi. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.\*

**ἐρήμωσις**, εως, *η*, desolation, Mat. xxv. 15; Lu. xxi. 20; Mar. xiii. 14. (S).\*

**ἐρίζω**, *ισω* (*ἐρις*), to contend, dispute, Mat. xii. 19.\*

**ἐριθelia**, as, *η* (W. H. *ἐριθia*), self-seeking, a partisan and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.\*

**ἐριον**, ου, τό, wool, Heb. ix. 19; Rev. i. 14.\*

**ἐρις**, ιδος, *η*, contention, strife, Ro. i. 29; Gal. v. 20.

**ἐρίφιον**, ου, τό, and *ἐριφος*, ου, *ο*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.\*

**Ἑρμᾶς**, *ᾶ*, *ο*, Doric for *Ἑρμῆς*, *Ηermas*, Ro. xvi. 14.\*

**ἐρμηνεία**, as, *η*, interpretation, 1 Cor. xii. 10, xiv. 26.\*

**ἐρμηνεύω**, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.\*

**Ἑρμῆς**, οὐ, *ο*, (1) the Greek deity *Hermes* (in Latin, *Mercury*), Ac. xiv. 12; (2) *Hermes*, Ro. xvi. 14.\*

**Ἑρμογένης**, ους, *ο*, *Hermogenes*, 2 Tim. i. 15.\*

**ἐρπετόν**, οὐ, τό, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.

**ἐρυθρός**, *ᾶ*, *ον*, red; *ἡ ἐρυθρὰ θάλασσα*, the Red Sea, Ac. vii. 36; Heb. xi. 29.\*

**ἐρχομαι**, *ἐλθσομαι* (see Gr. § 103, 2, Wi. § 15, Bu. 58), to come, to go, of persons or of things; *ο* *ἐρχόμενος*, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. x. 30.

**ἐρωτάω**, *ω*, *ήσω*, to question, Mat. xxi. 24; to ask, to beseech, Lu. vii. 36; Phil. iv. 3. *Syn.*: see *αἰτέω*.

**ἐσθής**, *ήτος*, *η* (*ἐννυμι*, 1st aor. *ἐσθην*), clothing, raiment, Lu. xxiii. 11; Ac. xii. 21.

**ἐσθησις**, εως, *η*, clothing, Lu. xxiv. 4 (*ἐσθής*, W. H.).\*

**ἐσθίω**, 2d aor., *ἐφαγον* (see Gr. § 103, 3, Wi. § 15, Bu. 58),

- to eat, to partake of food, used abs. or with acc. of food, or *ἐκ*, a word like some being understood; with *μετά*, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.
- ἔσθω (W. H.) = ἐσθω, Mar. i. 6; Lu. xxii. 30.
- Ἐσλί (W. H. -ἐλ), ὁ, *Esli*, Lu. iii. 25.\*
- ἔσ-οπτρῶν, οὐ, τὸ, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.\*
- ἐσπέρα, ας, ἡ (prop. adj. with ὥρα), evening, Lu. xxiv. 29; Ac. iv. 3, xxviii. 23.\*
- Ἐσρώμ, ὁ, *Esrom*, Mat. i. 3; Lu. iii. 33.\*
- ἔσχατος, η, ον, (1) the last, remotest, in situation, dignity, or time, τὸ ἔσχατον, τὰ ἔσχατα, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase οὐ πρῶτος καὶ οὐ ἔσχατος, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.
- ἐσχάτως, adv., extremely, ἐσχάτως ἔχει, is at the last extremity, Mar. v. 23.\*
- ἔσω, adv. of place, within, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preced., the inner, Ro. vii. 22; οἱ ἔσω, those within the Christian fold, opp. to οἱ ἔξω, 1 Cor. v. 12.
- ἔσωθεν, adv. of place, from within, within, Lu. xi. 7; Rev. iv. 8; τὸ ἔσωθεν, the interior, i.e., the mind or soul, Lu. xi. 39.
- ἐσώτερος, α, ον (comp. of ἔσω), inner, Ac. xvi. 24; Heb. vi. 19.\*
- ἐταίρος, ου, ὁ, a companion, comrade, Mat. xi. 16 (ἑτερος, W. H.); ἐταῖρε, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.\*
- ἑτέρο-γλῶσσος, ου, ὁ, one of another tongue or language, 1 Cor. xiv. 21.\*
- ἑτερο-διδασκαλέω, ὦ, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)\*
- ἑτερο-ζυγέω, ὦ, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)\*
- ἕτερος, α, ον, other, another; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see ἄλλος.
- ἑτέρως, adv., otherwise, differently, Phil. iii. 15.\*
- ἔτι, adv., yet, still, even, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.
- ἐτοιμάζω, ὦσω, to prepare, make ready, Lu. xii. 47; Rev. xix. 7.
- ἐτοιμασία, ας, ἡ, preparation, readiness, Ep. vi. 15.\*
- ἐτοιμος, η, ον, and -ος, ον, prepared, ready, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; ἐν ἐτοιμῳ ἔχειν, to be in readiness, 2 Cor. x. 6.
- ἐτόλμως, adv., readily, in readiness, usually with ἔχω, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.\*
- ἔτος, οὐς, τὸ, a year, Lu. iv. 25; *κάρ' ἔτος*, yearly, Lu. ii. 41.
- εὖ, adv. (old neuter from εὖς), well, Ep. vi. 3; εὖ ποιεῖν (acc.), Mar. xiv. 7, to do good to; εὖ πράσσειν, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.\*
- Εὐα, ας, ἡ, *Eve*, 2 Cor. xi. 3; 1 Tim. ii. 13.\*
- εὐ-αγγελίζω, σω, εὐηγγέλισα, εὐηγγελίσμαί, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelizae (acc. pers.), pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.
- εὐαγγέλιον, ου, τὸ, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.
- εὐαγγελιστής, οὐ, ὁ, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)\*
- εὐ-αρεστέω, ὦ, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.\*
- εὐ-άρεστος, ον, acceptable, well-pleasing, Ro. xii. 12. (Ap.)
- εὐαρέτως, adv., acceptably, Heb. xii. 28.\*
- Εὐβουλος, ου, ὁ, *Eubulus*, 2 Tim. iv. 21.\*
- εὖ-γε, well done! Lu. xix. 17 (W. H.).\*
- εὐγενής, ἐς, well-born, noble, noble-minded, Lu. xix. 12; Ac. xvii. 11; 1 Cor. i. 26.\*
- εὐδία, ας, ἡ (from εὖ and Ζεύς, gen. Διός), fair weather, Mat. xvi. 2.\*
- εὐ-δοκέω, ὦ, ἡσσω, εὐδόκησα and ἠδόκησα, to think it good, decide, Lu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17.
- εὐδοκία, ας, ἡ, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.
- εὐεργεσία, ας, ἡ, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.\*
- εὐεργετέω, ὦ, to do good, to bestow benefits, Ac. x. 38.\*
- εὐ-εργήτης, ου, ὁ, a benefactor, Lu. xxii. 25.\*
- εὐ-θετος, ον, well-placed, fit, useful, Lu. ix. 62, xiv. 35; Heb. vi. 7.\*
- εὐθέως, adv., immediately, soon, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.
- εὐθυ-δρομέω, ὦ, to run in a straight course, Ac. xvi. 11, xxi. 1.\*
- εὐ-θυμέω, ὦ, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.\*
- εὐ-θυμος, ον, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.\*
- εὐθύμως, cheerfully, Ac. xxiv. 10 (W. H.).\*
- εὐθύνω, to make straight, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.\*
- εὐθύς, εἰα, ὅ, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as εὐθέως (W. H. often εὐθύς for Rec. εὐθέως).
- εὐθύτης, τητος, ἡ, rectitude, uprightness, Heb. i. 8 (from S.).\*
- εὐ-καιρέω, ὦ, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.\*



εὐκαιρία, *as, ἡ, convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.\*

εὐ-καιρος, *ov, well-timed, opportunity*, Mar. vi. 21; Heb. iv. 16.\*

εὐκαιρως, *adv., opportunity*, Mar. xiv. 11; opposed to ἀκαιρως, 2 Tim. iv. 2.\*

εὐ-κοπος, *ov, easy*, neut. comp. only, ἐποκώτερον, *easier*, as Mat. ix. 5. (N. T.)

εὐ-λάβεια, *as, ἡ, reverence, fear of God, piety*, Heb. v. 7, xii. 28.\* *Syn.*: see δειλία.

εὐ-λαβέομαι, *οὔμαι, dep. pass., to fear*, Ac. xxiii. 10 (W. H. φοβέω); with μή, *to take precaution*, Heb. xi. 7.\*

εὐ-λαβής, *és, cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.).\* *Syn.*: see δεισιδαιμων.

εὐ-λογέω, *ῶ, ἡσω, to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to take blessing on, i.e., food*, Lu. ix. 16; *so of the Lord's Supper*, Mat. xxvi. 26; 1 Cor. x. 16; *used of what God does, to bless, to cause to prosper*, Ac. iii. 26; hence, perf. pass. part. εὐλογημένος, *blessed, favored of God*, Mat. xxv. 34.

εὐλογητός, *όν* (verbal adj. from preced.), *worthy of praise, of blessing*, used only of God, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Ep. i. 3; 1 Pet. i. 3. (S.)\*

εὐ-λογία, *as, ἡ, adulation, flattery*, Ro. xvi. 18; *blessing, praise, to God*, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.

εὐ-μετά-δοτος, *ov, ready to give, liberal*, 1 Tim. vi. 18. (N. T.)\*

Εὐνίκη, *ης, ἡ, Eunice*, 2 Tim. i. 5.\*

εὐ-νοέω, *ῶ, to be well disposed to*, Mat. v. 25.\*

εὐ-νοια, *as, ἡ, good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.\*

εὐνουχίζω, *σω, εὐνουχίσθην, to emulcate, make a eunuch*, pass., Mat. xix. 12.\*

εὐνοῦχος, *ov, ὁ, a eunuch*, Mat. xix. 12; Ac. viii. 27-39.\*

Εὐοδία, *as, ἡ, Euodia*, Phil. iv. 2.\*

εὐ-οδῶ, *ῶ, in N. T. pass. only, to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.\*

εὐ-παρέδρος, *ov, see εὐπρόεδρος*. (N. T.)

εὐ-πειθής, *és, easily obeying, compliant*, Ja. iii. 17.\*

εὐ-περί-στατος, *ov, skillfully surrounding, i.e., besetting*, Heb. xii. 1.\*

εὐ-ποιτα, *as, ἡ, well-doing, beneficence*, Heb. xiii. 16.\*

εὐ-πορέω, *ῶ, mid., to have means, to be prosperous*, Ac. xi. 29.\*

εὐ-πορία, *as, ἡ, wealth*, Ac. xix. 25.\*

εὐ-πρέπεια, *as, ἡ, beauty, gracefulness*, Ja. i. 11.\*

εὐ-πρόσ-δεκτος, *ov, acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2, viii. 12; 1 Pet. ii. 5.\*

εὐ-πρόσ-εδρος, *ov, assiduous, constantly attending on*, 1 Cor. vii. 35 (εὐπάρεδρος, W. H.). (N. T.)\*

εὐ-προσωπῶ, *ῶ, to make a fair appearance*, Gal. vi. 12. (N. T.)\*

εὐρ-ακύλων, *ωνος, ὁ, the Euragulo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)\*

εὐρίσκω, *εὐρήσω, εὐρηκα, εὐρον, εὐρέθην, (1) to find, to discover*, Lu. ii. 45; (2) *to ascertain, to find by computation, or by examination*, as a judge, Ac. xiii. 28; (3) *to obtain*, Heb. ix. 12; (4) *to contrive, find out how*, Lu. xix. 48.

εὐρο-κλύδων, *ωνος, ὁ* (from εὐρος, the S.E. wind, and κλύδων, wave), *Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)\*

εὐρύ-χωρος, *ov, broad, spacious*, Mat. vii. 13.\*

εὐρέβεια, *as, ἡ, piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.

εὐσεβέω, *ῶ, to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.\*

εὐ-σεβής, *és, religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. εὐλαβής); 2 Pet. ii. 9.\* *Syn.*: see δεισιδαιμων.

εὐσεβώς, *adv., piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.\*

εὐ-σημος, *ov, distinct, intelligible*, 1 Cor. xiv. 9.\*

εὐ-σπλαγχνος, *ov, full of pity,*

*tender-hearted*, Ep. iv. 32; 1 Pet. iii. 8.\*

εὐ-σχημόνως, *adv., in a seemly manner, decently*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.\*

εὐ-σχημοσύνη, *ης, ἡ, decorum, becomingness*, 1 Cor. ii. 23.\*

εὐ-σχημων, *ov, reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xvii. 12; τὸ εὐσχημον, *seemliness*, 1 Cor. vii. 35, xii. 24.\*

εὐ-τόνως, *adv., vehemently, forcibly*, Lu. xxiii. 10; Ac. xviii. 28.\*

εὐ-τραπελία, *as, ἡ, low jesting, ribaldry*, Ep. v. 4.\*

Εὐτυχος, *ov, ὁ, Eutychus*, Ac. xx. 9.\*

εὐ-φημία, *as, ἡ, commendation, good report*, 2 Cor. vi. 8.\*

εὐ-φημος, *ov, sounding well, spoken in a kindly spirit*, Phil. iv. 8.\*

εὐ-φορέω, *ῶ, to bear plentifully*, Lu. xii. 16.\*

εὐ-φραίνω, *νῶ, εὐφράνθην and ὑψοφράνθην, act., to make glad*, 2 Cor. ii. 2; pass., *to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.

Εὐφράτης, *ov, ὁ, the Euphrates*, Rev. ix. 14, xvi. 12.\*

εὐφροσύνη, *ης, ἡ, joy, gladness*, Ac. ii. 28, xiv. 17.\*

εὐ-χαριστέω, *ῶ, to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.

εὐχαριστία, *as, ἡ, gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. *Syn.*: see ἀτρημα.

εὐ-χάριστος, *ov, thankful, grateful*, Col. iii. 15.\*

εὐχή, *ης, ἡ, (1) prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.\* *Syn.*: see ἀτημα.

εὐχομαι, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (for with ὑπέρ or περί, gen.); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.\*

εὐ-χρηστος, *ov, useful*, 2 Tim. ii. 21, iv. 11; Phil. ii. 11.\*

εὐ-ψυχέω, *ῶ, to be in good spirits, to be cheerful*, Phil. ii. 19.\*

εὐ-ωδία, *as, ἡ, fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.\*

εὐώνυμος, *ov, left, hand*, Ac. xxi. 3; foot, Rev. x. 2; ἐξ εὐωνύμων (neut. plur.), *on the left*, Mat. xx. 21, 23.

ἐφ-άλλομαι, *to leap upon*, ἐπὶ, acc., Ac. xix. 16.\*

ἐφ-άπαξ, adv., *once for all*, Ro. vi. 10; Heb. vii. 27, ix. 12, x. 10; *at once*, 1 Cor. xv. 6.\*

Ἐφεσῖνος, η, ον, *Ephesian, i.e., church*, Rev. ii. 1 (not W. II.).\*

Ἐφεσῖνος, α, ον, *Ephesian, belonging to Ephesus*, Ac. xix. 28, 34, 35, xxi. 29.\*

Ἐφεσος, ον, ἡ, *Ephesus*, Ac. xviii. 19, 21, 24.

ἐφ-ευρετής, οὐ, ὁ, *an inventor, contriver*, Ro. i. 30.\*

ἐφ-ημερία, ας, ἡ, *a course, a division of priests for interchange of service*, Lu. i. 5, 8. (S.)\*

ἐφ-ήμερος, ον, *daily*, Ja. ii. 15.\*

ἐφ-ικνεόμαι, dep., 2d aor. inf. ἐφικέσθαι, *to come to, reach*, ἄχρι or εἰς, 2 Cor. x. 13, 14.\*

ἐφ-ίστημι, 2d aor. ἐπέστην; perf. part. ἐφίστῳς; always intrans. or mid. in N. T., (1) *to stand by*, Lu. ii. 38; Ac. xii. 7; (2) *to be urgent*, 2 Tim. iv. 2; (3) *to befall one, as evil*, Lu. xxi. 34; (4) *to be at hand, to impend*, 2 Tim. iv. 6.

ἐφνιδιος, see αἰφνιδιος.

ἐφ-οράω, ὦ, 2d aor. ἐπείδον, *to look upon*, Lu. i. 25; Ac. iv. 29.\*

Ἐφραΐμ, ὁ, *Ephraim, a city*, Jn. xi. 54.\*

ἐφραδάω, an Aramaic verb, imperative, *be thou opened*, Mar. vii. 34. (N. T.)\*

ἐχθές, see χθές.

ἐχθρα, ας, ἡ, *enmity*, Gal. v. 20; Ep. ii. 15, 16.

ἐχθρός, ᾧ, ὁν, *hated*, Ro. xi. 28; *hostile*, 1 Cor. xv. 25; used as subst., *an enemy*, Mat. x. 36; ὁ ἐχθρός, Lu. x. 19, *the enemy, i.e., Satan*.

ἐχιδνα, ης, ἡ, *a viper*, lit., Ac. xxviii. 3; fig., as Mat. iii. 7.

ἐχω, ἔξω, impf. εἶχον, 2d aor. ἔσχον, perf. ἔσχηκα; (1) *to have or possess*, in general, physically or mentally, temporarily or permanently; μὴ εἶχειν, *to lack, to be poor*, Lu. viii. 6; 1 Cor. xi. 22; (2) *to be able*, Mar. xiv. 8; Heb. vi. 13; 2 Pet. i. 15; (3) with adverbs, or adverbial phrases, elliptically, "to have

(one's self) in any manner," *to be, as κακῶς εἶχειν, to be ill; ἐσχάτως εἶχειν, to be at the last extremity; (4) to hold, 1 Tim. iii. 9; 2 Tim. i. 13; to esteem*, Mat. xiv. 5; Phil. ii. 29; (5) mid., εἰχόμεαι, *to be near or next to*, Mar. i. 38; used of time, Ac. xxi. 26, *the day coming, the next day; τὰ ἐχόμενα σωτηρίας, things joined to or pertaining to salvation*, Heb. vi. 9.

ἔως, conj. and adv., (1) of time, *till, until*, used also as prep. with gen. ἔως οὗ, or ἔως οὗτο, *until when*, Lu. xiii. 8; (2) of place, *up to, or as far as*, also with gen., sometimes with εἰς or πρὸς (acc.), Mat. xxvi. 58; Lu. xxiv. 50; Ac. xxvi. 11; (3) spoken of a limit or term to anything, *up to the point of*, Mat. xxvi. 38; Lu. xxii. 51; Ro. ii. 12; (4) with particles, ἔως ἄρτι, *ἔως τοῦ νῦν, until now; ἔως ὧδε, to this place; ἔως πότε; how long?; ἔως ἐπτάκις, until seven times; ἔως ἀνα, up to the brim*, etc.

## Ξ

Ζ, ζ, ζήτα, zeta, ζ, the sixth letter, orig. of a mixed or compound sound, as if δς, now generally pronounced ζ or ζς. As a numeral, ζ' = 7; ζ' = 7000.

Ζαβουλών, ὁ (Heb.), *Zebulon*, Mat. iv. 13, 15; Rev. vii. 8.\*

Ζακχαῖος, ον, ὁ, *Zacchaeus*, Lu. xix. 2, 5, 8.\*

Ζαρά, ὁ (Heb.), *Zara or Zerah*, Mat. i. 3.\*

Ζαχαρίας, ου, ὁ, *Zacharias or Zachariah*, (1) the father of John the Baptist, Lu. i. 1; (2) the son of Barachiah, slain in the temple, Mat. xxiii. 35; Lu. xi. 51 (in 2 Chron. xxiv. 20 the son of Jehoiada).\*

ζῶω, ὦ, ζῆς, ζῆ, inf. ζῆν (W. H. ζῆν), fut. ζήσω or -ομαι, 1st aor. ἐζήσα, *to live, as (1) to be alive; part. ὁ ζῶω, the Living One, a description of God, as Mat. vi. 16; (2) to receive or regain life*, Jn. iv. 50; Mar. xvi. 11; (3) *to spend life in any way*, Gal. ii. 14; 2 Tim. iii. 12; (4) *to live, in*

the highest sense, to possess spiritual and eternal life, Lu. x. 28; Heb. x. 38; (5) met., as of water, *living or fresh*, opposed to stagnant, as Jn. iv. 10.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Mat. iv. 21, x. 2.

ζεστός, ἡ, ὅν (ζέω), *boiling, hot*, fig., Rev. iii. 15, 16.\*

ζεύγος, ουσ, τό, (1) *a yoke* (ζεύγνυμι, *to join*), Lu. xiv. 19; (2) *a pair*, Lu. ii. 24.\*

ζευκτηρία, ας, ἡ, *a band, a fastening*, Ac. xxvii. 40. (N. T.)\*

Ζεύς, Διός, acc. Δία, *Zeus* (Lat. *Jupiter*), the chief of the heathen deities, Ac. xiv. 12, 13.\*

ζέω, part. ζέων, *to boil; fig., to be fervent*, Ac. xviii. 25; Ro. xii. 11.\*

ζηλεύω, *to be zealous*, Rev. iii. 19 (W. H.).\*

ζήλος, ου, ὁ, (1) *fervor, zeal*, Jn. ii. 17; (2) *rivalry, jealousy*, Ac. v. 17, xiii. 45; *fierceness*, Heb. x. 27.

ζηλώω, ᾧ, ὦσω, (1) *to have zeal for, to desire earnestly* (acc.), 1 Cor. xii. 31; 2 Cor. xi. 2; Gal. iv. 17; (2) *to be envious or jealous*, Ac. vii. 9; 1 Cor. xiii. 4; Ja. iv. 2.

ζηλωτής, οὐ, ὁ, (1) *one very zealous for* (gen.), Ac. xxi. 20; (2) *a Zealot, one of a class of Jews very zealous for the Mosaic law*, only Lu. vi. 15; Ac. i. 13. See Κανανίτης.

ζημία, ας, ἡ, *damage, loss*, Ac. xxvii. 10, 21; Phil. iii. 7, 8.\*

ζημιώω, ὡ, pass., *to be damaged, to suffer loss of* (acc.), Mat. xvi. 26; Phil. iii. 8.

Ζηνάς, ᾧ, ὁ, *Zenas*, Tit. iii. 13.\*

ζητέω, ᾧ, ἥσω, (1) *to seek, absolutely*, as Mat. vii. 7; (2) *to seek for* (acc.), Mat. vi. 33; Jn. v. 30; (3) *to desire, to wish for*, Mat. xii. 46; Col. iii. 1; *to inquire into*, Lu. xii. 29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question, dispute* (gen., or περὶ, gen.); Ac. xv. 2, xviii. 15, xxiii. 29, xxv. 19, xxvi. 3.\*

ζήτησις, εως, ἡ, *question, debate, controversy*, Jn. iii. 25; Ac. xxv. 20.

ζιζάνιον, ου, τό (perh. Syriac), *zizanium, darnel, a kind of*

bastard wheat, Mat. xiii. 25-40. (N. T.)\*

**Ζοροβάβελ**, ὁ (Heb.), *Zerubabel*, Mat. i. 12, 13; Lu. iii. 27.\*

**ζόφος**, ου, ὁ, darkness, *thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)\*

**ζυγός**, οὐ, ὁ, a yoke, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) a balance, pair of scales, Rev. vi. 5.\*

**ζυμῆ**, ης, ἡ, *leaven*, Mat. xvi. 6; fig., *corruptness*, 1 Cor. v. 6, 7, 8.

**ζυμός**, ὦ, to ferment, to leaven, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.\*

**ζωγρέω**, ὦ (ζωός, ἀγρέω), to take alive, to catch, capture, Lu. v. 10; 2 Tim. ii. 26.\*

**ζωή**, ης, ἡ (ζάω), *life*, literal, spiritual, eternal; ζωή αἰώνιος, eternal life, used of Christ, as the source of life, Jn. v. 26. *Syn.*: see βλος.

**ζώνη**, ης, ἡ, a girdle, Ac. xxi. 11; used as a purse, Mar. vi. 8.

**ζώννυμι**, ον-νύω, see Gr. § 114, Bu. 45, to gird, Jn. xxi. 18; Ac. xii. 8 (W. H.)\*

**ζωο-γονέω**, ὦ, ἡσω, to preserve alive, Lu. xvii. 33; Ac. vii. 19; to give life to, 1 Tim. vi. 13 (W. H.)\*

**ζῶον**, ου, τό, a living creature, animal, Heb. xiii. 11; 2 Pet. ii. 12.

**ζωο-ποιέω**, ὦ, ἡσω, to make alive, to give life to, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.\*

## H

**Η**, η, ἥρα, eta, ε, the seventh letter. As a numeral, η' = 8; η = 8000.

**ἥ**, a particle, disjunctive, or; interrogative, whether (see Gr. § 405, Wi. § 57, 16, Bu. 249); or comparative, than (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, ἀλλ' ἥ, except; ἥ καί, or else; ἥ περ, than at all, Jn. xiii. 43; ἥτοι . . . ἥ, whether

. . . or (excluding any other alternative), Ro. vi. 16.

**ἦ**, affirmative particle with μήν, surely, Heb. vi. 14 (W. H. ei)\*

**ἡγεμονεύω**, to be governor, as proconsul, Lu. ii. 2; procurator, Lu. iii. 1.\*

**ἡγεμονία**, as, ἡ, rule, as of an emperor, Ro. iii. 1.\*

**ἡγεμών**, βνος, ὁ, governor, as the head of a district, Mat. x. 18; especially the procurator of Judæa, as Pilate, Felix, Festus, Lu. xx. 20; a chief town, Mat. ii. 6.

**ἡγέομαι**, οὔμαι, dep. mid., (1) to be leader, in N. T. only part., ὁ ἡγούμενος, the leader or chief (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) to consider, reckon, count, as Phil. iii. 7, 8.

**ἡδέως**, adv. ἡδύς, sweetly, gladly, Mar. vi. 20, xii. 37; 2 Cor. xi. 19.\*

**ἡδῆ**, adv. of time, now, already, as Mat. iii. 10; of the immediate future, Ro. i. 10.

**ἡδιστα**, adv., most gladly, 2 Cor. xii. 9, 15.\*

**ἡδονή**, ης, ἡ, pleasure, i.e., sensual, lust, strong desire, Lu. viii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; lust, Ja. iv. 1.\*

**ἡδύ-σμον**, ου, τό (ἡδύς, δσμή), mint, Mat. xxiii. 23; Lu. xi. 42.\*

**ἥθος**, ους, τό, as ἔθος, manner, custom; plur. ἥθη, morals, 1 Cor. xv. 33.\*

**ἥκω**, ἔω (perf. ἥκα, only Mar. viii. 3), to have come, to be present (see Gr. § 361 d, note, Wi. § 40, 4 b, Bu. 203).

**Ἡλῆ**, ὁ (Heb.), *Heli*, Lu. iii. 23.\*

**ἡλί** (W. H. ἑλω), (Heb.), my God, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)\*

**Ἡλίας**, ου, ὁ, *Elias*, i.e., *Elijah*, Mat. xi. 14, xvi. 14.

**ἡλικία**, as, ἡ, (1) age, adult age; ἡλικίαν ἔχει, he is of age, Jn. ix. 21; so, prob., Mat. vi. 27 (R. V. mrg.); (2) stature, size, Lu. xix. 3.

**ἡλίκος**, η, ου, how great, how small, Col. ii. 1; Ja. iii. 5.\*

**ἡλιος**, ου, ὁ, the sun, the light of the sun, Mat. v. 45; Ac. xiii. 11.

**ἡλος**, ου, ὁ, a nail, Jn. xx. 25.\*

**ἡμεῖς**, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς, plur. of ἐγώ.

**ἡμέρα**, as, ἡ, a day, i.e., from sunrise to sunset, Lu. xviii. 7; Ac. ix. 24; a day of twenty-four hours, Mat. vi. 34; fig. in various senses.

**ἡμέτερος**, α, ου, our, our own, Ac. ii. 11, xxvi. 5.

**ἡμιθανής**, ἐς, half dead, Lu. x. 30.\*

**ἡμισος**, εια, v, gen., ἡμισος, half; in neut. only, half of, (gen.) plur. (ἡμισῃ, W. H. ἡμισία), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.\*

**ἡμῶριον**, ου, τό, a half-hour, Rev. viii. 1.\*

**ἡνίκα**, adv., when, whenever, 2 Cor. iii. 15, 16.\*

**ἥπερ**, see ἥ.

**ἥπιος**, α, ου, placid, gentle, 1 Th. ii. 7 (W. H. ῥήπιος); 2 Tim. ii. 24.\*

**Ἡρ**, ὁ (Heb.), *Er*, Lu. iii. 28.\*

**ἥρεμος**, ου, quiet, tranquil, 1 Tim. ii. 2.\*

**Ἡρώδης** (W. H. -φ), ου, ὁ, *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa* the younger, called only *Agrippa*, Ac. xxv.

**Ἡρωδιανός** (W. H. -φ), ὦν, οἱ, *Herodians*, partisans of Herod Antipas, Mat. xxii. 16; Mar. iii. 6, xii. 13.\*

**Ἡρωδιάς** (W. H. -φ), ἀδος, ἡ, *Herodias*, Mat. xiv. 3, 6.

**Ἡρωδίων** (W. H. -φ), ὠνος, ὁ, *Herodion*, Ro. xvi. 11.\*

**Ἡσαίας**, ου, ὁ, *Isaiah*, i.e., *Isaiah*, Mat. iii. 3, iv. 14.

**Ἡσαῦ**, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.\*

**ἡσυχάζω**, σω, (1) to rest from work, Lu. xxiii. 56; (2) to cease from altercation, to be silent, Lu. xiv. 4; Ac. xi. 18, xxi. 4; (3) to live quietly, 1 Th. iv. 11.\*

**ἡσυχία**, as, ἡ, (1) silence, Ac. xxii. 2; 1 Tim. ii. 11; (2) tranquillity, quietness, 2 Th. iii. 12.\*

**ἡσύχιος**, α, ου, quiet, tranquil, 1 Tim. ii. 2; 1 Pet. iii. 4.\*

**ἥτοι**, see ἥ.



ἡττάομαι, pass., (1) *to be made inferior* (abs.), 2 Cor. xii. 13; (2) *to be overcome by* (dat.), 2 Pet. ii. 19, 20.\*

ἡττημα, ατος, τό, *inferiority, diminution*, Ro. xi. 12; *loss*, 1 Cor. vi. 7. (S.)\* *Syn.*: see ἀγνύμα.

ἡττων or ἡσσων (W. H.), *on*, compar. of κακός, *inferior*, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., *the worse*, 1 Cor. xi. 17.\*

ἡχώ, ὦ, *to sound*, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.\*

ἡχος, ου, ὁ, and ους, τό, *sound, noise*, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; *rumor, report*, Lu. iv. 37.\*

Θ

Θ, θ, θήτα, *theta, th*, the eighth letter. As a numeral, θ' = 9; θ = 9000.

Θαδδαῖος, ου, ὁ, *Thaddaeus*, a surname of the apostle Jude (also called *Lebbaeus*), Mat. x. 3; Mar. iii. 18.\*

θάλασσα, ης, ἡ, (1) *the sea*, Ro. ix. 27; (2) *sea*, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) *Hebraistically*, for the lake Genesareth, Mat. vii. 24.

θάλπω, *to cherish, nourish*, Ep. v. 29; 1 Th. ii. 7.\*

Θάμαρ, ἡ, *Tamar*, Mat. i. 3.\*

θαμβέω, ὦ, *to be astonished, amazed*, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.\*

θάμβος, ους, τό, *amazement*, Lu. iv. 36, v. 9; Ac. iii. 10.\*

θανάσιμος, *on*, *deadly, mortal*, Mar. xvi. 18.\*

θανατη-φόρος, *on*, *death-bringing*, Ja. ii. 8.\*

θάνατος, ου, ὁ, *death*, lit. or fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; *the cause of death*, Ro. vii. 13.

θανατώ, ὦ, ὥσω, *to put to death, pass., to be in danger of death*, Ro. viii. 36; fig., *to destroy, subdue*, as evil passions, Ro. viii. 13; pass., *to become dead* (to dat.), Ro. vii. 4.

θάπτω, ψω, 2d aor. ἔταφον, *to bury*, Mat. viii. 21, 22.

Θάρα, ὁ, *Terah*, Lu. iii. 34.\*

θαρρέω, ὦ, ἦσω, *to be of good courage, to have confidence*, εἰς or ἐν, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρσει, θαρσεῖτε, *have courage*.

θάρσος, ους, τό, *courage*, Ac. xxviii. 15.\*

θαῦμα, ατος, τό, *a wonder*, 2 Cor. xi. 14 (W. H.); *wonder, amazement*, Rev. xvii. 6.\*

θαυμάζω, σω, or σομαι, *to wonder*, abs., with διὰ, acc., ἐπὶ, dat., περὶ, gen., or ὅτι, ei; *to wonder at, admire*, acc.; pass., *to be admired or honored*.

θαυμάσιος, α, *on*, *wonderful*, Mat. xxi. 15.\*

θαυμαστός, ἡ, ὅν, *wonderful, marvelous*, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.\*

θεά, ἄς, ἡ, *a goddess*, Ac. xix. 27, and Rec. in 35, 37.\*

θεάομαι, ὦμαι, dep., 1st aor. ἐθεασάμην, pass. ἐθεάθην, *to behold, to contemplate, to visit*, Mat. xi. 7; Ro. xv. 24.

θεατρίζω, *to make a spectacle of, expose to contempt*, Heb. x. 33. (N. T.)\*

θέατρον, ου, τό, (1) *a place for public shows, a theatre*, Ac. xix. 29, 31; (2) *a spectacle*, 1 Cor. iv. 9.\*

θεῖον, ου, τό, *sulphur* (from the following, *a divine incense*), Rev. ix. 17, 18.

θεῖος, ελα, εἶον, *divine*, 2 Pet. i. 3, 4; τὸ θεῖον, *the deity*, Ac. xvii. 29.\*

θειότης, τητος, ἡ, *deity, divine nature*, Ro. i. 20.\* *Syn.*: θεϊότης is deity, abstractly; θεότης, personally.

θειάδεις, ες, *sulphurous*, Rev. ix. 17. (N. T.)\*

θελήμα, ατος, τό, *will*, Lu. xii. 47; Ep. i. 9; plur., *commands*, Ac. xiii. 22; *desire*, Ep. ii. 3. θέλησις, εως, ἡ, *a willing, will*, Heb. ii. 4. (S.)\*

θέλω, impf. ἤθελον, 1st aor. ἠθέλησα (ἐθέλω is not found in N. T.), *to wish, delight in, prefer, to will*, in the sense of assent, determination, or requirement.

θεμέλιος, *on*, *belonging to a foundation*; hence, masc. (sc. λίθος), *a foundation*, or τὸ θεμέλιον (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελιώω, ὦ, ὥσω, *to lay a foundation, to found*, Heb. i. 10; fig., *to make stable*, Col. i. 23. θεο-διδάκτος, *on*, *taught of God*, 1 Th. iv. 9. (N. T.)\*

θεο-λόγος, ου, ὁ, *one who treats of divine things*, of the apostle John in the title to Rev. (W. H. omit).\*

θεο-μαχέω, ὦ, *to fight against God*, Ac. xxiii. 9 (W. H. omit).\*

θεο-μάχος, ου, ὁ, *a fighter against God*, Ac. v. 39.\*

θεό-πνευστος, *on* (πνέω), *God-breathed, inspired by God*, 2 Tim. iii. 16.\*

θεός, οὐ, ὁ, voc. once θεέ, Mat. xxvii. 46; (1) *a god*, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) *God*; ὁ θεός, *the revealed God*, Jn. i. 1; Ac. xvii. 24, etc.; (3) applied to Christ, Jn. i. 1, x. 28.

θεο-σέβεια, ας, ἡ, *fear of God, piety*, 1 Tim. ii. 10.\*

θεο-σεβής, ἐς, *God-worshipping, pious*, Jn. ix. 31.\* *Syn.*: see δεισιδαιμων.

θεο-στυγής, ἐς, *hateful to God*, Ro. i. 30.\*

θεότης, τητος, ἡ, *deity, Godhead*, Col. ii. 9.\* *Syn.*: see θεϊότης.

Θεό-φίλος, ου, ὁ, *Theophilus*, Lu. i. 3; Ac. i. 1.\*

θεραπεία, ας, ἡ, (1) *service*; hence (abs. for concrete), *servants, household*, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) *medical service, healing*, Lu. ix. 11; Rev. xxii. 2.\*

θεραπεύω, εἶσω, (1) *to serve, minister to*, only Ac. xvii. 25; *to heal*, acc. of pers., and ἀπὸ or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, οντος, ὁ, *a servant, an attendant*, Heb. iii. 5.\*

θερίζω, ἰσω, *to reap or gather*, as grain, lit. or fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, οὐ, ὁ, *harvest*, lit. or fig., Jn. iv. 35; Lu. x. 2.

θεριστής, οὐ, ὁ, *a reaper*, Mat. xiii. 30, 39.\*

θερμάλνω, αῶ, only mid. in N. T., *to warm one's self*, Mar.

xiv. 54, 67; Jn. xviii. 18, 25; Ja. ii. 16.\*

θερμη, ης, ἡ, *heat*, Ac. xxviii. 3.\*

θερος, ους, τὸ, *summer*, Mat. xxiv. 32; Mar. xiii. 28; Lu. xxi. 30.\*

Θεσσαλονικεύς, έως, ὁ, *a Thessalonian*, Ac. xx. 4.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, Ac. xvii. 1, 11, 13.

Θεοδᾶς, ᾶ, ὁ, *Theudas*, Ac. v. 36.\*

θεωρέω, ὦ, *to be a spectator of, to behold, to see, to know by seeing, to experience*; abs., or with acc. or obj. clause.

θεωρία, ας, ἡ, *a sight, a spectacle*, Lu. xxiii. 48.\*

θήκη, ης, ἡ (τήθημι), *a receptacle, as a scabbard*, Jn. xviii. 11.\*

θηλάζω, (1) *to give suck*, Mat. xxiv. 19; (2) *to suck*, Mat. xxi. 16.

θήλυς, εια, v, *female, fem.*, Ro. i. 26, 27; neut., Mat. xix. 4; Mar. x. 6; Gal. iii. 28.\*

θήρα, ας, ἡ, *hunting, hence, a trap*, Ro. xi. 9.\*

θηρεῖω, σω, *to hunt, to catch*, Lu. xi. 54.\*

θηριο-μαχέω, ὦ, *to fight with wild beasts*, 1 Cor. xv. 32.\*

θηρίον, ου, τὸ (prop. *a little beast*), *a wild beast*, as Ac. xi. 6; freq. in Rev.

θησαυρίζω, σω, *to store up, reserve*, lit. and fig., Lu. xii. 21; 2 Pet. iii. 7.

θησαυρός, οὐ, ὁ, *a treasure receptacle, treasure*, Lu. xii. 33, 34.

θηγᾶνω, 2d aor. ἔθιγον, *to touch, handle*, abs., Col. ii. 21; with gen., Heb. xii. 20; *to injure*, Heb. xi. 28.\* Syn.: see ἄπτω.

θλιβω, ψω, *to press upon*, Mar. iii. 9; fig., *to afflict*, 2 Cor. i. 6; pass. perf. part. τεθλιμμένος, *contracted, narrow*, Mat. vii. 14.

θλίψις, εως, ἡ, *pressure, affliction, tribulation*, Ac. vii. 11; 2 Th. i. 6.

θνήσκω, 2d aor. ἔθανον, *to die*; in N. T. only perf. τέθνηκα, *to be dead*, Lu. viii. 49; 1 Tim. v. 6.

θνητός, ἡ, ὄν, *liable to death, mortal*, Ro. vi. 12, viii. 11; 1 Cor. xv. 53, 54; 2 Cor. iv. 11, v. 4.\*

θορυβάω, *to disturb, trouble*, Lu. x. 41 (W. H.), (N. T.)\*

θορυβέω, ὦ, *to disturb*, Ac. xvii. 5; pass., *to be troubled, to wail*, Mat. ix. 23; Mar. v. 39; Ac. xx. 10.\*

θόρυβος, ου, ὁ, *noise, uproar*, Mar. v. 38; Ac. xx. 1.

θραύω, σω, *to break, shatter*, Lu. iv. 18.\*

θρέμμα, ατος, το (τρέφω), *the young of cattle, sheep, etc.*, Jn. iv. 12.\*

θρηνέω, ὦ, ἡσω, abs., *to wail, lament*, Mat. xi. 17; Lu. vii. 32; Jn. xvi. 20; *to bewail*, acc., Lu. xxiii. 27.\*

θρήνος, ου, ὁ, *a wailing*, Mat. ii. 18 (not W. H.).\*

θρησκεία, ας, ἡ, *external worship, religious worship*, Ac. xxvi. 5; Col. ii. 18; Ja. i. 26, 27.\*

θρήσκος, ου, ὁ (prop. adj.), *a devotee, religious person*, Ja. i. 26. (N. T.)\* Syn.: see δεισιδαιμων.

θριαμβεύω, σω, *to triumph over, to lead in triumph*, 2 Cor. ii. 14; Col. ii. 15.\*

τριξ, τριχός, dat. plur. θριξί, ἡ, *a hair, human or animal*, Jn. xi. 2; Rev. ix. 8.

θροέω, ὦ, *to disturb, terrify by clamor*; only pass. in N. T., Mat. xxiv. 6; Mar. xiii. 7; 2 Th. ii. 2.\*

θρόμβος, ου, ὁ, *a clot, large drop, of blood*, Lu. xxii. 44.\*

θρόνος, ου, ὁ, *a seat, as of judgment, Mat. xix. 28; a throne, or seat of power*, Rev. iii. 21; met., *of kingly power*, Rev. xiii. 2; concrete, *of the ruler, or occupant of the throne*, Col. i. 16.

Θυάτειρα, ων, τὰ, *Thyatira*, Ac. xvi. 14; Rev. i. 11, ii. 18, 24.\*

θυγάτηρ, τρός, ἡ, *a daughter*, Mat. ix. 18; *a female descendant*, Lu. xiii. 16; met., *of the inhabitants of a place, collectively*, Mat. xxi. 5.

θυγάτριον, ου, τὸ (dim. of θυγάτηρ), *a little daughter*, Mar. v. 23, vii. 25.\*

θύελλα, ης, ἡ, *a tempest*, Heb. xii. 18.\*

θύϊνος, η, ον, *made of the citrus tree, a strongly aromatic tree of Africa*, Rev. xviii. 12.\*

θυμίαμα, ατος, τὸ, *incense*, Lu.

i. 10, 11; Rev. v. 8, viii. 3, 4, xviii. 13.\*

θυμιατήριον, ου, τὸ, *a censer, or an altar of incense*, Heb. ix. 4.\*

θυμιάω, ὦ, *to burn incense*, Lu. i. 9.\*

θυμομαχέω, ὦ, *to be very angry with* (dat.), Ac. xii. 20.\*

θυμός, οὐ, ὁ, *passion, great anger, wrath*, Lu. iv. 28; Rev. xiv. 19. Syn.: θυμός is *impulsive, turbulent anger*; ὀργή is *anger as a settled habit*, both may be right or wrong; παροργισμός is the bitterness of anger, always wrong.

θυμῶ, ὦ, *to provoke to great anger*; pass., *to be very angry with*, Mat. ii. 16.\*

θύρα, ας, ἡ, *a door*, Lu. xi. 7; Mar. xxvii. 60; met., Jn. x. 7, 9.

θυρεός, οὐ, ὁ, *a large (door shaped) shield*, Ep. vi. 16.\*

θυρίς, ἰδος, ἡ (prop. *a little door*), *a window*, Ac. xx. 9; 2 Cor. xi. 33.\*

θυρωρός, οὐ, ὁ, ἡ, *a door-keeper, porter*, Mar. xiii. 34; Jn. x. 3, xviii. 16, 17.\*

θυσία, ας, ἡ, *a sacrifice*, lit. and fig., Ep. v. 2; 1 Pet. ii. 5.

θυσιαστήριον, ου, τὸ, *an altar, for sacrifices*, Lu. i. 11, ii. 51; Ja. ii. 21. (S.) Syn.: see βωμός.

θύω, σω, (1) *to slay in sacrifice*, Ac. xiv. 13; (2) *to kill animals, for feasting*, Mat. xxii. 4; (3) *to slay, generally*, Jn. x. 10.

Θωμάς, ᾶ, ὁ (from Heb. = δίδυμος), *Thomas*, Mat. x. 3.

θώραξ, ακος, ὁ, *a breast-plate*, Ep. vi. 14; 1 Th. v. 8; Rev. ix. 9, 17.\*

## I

Ι, ι, ἰῶτα, *iota, i*, the ninth letter. As a numeral, ι' = 10; ι = 10,000.

Ἰάειρος, ου, ὁ, *Jairus*, Mar. v. 22; Lu. viii. 41.\*

Ἰακώβ, ὁ (Heb.), *Jacob*, (1) the patriarch, Ac. vii. 8; (2) the father-in-law of Mary, Mat. i. 15.

Ἰάκωβος, ου, ὁ, *Greek form of precd., James*, (1) the son of Zebedee, Mat. iv. 21; (2)

- the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).
- ἱάμα, ατος, τό, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.\*
- ἱαμβρῆς, ὁ, *Jambres*, 2 Tim. iii. 8.\*
- ἱαννά, ὁ (W. H. -al), (Heb.), *Jannai*, Lu. iii. 24.\*
- ἱαννῆς, ὁ, *Jannes*, 2 Tim. iii. 8.\*
- ἰάομαι, ὠμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health*, of body or mind; with ἀπό, of malady, Mar. v. 29; Jn. xii. 40.
- ἱαρέδ, ὁ (Heb.), *Jared*, Lu. iii. 37.\*
- ἱασις, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.\*
- ἱασπις, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxi. 11, 18, 19.\*
- ἱάσων, ονος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.\*
- ἱατρός, οῦ, ὁ, *a physician*, Lu. iv. 23; Col. iv. 14.
- ἰδε, or ἰδέ (εἶδον), imper. act. as interj., *behold!* often followed by nominative.
- ἰδέα (W. H. εἰ-), ας, ἡ, *form, outward appearance*, Mat. xxviii. 3.\* *Syn.*: see Trench, § lxx.
- ἰδιος, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἴδια, *one's own things, home, nation or people, business or duty*; οἱ ἴδιοι, *one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. iii. 8; Gal. vi. 9; (3) adverbially, κατ' ἴδιαν, *privately*; ἰδίᾳ, *individually*.
- ἰδιώτης, ου, ὁ, *a private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.\* *Syn.*: see ἀγράμματος.
- ἰδοῦ (see ἰδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.
- Ἰδουμαία, ας, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.\*
- ἰδρώς, ὠτος, ὁ, *sweat*, Lu. xxii. 44.\*
- Ἰεζαβήλ, ἡ (Heb.), *Jezabel*, symbolically used, Rev. ii. 20.\*
- ἱερά-πολις, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.\*
- ἱερατεία (W. H. -τῆα), ας, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.\*
- ἱεράτευμα, ατος, τό, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)\*
- ἱερατεύω, σω, *to officiate as a priest*, Lu. i. 8.\*
- ἱερემίας, ου, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from *Zechariah*).\*
- ἱερεύς, έως, ὁ, *a priest*, Mat. viii. 4; sometimes *the High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.
- ἱεριχά, ἡ (Heb.), *Jericho*, Lu. x. 30.
- ἱερόθυτος, ον, *offered in sacrifice*, 1 Cor. x. 28 (W. H.)\*
- ἱερόν, οῦ, τό (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. *Syn.*: ἱερόν is the whole sacred enclosure; ναὸς, *the shrine itself*, the holy place and the holy of holies.
- ἱερο-πρετής, ές, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.\*
- ἱερός, ὁ, ὅν, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.\* *Syn.*: see ἅγιος.
- ἱεροσολύμα (W. H. 'I-), ον, τὰ, *the usual form in Mat., Mar., and Jn.*; see Ἱεροσολήμ.
- ἱεροσολυμῆτης, ου, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.\*
- ἱερο-συλέω, ὦ, *to commit sacrilege*, Ro. ii. 22.\*
- ἱερό-συλος, ον, *robbing temples, sacrilegious*, Ac. xix. 37.\*
- ἱερουργεῖν, ὦ (ἱερός, ἔργον), *to minister in holy things*, Ro. xv. 16.\*
- Ἱεροσολήμ (W. H. 'I-), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16, 18, 21), *Jerusalem*, (1) the city; (2) the inhabitants. In Gal. iv. 25, 26, ἡ νῦν 'I. is the *Jewish dispensation*, and is contrasted with ἡ ἀνω 'I., the *ideal Christian community*; also called 'I. ἐπουράνιος, Heb. xii. 22; ἡ καινὴ 'I., Rev. iii. 12, xxi. 2.
- ἱερωσύνη, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.\*
- Ἱεσσαί, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.
- Ἱεφθαί, ὁ (Heb.), *Jephthah*, Heb. xi. 32.\*
- Ἱεχωνίας, ου, ὁ, *Jechoniah*, or *Jehoiachin*, Mat. i. 11, 12.\*
- Ἰησοῦς, οῦ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).
- ἱκανός, ἡ, ὅν, (1) *sufficient, competent* to, inf., πρὸς (acc.) or ἵνα; (2) *many, much*, of number or time.
- ἱκανότης, ητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.\*
- ἱκανόω, ὦ, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)\*
- ἱκετηρία, ας, ἡ, *supplication*, Heb. v. 7.\* *Syn.*: see αἰτημα.
- ἱκμάς, ἰδος, ἡ, *moisture*, Lu. viii. 6.\*
- Ἰκόνιον, ου, τό, *Iconium*, Ac. xiv. 1, 19, 21.
- ἱλαρός, ὁ, ὅν, *joyous, cheerful*, 2 Cor. ix. 7.\*
- ἱλαρότης, ητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)\*
- ἱλάσκομαι, ἰδομαι, 1st aor. ἱλάσθην, (1) *to be propitious to*, dat., Lu. xviii. 13; (2) *to make atonement for, expiate*, acc., Heb. ii. 17.\*
- ἱλασμός, οῦ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)\* *Syn.*: see ἀπολύτρωσις.
- ἱλαστήριος, α, ον, *atoning, neut., propitiation*, Ro. iii. 25; (sc. ἐπιθεμα, *covering*), the *mercy-seat*, Heb. ix. 5. (S.)\*



ἤλωσ, *ων* (Attic for ἤλαος), *prospitious, merciful*, Heb. viii. 12; ἤλωός σου, (God be) *merciful to thee! God forbid!* Mat. xvi. 22.\*

Ἰλλυρικόν, *οὐ, τό, Illyricum*, Ro. xv. 19.\*

ἱμάς, *άντος, ὁ, a thong for scourging*, Ac. xxii. 25; *thong, latchet of a shoe*, Mar. i. 7; Lu. iii. 16; Jn. i. 27.\*

ἱματίω, *perf. pass. part. ἱματισμένος, to clothe*, Mar. v. 15; Lu. viii. 35. (N. T.)\*

ἱμάτιον, *ου, τό* (dim. of ἱμα = εἶμα, from ἐννυμῖ), (1) *clothing*, Mat. ix. 16; (2) *the outer garment, worn over the χιτῶν*, Jn. xix. 2. *Syn.*: see Trench, § 1.

ἱματισμός, *οὐ, ὁ, clothing, raiment*, Lu. vii. 25. *Syn.*: see ἱμάτιον.

ἱμεῖρομαι, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. ὁμεῖρομαι).\*

ἵνα, *conj., that, to the end that; ἵνα μή, that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.

ἵνα-τί, or ἵνα τί (W. H.), *conj., in order that what (may happen? sc. γένηται), to what end?*

Ἰόππη, *ης, ἡ, Joppa*, Ac. xi. 5, 13.

Ἰορδάνης, *ου, ὁ, the Jordan*, Mar. i. 5, 9.

ἰός, *οὐ, ὁ, (1) poison*, Ro. iii. 13; Ja. iii. 8; (2) *rust*, Ja. v. 3.\*

Ἰουδαία, *ας, ἡ* (really adj., fem., sc. γῆ), *Judea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.

Ἰουδαῖω (from Heb.), *to conform to Jewish practice, to "Judaize," in life or ritual*, Gal. ii. 14. (S.)\*

Ἰουδαϊκός, *ἡ, ὅν* (from Heb.), *Jewish, or Judaical*, Tit. i. 14.\*

Ἰουδαϊκῶς, *adv., Jewishly, in Jewish style*, Gal. ii. 14.\*

Ἰουδαῖος, *αἰα, αἰων, Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, *οἱ Ἰουδαῖοι, the Jews*. *Syn.*: see Ἑβραῖος.

Ἰουδαϊσμός, *οὐ, ὁ* (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)\*

Ἰούδας, *α, ὁ, and Ἰουδά, ὁ,*

*indecl., Judah, (1) son of Jacob; (2, 3) other unknown ancestors of Christ*, Lu. iii. 26, 30; (4) *Jude, an apostle; (5) Judas Iscariot; (6) Judas Barsabas*, Ac. xv. 22; (7) *Judas, a Jew living in Damascus*, Ac. ix. 11; (8) *Judas, a leader of sedition*, Ac. v. 37; (9) *Judas, a brother of our Lord*, Mat. xiii. 55. See Ἰάκωβος.

Ἰουλία, *ας, ἡ, Julia*, Ro. xvi. 15.\*

Ἰούλιος, *ου, ὁ, Julius*, Ac. xxvii. 1, 3.\*

Ἰουνίας, *α, ὁ, Junias*, Ro. xvi. 7.\*

Ἰούστος, *ου, ὁ, Justus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.\*

ἱππίς, *ἔως, ὁ, a horseman*, Ac. xxiii. 23, 32.\*

ἱππικόν (prop. neut. adj.), *οὐ, τό, cavalry*, Rev. ix. 16.\*

ἵππος, *ου, ὁ, a horse*, Ja. iii. 3.

ἱρίς, *ιδος, ἡ, a rainbow*, Rev. iv. 3, x. 1.\*

Ἰσαάκ, *ὁ* (Heb.), *Isaac*, Ro. ix. 7, 10.

ἰσ-άγγελος, *ον, like angels*, Lu. x. 36. (N. T.)\*

ἰσασι, *see σῖδα*.

Ἰσαχάρ, or Ἰασαχάρ, or Ἰσσαχάρ (W. H.), (Heb.), *Issachar*, Rev. vii. 7.\*

Ἰσκαριώτης, *ου, ὁ, a man of Kerioth*, Mat. xxvi. 14, 25. See Josh. xv. 25.

ἴσος, *η, ον* (or ἴσος), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; *ἴσα, adverbially, on an equality*, Phil. ii. 6; Rev. xxi. 16.\*

ἰσότης, *τητος, ἡ, equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.\*

ἰσό-τιμος, *ον, equally precious*, 2 Pet. i. 1.\*

ἰσό-ψυχος, *ον, like-minded*, Phil. ii. 20.\*

Ἰσραήλ, *ὁ* (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.

Ἰσραηλῖτης, *ου, ὁ, an Israelite*, Ro. ix. 4. *Syn.*: see Ἑβραῖος.

ἰστέ, *see σῖδα*.

ἰστημι (in Ro. iii. 31, Rec. has ἰστώ, W. H. ἰσάνω, see

Gr. § 107, Wi. § 15, Bu. 44), *trans. in pres., imperf., fut., 1st aor.; to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh; intrans. in perf., plup., and 2d aor., to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.

ἰστορέω, *ω, to become personally acquainted with*, Gal. i. 18.\*

ἰσχυρός, *ἄ, ὁν, strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.

ἰσχύς, *ὅος, ἡ, strength, power*, 2 Pet. ii. 11; Ep. i. 19.

ἰσχύω, *ὅωα, to be strong, sound, to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.

ἴσως (ἴσος), *adv., perhaps*, Lu. xx. 13.\*

Ἰταλία, *ας, ἡ, Italy*, Ac. xviii. 2.

Ἰταλικός, *ἡ, ὅν, Italian*, Ac. x. 1.\*

Ἰτουραία, *ας, ἡ, Ituræa*, Lu. iii. 1.\*

ἰχθύδιον, *ου, τό* (dim. of ἰχθύς), *a little fish*, Mat. xv. 34; Mar. vii. 7.\*

ἰχθύς, *ὅος, ὁ, a fish*, Lu. v. 6; Jn. xxi. 11.

ἵχνος, *ους, τό, a footstep, fig.*, Ro. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.\*

Ἰωθάμ, *ὁ* (Heb.), *Jotham*, Mat. i. 9.\*

Ἰωάννα, *ης, ἡ, Joanna*, Lu. viii. 3, xxiv. 10.\*

Ἰωαννᾶς, *ἄ, ὁ, Joannas*, Lu. iii. 27.\*

Ἰωάννης, *ου, ὁ, John, (1) the Baptist; (2) the apostle; (3) a member of the Sanhedrin*, Ac. iv. 6; (4) *John Mark*, Ac. xii. 12.

Ἰώβ, *ὁ* (Heb.), *Job*, Ja. v. 11.\*

Ἰωβῆδ, *see Ὠβῆδ*.

Ἰωήλ, *ὁ* (Heb.), *Joel, the prophet*, Ac. ii. 16.\*

Ἰωνάν, *ὁ* (Heb.), *Jonan*, Lu. iii. 30.\*

Ἰωνᾶς, *ἄ, ὁ, Jonas, or Jonah, (1) the prophet*, Mat. xii. 39-41; (2) *the father of Peter*, Jn. i. 42.

Ἰωράμ, *ὁ* (Heb.), *Joram, or Jehoram, son of Jehoshaphat*, Mat. i. 8.\*

Ἰωρεμ, *ὁ* (Heb.), *Jorim*, Lu. iii. 29.\*

**Ἰωσαφάτ**, ὁ (Heb.), *Jehoshaphat*, Mat. i. 8.\*

**Ἰωσῆς**, ἦ (or ἦτος, W. H.), ὁ, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.\*

**Ἰωσήφ**, ὁ (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήφ), 30; (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathea, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσήs.

**Ἰωσίας**, οὐ, ὁ, *Josiah*, Mat. i. 10, 11.\*

**ιώτα**, τῶ, *iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.\*

## K

**Κ, κ, κάππα**, *kappa*, *k*, the tenth letter. As a numeral, κ = 20; ϰ = 20,000.

**κάγῳ** (κάμοι, κάμει), contr. for καὶ ἐγὼ (καὶ ἐμοί, καὶ ἐμέ), and I, I also, even I.

**καθά**, adv., contr. from καθ' ἃ, according as, Mat. xxvii. 10.\*

**καθ-αίρεσις**, εως, ἡ, *demolition*, *destruction* (opp. to οἰκοδομή, which see), 2 Cor. x. 4, 8, xiii. 10.\*

**καθ-αἰρέω**, καθελῶ, καθέλω, (1) to take down, Ac. xiii. 29; (2) to demolish, destroy, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

**καθαίρω**, ἀρῶ, to cleanse, to prune, Jn. xv. 2; Heb. x. 2 (W. H. καθαρίζω).\*

**καθ-άπερ**, adv., even as, just as, 1 Th. ii. 11.

**καθ-άπτω**, ἀψω, to fasten on, intrans., Ac. xxviii. 3 (gen.).\*

**καθαρίζω**, att. fut. καθαριῶ, to cleanse, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; for moral pollution, Heb. ix. 22, 23; to declare clean, i.e., from ceremonial pollution, Ac. x. 15.

**καθαρισμός**, οὐ, ὁ, *cleansing*, physical, moral, or ceremonial, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S).\*

**καθαρός**, ἄ, ὁν, *clean*, *pure*, physically, morally, or ceremonially, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

**καθαρότης**, τητος, ἡ, *purity*, i.e., ceremonial, Heb. ix. 13.\*

**καθ-έδρα**, as, ἡ, *a seat*, lit., Mat. xxi. 12; Mar. xi. 15; met., *a chair of authority*, Mat. xxiii. 2.\*

**καθ-έξομαι**, to sit down, ἐν or ἐπὶ, dat., Lu. ii. 46; Jn. iv. 6.

**καθ-εἰς** (W. H. καθ' εἰς), adv. (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), *one by one*, Jn. viii. 9.

**καθ-εξῆς**, adv. (see Gr. § 126d), *in orderly succession*, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., soon afterwards; Ac. iii. 24, οὐ κ., those that come after.\*

**καθ-εύδω**, to sleep, lit., Mat. viii. 24; fig., 1 Th. v. 6.

**καθηγήτης**, οὐ, ὁ, *a guide*, *master*, Mat. xxiii. 8 (not W. H.), 10.\*

**καθ-ήκω**, used only impers., *it is fit*, *it is becoming* (acc., inf.), Ac. xxii. 22; τὸ καθήκον, *the becoming*, Ro. i. 28.\*

**κάθ-ημαι**, 2d pers. κάθῃ for κάθησαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), *to be seated*, *to sit down*, *to sit*, *to be settled*, *to abide*; with els, ἐν, ἐπὶ (gen., dat., acc.).

**καθ-ημερινός**, ἡ, ὁν, *daily*, Ac. vi. 1.\*

**καθ-ίζω**, ἰσω, (1) trans., *to cause to sit down*, *to set*; (2) intrans., *to seat one's self*, preps. as κάθημαι; *to sit down*, *to be sitting*, *to tarry*; mid. in Mat. xix. 28; Lu. xxii. 30.

**καθ-ίημι**, 1st aor. καθήκα (see Gr. § 112, Bu. 46), *to send or let down*, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.\*

**καθ-ίστημι** (and καθιστάω or -αω), *to appoint*, *constitute*, *make*, *ordain*, *to conduct*, Ac. xvii. 15; *to appoint as ruler over* (ἐπὶ, gen., dat., acc.).

**καθ-ὁ**, adv. (for καθ' ὅ), as, according as, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.\*

**καθολικός**, ἡ, ὁν, *general*, *universal* (found in the inscriptions of the seven Epistles of James, Peter, John and Jude, but omitted by W. H.).\*

**καθ-όλου**, adv., *entirely*; καθόλου μή, Ac. iv. 18, *not at all*.\*

**καθ-οπλίω**, to arm fully, pass., Lu. xi. 21.\*

**καθ-οράω**, ὤ, to see clearly, pass., Ro. i. 20.\*

**καθ-ότι**, adv., as, according as, Ac. ii. 45, iv. 35; because that, for, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).\*

**καθ-ὥς**, adv., *according as*, *even as*.

**καθὼς-περ**, adv., *just as*, Heb. v. 4 (W. H.).\*

**καί**, conj., and, also, even. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq. **Καϊάφας**, α, ὁ, *Caiaphas*, Jn. xi. 49.

**Καῖν**, ὁ (Heb.), *Cain*, Heb. xi. 4.

**Καϊνάν**, ὁ (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.\*

**καινός**, ἡ, ὁν, *new*, Lu. v. 38; Ac. xvii. 19. Syn.: νέος is new under the aspect of time; καινός, new in quality, of different character.

**καινότης**, τητος, ἡ, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.\*

**καί-περ**, conj., *although*, Phil. iii. 4; Heb. v. 8.

**καιρός**, οὐ, ὁ, *a fixed time*, *season*, *opportunity*, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. Syn.: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, *crisis*, *opportunity*.

**Καῖσαρ**, ἀπος, ὁ, *Cæsar*, a title assumed by Roman emperors, after Julius Cæsar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

**Καϊσάρεια**, as, ἡ, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediterranean, Ac. viii. 40.

**καί-τοι**, conj., *and yet, although*, Heb. iv. 3; so *καίτοιγε*.  
**καίω**, perf. pass. *κέκαυμαι*, *to kindle, light*, Mat. v. 15; pass., *to burn*, Lu. xii. 35; *to burn, consume*, Jn. xv. 6; fig., Lu. xxiv. 32.  
**κάκει** (καί ἐκεῖ), *and there*, Ac. xiv. 7.  
**κάκειθεν** (καλέκειθεν), *and thence*, Ac. vii. 4, xx. 15.  
**κάκείνος**, η, ο (καί ἐκείνος), *and he, she, it*, Lu. xi. 7; Ac. xv. 11.  
**κακία**, as, ἡ, *badness*, (1) of character, *wickedness*, Ac. viii. 22; (2) of disposition, *malice, ill-will*, Col. iii. 8; (3) of condition, *affliction, evil*, Mat. vi. 34.  
**κακο-ῥθεια**, as, ἡ, *malignity*, Ro. i. 29.\*  
**κακο-λογέω**, ὦ, *to speak evil of* (acc.), Mar. ix. 39; Ac. xix. 9; *to curse*, Mat. xv. 4; Mar. vii. 10.\*  
**κακο-πάθεια**, as, ἡ, *a suffering of evil, affliction*, Ja. v. 10.\*  
**κακο-παθέω**, ὦ, *to suffer evil, to endure affliction*, 2 Tim. ii. 3 (W. H. συνκακ-), 9, iv. 5; Ja. v. 13.\*  
**κακοποιέω**, ὦ, abs., *to do harm*, Mar. iii. 4; Lu. vi. 9; *to do wrong*, 1 Pet. iii. 17; 3 Jn. 11.\*  
**κακο-ποῖος**, ὄν, as subst., *an evil-doer*, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.\*  
**κακός**, ἡ, βν, *evil, wicked*; τὸ κακόν, *wickedness*, Mat. xxvii. 23; also *affliction*, Lu. xvi. 35.  
**κακ-ὄργος**, ον, as subst., *a malefactor*, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.\*  
**κακ-ουχέω**, ὦ, only in pass., part., *treated ill, harassed*, Heb. xi. 37, xiii. 3.\*  
**κακόω**, ὦ, ὥσω, *to ill-treat, oppress*, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; *to embitter*, Ac. xiv. 2.\*  
**κακῶς**, adv., *badly, wickedly*, Jn. xviii. 23; *κακῶς ἔχειν*, *to be sick, or in trouble*, Mat. iv. 24; Lu. v. 31.  
**κάκωσις**, εως, ἡ, *affliction, ill-treatment*, Ac. vii. 34.\*  
**καλάμη**, ης, ἡ, *stubble*, 1 Cor. iii. 12.\*

**κάλαμος**, ου, ὁ, *a stalk*, as (1) *a reed, growing*, Mat. xi. 7; (2) *a reed*, as a mock sceptre, Mat. xxvii. 29; (3) *a pen*, 3 Jn. 13; (4) *a measuring-rod*, Rev. xxi. 15.  
**καλέω**, ὦ, ἔσω, κέκληκα, *to call*; hence, (1) *to summon*, Lu. xix. 13; (2) *to name*, Mat. i. 21, x. 25; (3) *to invite*, Jn. ii. 2; (4) *to appoint, or select*, for an office, Heb. v. 4; (5) pass., *to be called, or accounted, i.e., to be*, Mat. v. 9, 19; Ja. ii. 23.  
**καλλι-έλαιος**, ου, ἡ, *a cultivated olive tree*, Ro. xi. 24.\*  
**καλλίων** (compar. of καλός), *better*; adv., κάλλιον, Ac. xxv. 10.\*  
**καλο-διδάσκαλος**, ου, ὁ, ἡ, *a teacher of what is good*, Tit. ii. 3. (N. T.)\*  
**Καλοὶ Διμένες**, *Fair Havens*, a harbor in the island of Crete, Ac. xxvii. 8.\*  
**καλο-ποιέω**, ὦ, *to act uprightly*, 2 Th. iii. 13. (S.)\*  
**καλός**, ἡ, βν, *beautiful*; (1) physically, Lu. xxi. 25; (2) morally beautiful, good, noble, Mat. v. 16; Heb. xiii. 18; (3) excellent, advantageous, Lu. vi. 43; 1 Cor. vii. 1.  
**κάλυμμα**, ατος, τό, *a covering, veil*, 2 Cor. iii. 13-16.\*  
**καλύπτω**, ψω, *to cover, veil*, Lu. xxiii. 30; 2 Cor. iv. 3.  
**καλῶς**, adv., *well, rightly, nobly*, Jn. iv. 17; 1 Cor. xiv. 17.  
**κάμει**, see κάγω.  
**κάμηλος**, ου, ὁ, ἡ, *a camel*, Mar. i. 6, x. 25.  
**κάμινος**, ου, ἡ, *a furnace*, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.\*  
**καμ-μύω** (κατά and μύω), *to shut, close the eyes*, Mat. xiii. 15; Ac. xxviii. 27.\*  
**κάμνω**, καμῶ, perf. κέκημηκα, *to be weary, to be sick*, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).  
**κάμοι**, see κάγω.  
**κάμπτω**, ψω, *to bend the knee, bow*, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.\*  
**κἂν** (καὶ ἐάν), *and if*, Lu. xiii. 9; *even if, though*, Mat. xxvi. 35; *if even*, Heb. xii. 20; elliptically, *if only*, Mar. v. 28; Ac. v. 15.  
**Κανᾶ**, ἡ, *Cana*, Jn. ii. 1, 11.  
**Κανανίτης**, ου, ὁ, *a Zealot* (from

the Aramaic, meaning the same as ἡλωτῆς), Mat. x. 4; Mar. iii. 18 (W. H. read Καναναῖος, which has the same meaning). (N. T.)\*  
**Κανδάκη**, ης, ἡ, *Candace*, Ac. viii. 27.\*  
**κανόν**, ὄνος, ὁ, prop. *a rod*; hence, (1) *a rule of conduct*, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) *a limit or sphere of duty, province* (R. V.), 2 Cor. x. 13, 15, 16.\*  
**Καπερ-ναούμ**, or **Καφαρ-ναούμ** (W. H.), ἡ (Heb.), *Caper-naum*, Jn. vi. 17, 24.  
**καπηλείω**, *to be a petty trader*; hence (with acc.), *to make merchandise of, or adulterate, corrupt*, 2 Cor. ii. 17.\*  
**καπνός**, οὔ, ὁ, *smoke*, Ac. ii. 19; Rev. viii. 4.  
**Καππαδοκία**, as, ἡ, *Cappadocia*, Ac. ii. 9; 1 Pet. i. 1.\*  
**καρδία**, as, ἡ, *the heart*, met., as the seat of the affections, but chiefly of the understanding; fig., *the heart of the earth*, Mat. xii. 40.  
**καρδιο-γνώστης**, ου, ὁ, *a knower of hearts*, Ac. i. 24, xv. 8. (N. T.)\*  
**καρπός**, οὔ, ὁ, *fruit, produce*, Lu. xii. 17; met., for children, Ac. ii. 30; *deeds, conduct*, the fruit of the hands, Mat. iii. 8; *effect, result*, Ro. vi. 21. Praise is called the fruit of the lips, Heb. xiii. 15.  
**Κάρπος**, ου, ὁ, *Carpus*, 2 Tim. iv. 13.\*  
**καρποφορέω**, ὦ, ἡσω, *to bring forth fruit*, Mar. iv. 28; mid., *to bear fruit of one's self*, Col. i. 6.  
**καρπο-φόρος**, ον, *fruitful*, Ac. xiv. 17.\*  
**καρπρέω**, ὦ, ἡσω, *to be strong, steadfast*, Heb. xi. 27.\*  
**κάρφος**, ους, τό, *a dry twig, a straw*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*  
**κατά**, prep., gov. the gen. and acc. cases, *down*; hence, gen., *down from, against*, etc.; acc., *according to, against*, etc. (see Gr. §§ 124, 147a, Wi. §§ 47k, 49d, Bu. 334 sq.). In composition, *κατά* may import *descent, subjection, opposition, distribution*, and with certain verbs (as of destruction, diminution



tion, and the like) is *intensive* = "utterly."

**κατα-βαίνω**, βήσομαι, βέβηκα, 2d aor. κατέβην, to go or come down, descend, used of persons and of things, as gifts from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.

**κατα-βάλλω**, 1st aor. pass. κατεβλήθην, to cast down, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. 9. mid., to lay, as a foundation, Heb. vi. i.\*

**κατα-βαρῶ**, ὦ, to weigh down, to burden, 2 Cor. xii. 16.\*

**κατα-βαρύνω** = καταβαρέω, Mar. xiv. 40 (W. H.)\*

**κατά-βασις**, εως, ἡ, descent, place of descent, Lu. xix. 37.\*

**κατα-βιβάζω**, to bring down, cast down, Mat. xi. 23 (W. H. καταβαίνω), Lu. x. 15 (Rec., W. H. mrg.)\*

**κατα-βολή**, ἡς, ἡ, a founding, laying the foundation of, Mat. xiii. 35; Heb. xi. 11.

**κατα-βραβεύω**, to give judgment against as umpire of the games, to deprive of reward, Col. ii. 18.\*

**κατ-αγγελεύς**, εως, ὁ, a proclaimer, a herald, Ac. xvii. 18. (N. T.)\*

**κατ-αγγέλλω**, to declare openly, to proclaim, to preach, Ac. xiii. 5, xv. 36.

**κατα-γελάω**, ὦ, to laugh at, deride, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.\*

**κατα-γινώσκω**, to condemn, blame, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.\*

**κατ-άγνυμι**, fut. κατέαξω, to break down, to break in pieces, Mat. xii. 20; Jn. xix. 31-33.\*

**κατ-άγω**, to bring down, as Ac. ix. 30; Ro. x. 6; as a nautical term, to bring to land, Lu. v. 11; pass., to come to land, Ac. xxvii. 3, xxviii. 12.

**κατ-αγωνίζομαι**, dep., to contend against, subdue (acc.), Heb. xi. 33.\*

**κατα-δέω**, ὦ, to bind up, as wounds, Lu. x. 34.\*

**κατά-δηλος**, ον, thoroughly evident, Heb. vii. 15.\*

**κατα-δικάζω**, to condemn, to pronounce sentence against, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.\*

**κατα-δίκη**, ἡς, ἡ, a sentence of condemnation, Ac. xxv. 15 (W. H.)\*

**κατα-διώκω**, to follow closely, Mar. i. 36.\*

**κατα-δουλόω**, ὦ, ὥσω, to enslave, 2 Cor. xi. 20; Gal. ii. 4.\*

**κατα-δυναστεύω**, to exercise power over, to oppress, Ac. x. 38; Ja. ii. 6.\*

**κατά-θεμα**, W. H. for κατανάθεμα, Rev. xxii. 3. (N. T.)\*

**κατα-θεματίζω**, W. H. for καταναθ-, Mat. xxvi. 74. (N. T.)\*

**κατ-αισχύνω**, to make ashamed, 1 Cor. i. 27; to dishonor, 1 Cor. xi. 4, 5; to shame, as with disappointed expectation, 1 Pet. ii. 6; pass., to be ashamed, as Lu. xiii. 17.

**κατα-καίω**, αἶσω, to burn up, to consume entirely, as Mat. iii. 12; Heb. xiii. 11.

**κατα-καλύπτω**, in mid., to wear a veil, 1 Cor. xi. 6, 7.\*

**κατα-καυχάομαι**, ὡμαι, to rejoice against, to glory over (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.)\*

**κατά-κειμαι**, to lie down, as the sick, Mar. i. 30; to recline at table, Mar. xiv. 3.

**κατα-κλάω**, ὦ, to break in pieces, Mar. vi. 41; Lu. ix. 16.\*

**κατα-κλείω**, to shut up, confine, Lu. iii. 20; Ac. xxvi. 10.\*

**κατα-κληρο-δοτέω**, ὦ, to distribute by lot, Ac. xiii. 19 (W. H. read the following). (S.)\*

**κατα-κληρο-νομέω**, ὦ, to distribute by lot, Ac. xiii. 19 (W. H.). (S.)\*

**κατα-κλίνω**, νῶ, to cause to recline at table, Lu. ix. 14, 15 (W. H.); mid., to recline at table, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.\*

**κατα-κλύζω**, σω, to inundate, deluge, pass., 2 Pet. iii. 6.\*

**κατα-κλυσμός**, οὔ, ὁ, a deluge, flood, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.\*

**κατ-ακολουθεῶ**, ὦ, to follow after (abs. or dat.), Lu. xxiii. 55; Ac. xvi. 17.\*

**κατα-κόπτω**, ψω, to wound, Mar. v. 5.\*

**κατα-κρημνίζω**, σω, to cast down headlong, Lu. iv. 29.\*

**κατά-κριμα**, ατος, τό, con-

demnation, Ro. v. 16, 18, viii. 1.\*

**κατα-κρίνω**, νῶ, to judge worthy of punishment (gen. and dat.), to condemn, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.

**κατά-κρισις**, εως, ἡ, the act of condemnation, 2 Cor. iii. 9, vii. 3. (N. T.)\*

**κατα-κυριεύω**, to exercise authority over, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; to get the mastery of, Ac. xix. 16 (gen.).

**κατα-λαλέω**, ὦ, to speak against (gen.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.\*

**κατα-λαλιά**, ᾤς, ἡ, evil-speaking, defamation, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.)\*

**κατά-λαλος**, ου, ὁ, ἡ, an evil-speaker, a defamer, Ro. i. 30. (N. T.)\*

**κατα-λαμβάνω**, λήψομαι, to seize or lay hold of, as Mar. ix. 18; to grasp, to obtain, as the prize in public games, Phil. iii. 12, 13; to overtake, 1 Th. v. 4; mid., to comprehend, to perceive, ὅτι, or acc. and inf. Ep. iii. 18.

**κατα-λέγω**, to register, to enrol, pass., 1 Tim. v. 9.\*

**κατά-λειμμα**, ατος, τό, a remnant, a residue, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.)\*

**κατα-λείπω**, ψω, to leave utterly, to forsake, Mar. x. 7; to depart from, Heb. xi. 27; to leave remaining, to reserve, Ro. xi. 4.

**κατα-λιθάζω**, σω, to stone, to destroy by stoning, Lu. xx. 6. (N. T.)\*

**καταλλαγῆ**, ἡς, ἡ, reconciliation, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.\* Syn.: see ἀπολύτρωσις.

**κατ-αλλάσσω**, ξω, to reconcile (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.\*

**κατά-λοιπος**, ον, plur., the rest, the residue, Ac. xv. 17.\*

**κατάλυμα**, ατος, τό, a lodging-place, an inn, Lu. ii. 7; a guest-chamber, Mar. xiv. 14; Lu. xxii. 11.\*

**κατα-λύω**, ὥσω, to unloose, (1) lit., of a building, to destroy, Mar. xiv. 58; (2) fig., of law or command, to render

- void*, Mat. v. 17; (3) *to pass the night, to lodge*, Lu. ix. 12, xix. 7.
- κατα-μανθάνω**, 2d aor. *κατέμαθον*, *to consider carefully*, Mat. vi. 28.\*
- κατα-μαρτυρέω**, *ᾧ*, *to bear testimony against* (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxvii. 13; Mar. xiv. 60, xv. 4 (not W. H.).\*
- κατα-μένω**, *to remain, abide*, Ac. i. 13.\*
- κατα-μόνας** (W. H. *κατὰ μόνας*), adv., *privately, alone*, Mar. iv. 10; Lu. ix. 18.\*
- κατ-ανά-θεμα**, *ατος, τό*, *a curse*, Rev. xxii. 3; see *κατάθεμα*. (N. T.)\*
- κατ-ανα-θεματίζω**, *to curse, devote to destruction*, Mat. xxvi. 74; see *καταθεματίζω*. (N. T.)\*
- κατ-αν-αλίσκω**, *to consume*, as fire, Heb. xii. 29.\*
- κατα-ναρκάω**, *ᾧ*, *ἥσω*, *to be burdensome to* (gen.), 2 Cor. ix. 9, xii. 13, 14.\*
- κατα-νέω**, *to nod, to make signs to*, dat., Lu. v. 7.\*
- κατα-νέω**, *ᾧ*, (1) *to observe carefully, perceive*, Lu. vi. 41; (2) *to consider* (acc.), Ac. xi. 6.
- κατ-αντάω**, *ᾧ*, *to come to, to arrive at*, with els, as Ac. xvi. 1; once with *ἀντικρὺ*, Ac. xx. 15; met., *to attain to*, Phil. iii. 11.
- κατάνηψις**, *εως, ἡ*, *stupor*, Ro. xi. 8. (S.)\*
- κατα-νύσσω**, *ξω*, 2d aor., pass. *κατενύγην*, *to prick through, to agitate greatly*, pass., Ac. ii. 37. (S.)\*
- κατ-αξιόω**, *ᾧ*, *ᾧσω*, *to judge worthy of* (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.\*
- κατα-πατέω**, *ᾧ*, *to trample on, to tread under foot* (acc.), as Lu. viii. 5.
- κατάπαυσις**, *εως, ἡ*, *a resting, rest*, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.\*
- κατα-παύω**, (1) *trans.*, *to restrain*, acc. (also τοῦ μή, and inf.), Ac. xiv. 18; *to give rest*, Heb. iv. 8; (2) *intrans.*, *to rest*, ἀπό, Heb. iv. 4, 10.\*
- κατα-πέρασμα** (περάσνυμι), *ατος, τό*, *a veil, curtain*, separating the holy place and the holy of holies, as Lu. xxiii. 45. (S.)\*
- κατα-πίνω**, 2d aor. *κατέπιον*, 1st aor. pass. *κατεπόθην*, *to drink down, swallow*, Mat. xxiii. 24; Rev. xii. 16; fig., *to devour, destroy*, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; 1 Heb. xi. 29; 1 Pet. v. 8.\*
- κατα-πίπτω**, 2d aor. *κατέπεσον*, *to fall down*, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.\*
- κατα-πλέω**, *εύσομαι*, 1st aor. *κατέπλευσα*, *to sail to land*, Lu. viii. 26.\*
- κατα-πονέω**, *ᾧ*, in pass., *to be oppressed, distressed*, Ac. vii. 24; 2 Pet. ii. 7.\*
- κατα-ποντίζω**, pass., *to sink down*, Mat. xiv. 30; *to be drowned*, Mat. xviii. 6.\*
- κατ-άρα**, as, *ἡ*, *a curse, cursing*, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.\*
- κατ-αράομαι**, *ᾧμαι*, *to curse*, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., *accursed*, Mat. xxv. 41.\*
- κατ-ἀργέω**, *ᾧ*, *ἥσω*, *to render useless*, Lu. xiii. 7; *to cause to cease, abolish*, as Ro. iii. 3, 31, and frequently in Paul; *to sever from* (ἀπό), Ro. vii. 2; Gal. v. 4.
- κατ-αριθμέω**, *ᾧ*, *to number among*, Ac. i. 17.\*
- κατ-αρτίζω**, *ῶω*, *to refit, to repair*, Mat. iv. 21; *to restore from error or sin*, Gal. vi. 1; *to perfect, to complete*, 1 Th. iii. 10; 1 Pet. v. 10; pass., *to be restored to harmony*, 1 Cor. i. 10.
- κατάρτισις**, *εως, ἡ*, *a perfecting*, 2 Cor. xiii. 9.\*
- κατ-αρτισμός**, *οὗ, ὁ*, *a perfecting*, Ep. iv. 12. (N. T.)\*
- κατα-σείω**, *σω*, *to shake the hand, to beckon*, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.\*
- κατα-σκάπτω**, *ψω*, *to dig under, to demolish*, Ro. xi. 3; perf. part., pass., *ruins*, Ac. xv. 16 (not W. H.).\*
- κατα-σκευάζω**, *ᾧσω*, *to prepare, to build, to equip*, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.
- κατα-σκηνώ**, *ᾧ*, *ᾧσω*, *to pitch one's tent, to dwell*, Mat. xiii. 32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.\*
- κατα-σκήνωσις**, *εως, ἡ*, *a dwelling-place, a haunt*, as of birds, Mat. viii. 20; Lu. ix. 58.\*
- κατα-σκιάζω**, *σω*, *to overshadow*, Heb. ix. 5.\*
- κατα-σκοπέω**, *ᾧ*, *to spy out, to plot against*, Gal. ii. 4.\*
- κατά-σκοπος**, *ου, ὁ*, *a spy*, Heb. xi. 31.\*
- κατα-σοφίζομαι**, *σομαι*, *to deal deceitfully with*, Ac. vii. 19.\*
- κατα-στέλλω**, *λῶ*, 1st aor. *κατέστειλα*, *to appease, restrain*, Ac. xix. 35, 36.\*
- κατά-στημα**, *ατος, τό*, *behavior, conduct*, Tit. ii. 3.\*
- κατα-στολή**, *ἡς, ἡ*, *dress, attire*, 1 Tim. ii. 9.\*
- κατα-στρέφω**, *ψω*, *to overthrow*, Mat. xxi. 12; Mar. xi. 15; Ac. xv. 16 (W. H.).\*
- κατα-στηνιάω**, *ᾧ*, *ᾧσω*, *to grow wanton to the loss of* (gen.), 1 Tim. v. 11. (N. T.)\*
- κατα-στροφή**, *ἡς, ἡ*, *overthrow, destruction*, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).\*
- κατα-στρνύννυμι**, *στρῶσω*, *to prostrate, slay*, 1 Cor. x. 5.\*
- κατα-σύρω**, *to drag along by force*, Lu. xii. 58.\*
- κατα-σφάζω**, *ξω*, *to slay*, Lu. xix. 27.\*
- κατα-σφραγίζω**, *σω*, *to seal up, as a book*, Rev. v. 1.\*
- κατά-σχεσις**, *εως, ἡ*, *a possession*, Ac. vii. 5, 45. (S.)\*
- κατα-τίθημι**, *θήσω*, 1st aor. *κατέθηκα*, *to deposit, as a body in a tomb*, Mar. xv. 46 (W. H. *τίθημι*); mid. *κατατίθεσθαι χάριν*, *to gain favor with* (dat.), Ac. xxiv. 27, xxv. 9.\*
- κατα-τομή**, *ἡς, ἡ*, *mutilation*, paronomasia with *περιτομή*, Phil. iii. 2.\*
- κατα-τοξεύω**, *to transfix*, Heb. xii. 20 (W. H. omit).\*
- κατα-τρέχω**, 2d aor. *κατέδραμον*, *to run down* (ἐπὶ, acc.), Ac. xiii. 32.\*
- κατα-φάγω**, see *κατεσθίω*. !
- κατα-φέρω**, *κατοίσω*, 1st aor. *κατήνεγκα*, pass. *κατηνέχθην*, *to cast down, as an adverse vote*, Ac. xxv. 7, xxvi. 10 (W. H.); pass., *to be borne down, to be overcome*, Ac. xx. 9.\*

κατ]

κατα-φεύγω, 2d aor. κατέφυγον, *to flee for refuge*, with *els*, Ac. xiv. 6; with *inf.*, Heb. vi. 18.\*

κατα-φθείρω, pass., perf. κατέφθαρμαι, 2d aor. κατέφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φθέρω).\*

κατα-φιλέω, ὦ, *to kiss affectionately*, or repeatedly (acc.), as Mat. xxvi. 49; Lu. xv. 20.

κατα-φρονέω, ὦ, ἦσω, *to despise* (gen.), as Mat. vi. 24.

καταφρονήτης, οὗ, ὁ, *a despiser*, Ac. xiii. 41. (S.)\*

κατα-χέω, εὖσω, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.\*

κατα-χθόνιος, ον, *subterranean*, Phil. ii. 10.\*

κατα-χράομαι, ὦμαι, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.)\*

κατα-ψύχω, *to cool*, *to refresh*, Lu. xvi. 24.\*

κατ-εἰδωλός, ον, *full of idols* (R. V.), Ac. xvii. 16. (N.T.)\*

κατ-έναντι, adv., or as prep. with gen., *over against*, *before*, *in presence* or *in sight of*.

κατ-ενώπιον, adv., *in the presence of* (gen.). (S.)

κατ-εξουσιάζω, *to exercise authority over* (gen.), Mat. xx. 25; Mar. x. 42. (N.T.)\*

κατ-εργάζομαι, ἀσσομαι, with mid. and pass. aor. (augm. el.), *to accomplish*, *achieve*, Ro. xv. 18; Ep. vi. 13; *to work out*, *result in*, Ro. iv. 15, vii. 8.

κατ-έρχομαι, 2d aor. κατήλθον, *to come down*, Lu. iv. 31, ix. 37.

κατ-εσθίω and -έσθω (Mar. xii. 40, W. H.), fut. καταφάγομαι (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up*, *to devour entirely*, lit. or fig., Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

κατ-ευθύνω, νῶ, *to direct*, *to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.\*

κατ-ευλογέω, *to bless greatly*, Mar. x. 16 (W. H.).\*

κατ-εφ-ίστημι, 2d aor. κατέπεστην, *to rise up against*, Ac. xviii. 12. (N.T.)\*

κατ-έχω, κατασχέσω, *to seize on*, *to hold fast*, *to retain*, *possess*, *to prevent* from doing

a thing (τοῦ μή, with *inf.*), *to repress*, Ro. i. 18; τὸ κατέχον, *the hindrance*, 2 Th. ii. 6; κατέχον *els τὸν αἰγιάλόν, they held for the shore*, Ac. xxvii. 40.

κατ-ηγορέω, ὦ, ἦσω, *to accuse*, *to speak against*, abs., or with person in gen.; charge in gen. alone or after περὶ or κατὰ; pass., *to be accused*; with ὑπὸ or παρὰ, of the accuser.

κατηγορία, as, ἡ, *an accusation*, *a charge*, pers. in gen. alone, or after κατὰ; charge also in gen., 1 Tim. v. 19; Tit. i. 6.

κατήγορος, ον, ὁ, *an accuser*, Ac. xxiii. 30, 35.

κατήγωρ, ὁ (Heb.?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.)\*

κατήφεια, as, ἡ, *dejection*, *gloom*, Ja. iv. 9.\*

κατ-ηχέω, ὦ, ἦσω, perf., pass. κατήχημαι (ἦχος), *to instruct orally*, *to teach*, *inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.\*

κατ' ἰδίαν, *separately*, *privately*, by one's self (see ἰδῖος).

κατ-ίσω, ὦ (lōs), *to cover with rust*, Ja. v. 3. (Ap.)\*

κατ-ισχύω, *to prevail against*, *overpower* (gen.), Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.\*

κατ-οικέω, ὦ, (1) intrans., *to dwell*, with ἐν, *els* (const. præg.), ἐπὶ, gen., or adverbs of place, Ac. i. 20, vii. 4; fig., of qualities or attributes, *to abide*, Col. ii. 9; (2) trans., *to dwell in*, *to inhabit* (acc.), Mat. xxiii. 21; Ac. i. 19.

κατοικήσις, εως, ἡ, *a dwelling*, *habitation*, Mar. v. 3.\*

κατοικητήριον, ον, τὸ, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S.)\*

κατοικία, as, ἡ, *a dwelling*, *habitation*, Ac. xvii. 26.\*

κατ-οικίζω, *to cause to dwell*, Ja. iv. 5 (W. H.).\*

κατοπτρίζω, mid., *to behold*, *as in a mirror*, 2 Cor. iii. 18.\*

κατ-όρθωμα, ατος, τὸ, *an honorable* or *successful achievement*, Ac. xxiv. 2 (W. H. διόρθωμα).\*

κάτω, adv., *downwards*, *down*,

Mat. iv. 6; *beneath*, Mar. xiv. 66; of age, comp., κατωτέρω, *under*, Mat. ii. 16.

κατώτερος, α, ον (κάτω), *lower*, Ep. iv. 9 (on which see Gr. § 259, Wi. § 11, 2c, Bu. 28).\*

καύμα, ατος, τὸ (καίω), *heat*, *scorching heat*, Rev. vii. 16, xvi. 9.\*

καυματίζω, σω, *to scorch*, *burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.\*

καύσις, εως, ἡ, *a burning*, *burning up*, Heb. vi. 8.\*

καυσώω, ὦ, *to burn up*, pass., 2 Pet. iii. 10, 12. (N.T.)\*

καύσων, ωνος, ὁ, *scorching heat*; perhaps a hot wind from the E., Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S.)\*

καυτηριάζω (W. H. κανστ-), *to brand*, as with a hot iron; fig., pass., 1 Tim. iv. 2.\*

καυχάομαι, ὦμαι, 2d pers. καυχᾶσθαι, fut. ἡσομαι, *to glory*, *to boast*, both in a good sense and in a bad, 1 Cor. i. 29; Ep. ii. 9; followed with prep., ἐν, περὶ, gen.; ὑπέρ, gen.; ἐπὶ, dat.

καύχημα, ατος, τὸ, *the ground of glorying*, as Ro. iv. 2; *a glorying*, 1 Cor. v. 6.

καύχησις, εως, ἡ, *the act of boasting*, *glorying*, Ro. xv. 17; Ja. iv. 16. (S.)

Καφαρναούμ (see Καπερναούμ), Capernaum.

Κεγχρεά, ὦρ, al. Cenchreae, a port of Corinth, Ac. xviii. 18; Ro. xvi. 1.\*

κέδρος, ον, ἡ, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.\*

Κεδρών, ὁ (Heb. dark or turbid), Cedron, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.\*

κείμει, σαι, ται; impf. ἐκείμεν, σο, το; *to lie*, *to recline*, *to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; met., *to be enacted*, as laws, 1 Tim. i. 9.

κειρία, as, ἡ, *a band* or *bandage* of linen, Jn. xi. 44.\*

κείρω, κερῶ, *to shear*, as sheep, Ac. viii. 32; mid., *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.\*

κέλευσμα, ατος, τὸ, *a command*, *a loud cry*, 1 Th. iv. 16.\*



κελεύω, σω, to command, to order, Ac. iv. 15, v. 34.  
 κενόδοξία, as, ἡ, vainglory, empty pride, Phil. ii. 3.\*  
 κενόδοξος, ον, vainglorious, Gal. v. 26.\*  
 κενός, ὁ, ἄν, empty, vain, Ep. v. 6; Col. ii. 8; empty-handed, Lu. i. 53; Ja. ii. 20; fruitless, ineffectual, 1 Cor. xv. 10, 58. Syn.: κενός, empty, refers to the contents; μάταιος, aimless, purposeless, to the result.  
 κeno-φωνία, as, ἡ, empty disputings, useless babbling, 1 Tim. vi. 20; 2 Tim. ii. 16. (N. T.)\*  
 κενώω, ὦ, ὥσω, with εαυτόν, to empty one's self, divest one's self of rightful dignity, Phil. ii. 7; to make useless or false, Ro. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3.\*  
 κέντρον, ον, τό, a sting, Rev. ix. 10; 1 Cor. xv. 55, 56; a goad, Ac. ix. 5 (W. H. omit), xxvi. 14.\*  
 κεντυρίων, ωνος, ὁ, Latin (see Gr. § 154c), a centurion, the commander of a hundred foot-soldiers, Mar. xv. 39, 44, 45.\*  
 κενῶς, adv., in vain, Ja. iv. 5.\*  
 κεράα, or κερέα (W. H.), as, ἡ, a little horn (the small projecting stroke by which certain similar Hebrew letters are distinguished, as 7 and 7); met., the minutest part, Mat. v. 18; Lu. xvi. 17.\*  
 κεραμεύς, ἑως, ὁ, a potter, Mat. xxvii. 7, 10; Ro. ix. 21.\*  
 κεραμικός, ὁ, ἄν, made of clay, earthen, Rev. ii. 27.\*  
 κεράμιον, ον, τό, an earthen vessel, a pitcher, Mar. xiv. 13; Lu. xxii. 10.\*  
 κέραμος, ον, ὁ, a roofing tile, Lu. v. 19.\*  
 κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), to mix, to pour out for drinking, Rev. xiv. 10, xviii. 6.\*  
 κέρας, ατος, τό, a horn, as Rev. v. 6; fig., for strength, only Lu. i. 69; a projecting point, horn of the altar, only Rev. ix. 13.  
 κεράτιον, ον, τό, a little horn, the name of the fruit of the carob tree, Lu. xv. 16.\*  
 κερδαίνω, ανῶ, 1st aor. ἐκέρδησα,

to gain, acquire, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; to gain, win, Phil. iii. 8; to gain over to a cause, 1 Cor. ix. 19-22.  
 κέρδος, ους, τό, gain, advantage, Phil. i. 21, iii. 7; Tit. i. 11.\*  
 κέρμα, ατος, τό (κείρω), a small piece of money, Jn. ii. 15.\*  
 κερματιστής, οῦ, ὁ, a money-changer, Jn. ii. 14.\*  
 κεφάλαιον, ον, τό, a sum of money, Ac. xxii. 28; the sum, main point of an argument, Heb. viii. 1 (see R. V. and mrg.).\*  
 κεφαλαίω (W. H. -λιώω), ὦ, ὥσω, to smite on the head, Mar. xii. 4.\*  
 κεφαλῇ, ἡς, ἡ, the head, of human beings or animals; for the whole person, Ac. xviii. 6; the head of a corner (with γωνία), corner-stone, Lu. xx. 17; met., implying authority, head, lord, 1 Cor. xi. 3; Ep. i. 22; Col. i. 18.  
 κεφαλῆς, ἱδος, ἡ (prop. top), a roll, a volume, Heb. x. 7.\*  
 κημόω, to muzzle, 1 Cor. ix. 9 (W. H. mrg.).\*  
 κήστος, ον, ὁ, Latin (Gr. § 154d, Bu. 16), a tax, a poll-tax, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.\*  
 κήπος, ον, ὁ, a garden, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.\*  
 κηπ-ουρός, οῦ, ὁ, a gardener, Jn. xx. 15.\*  
 κηρίον, ον, τό, a honeycomb, Lu. xxiv. 42 (W. H. omit).\*  
 κήρυγμα, ατος, τό, a proclaiming, preaching, as Mat. xii. 41; 1 Cor. i. 21; 2 Tim. iv. 17.  
 κήρυξ, υκος, ὁ, a herald, a preacher, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.\*  
 κηρύσσω, ξω, (1) to proclaim, to publish, Mar. vii. 36; (2) specially, to preach the Gospel, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.  
 κήτος, ους, τό, a sea monster, a whale, Mat. xii. 40.\*  
 Κηφᾶς, ᾶ, ὁ (Aramaic, a rock), Cephas, i.e., Peter, 1 Cor. i. 12, iii. 22.  
 κιβωτός, οῦ, ἡ, a wooden chest, used of the ark of the covenant, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. vi. 7.  
 κιθάρα, as, ἡ, a harp, 1 Cor. xiv. 7; Rev. xv. 2.  
 κιθαρίζω, to play upon a harp, 1 Cor. xiv. 7; Rev. xiv. 2.\*  
 κιθαρ-ψδός, οῦ, ὁ, a harper, singer to the harp, Rev. xiv. 2, xviii. 22.\*  
 Κιλίκια, as, ἡ, Cilicia, Ac. vi. 9, xxi. 39.  
 κινάμωμον (W. H. κιννά-), ον, τό, cinnamon, Rev. xviii. 13.\*  
 κινδυνεύω, σω, to be in danger, Lu. viii. 23; Ac. xix. 27, 40; 1 Cor. xv. 30.\*  
 κινδυνος, ους, ὁ, danger, peril, Ro. viii. 35; 2 Cor. xi. 26.\*  
 κινέω, ὦ, ὥσω, to move, to stir, Mat. xxiii. 4; Ac. xvii. 28; to shake the head in mockery, Mat. xxvii. 39; Mar. xv. 29; to remove, Rev. ii. 5, vi. 14; to excite, Ac. xvii. 28, xxi. 30, xxiv. 5.\*  
 κίνησις, εως, ἡ, a moving, agitation, Jn. v. 3 (W. H. omit).\*  
 Κίς (W. H. Kels), ὁ (Heb.), Kish, father of Saul, Ac. xiii. 21.\*  
 κίχρημι, to lend, Lu. xi. 5.\*  
 κλάδος, ον, ὁ, a branch, as Mat. xiii. 32; met., Ro. xi. 16-19.  
 κλαίω, ἀσσω, (1) abs., to wail, to lament, Lu. xix. 41; (2) trans., to weep for (acc.), Mat. ii. 18.  
 κλάσις, εως, ἡ, a breaking, Lu. xxiv. 35; Ac. ii. 42.\*  
 κλάσμα, ατος, τό, a broken piece, a fragment, as Mat. xiv. 20.  
 Κλαυδία (W. H. Καῦδα), ἡς, ἡ, Claudia or Cauda, a small island near Crete, Ac. xxvii. 16.\*  
 Κλαυδία, as, ἡ, Claudia, 2 Tim. iv. 21.\*  
 Κλαύδιος, ον, ὁ, Claudius, the Roman emperor, Ac. xi. 28, xviii. 2; a military tribune (Lysias), Ac. xxiii. 26.\*  
 κλαυδμός, οῦ, ὁ (κλαίω), weeping, lamentation, as Mat. ii. 18.  
 κλάω, ἄσω, only with ἄρτον, to break bread, in the ordinary meal, Mat. xiv. 19; or in the Lord's Supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24 (W. H. omit).  
 κλείς, κλειδός, acc. sing. κλειῖδα

or κλεῖν, acc. plur. κλεῖδας or κλεῖς, ἡ, a key, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, xx. 1; met., Lu. xi. 52.\*

κλείω, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.

κλέμμα, ατος, τό (κλέπτω), theft, Rev. xi. 21.\*

Κλεόπας, α, ὁ, Cleopas, Lu. xxiv. 18.\*

κλέος, ους, τό, glory, praise, 1 Pet. ii. 20.\*

κλέπτης, ου, ὁ, a thief, as Mat. vi. 19; met., of false teachers, Jn. x. 8. Syn.: κλέπτης, a thief, who steals secretly; ληστής, a robber, who plunders openly, by violence.

κλέπτω, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.

κλήμα, ατος, τό (κλάω), a tender branch, a shoot, of a vine, etc., Jn. xv. 2, 4, 5, 6.\*

Κλήμης, εντος, ὁ, Clement, Phil. iv. 3.\*

κληρονομέω, ᾧ, ἡσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.

κληρονομία, ας, ἡ, an inheritance, Lu. xii. 13; a possession, Gal. iii. 18.

κληρο-νόμος, ου, ὁ, an heir, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, one who obtains a possession, Heb. vi. 17.

κλήρος, ου, ὁ, (1) a lot, Mat. xxvii. 35; hence, (2) that which is allotted, a portion, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., persons assigned to one's care, 1 Pet. v. 3.\*

κληρώω, ᾧ, to make a heritage, Ep. i. 11.\*

κλήσις, εως, ἡ, a calling, invitation, in N. T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.

κλητός, ἡ, ὄν, verb. adj. (καλέω), called, invited, Mat. xxii. 14; of Christians, the called, Ro. i. 6, 7, viii. 28; called to an office, Ro. i. 1; 1 Cor. i. 1.

κλίβανος, ου, ὁ, an oven, a furnace, Mat. vi. 30; Lu. xii. 28.\*

κλίμα, ατος, τό, a tract of country, a region, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.\*

κλινάριον, ου, τό, a small bed, Ac. v. 15 (W. H.).\*

κλίνη, ης, ἡ, a bed, Mar. vii. 30; a portable bed, Mat. ix. 2, 6; a couch for reclining at meals, Mar. iv. 21.

κλινιδιον, ου, τό (dim.), a small bed, a couch, Lu. v. 19, 24.\*

κλινω, νῶ, perf. κέκλικα, (1) trans., to bow, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; to recline the head for rest, Mat. viii. 20; to turn to flight, Heb. xi. 34; (2) intrans., to decline, as the day, Lu. ix. 12.

κλισία, ας, ἡ, a company reclining at a meal, Lu. ix. 14.\*

κλοπή, ης, ἡ, theft, Mat. xv. 19; Mar. vii. 21.\*

κλύδων, ανος, ὁ, a violent agitation of the sea, a wave, Lu. viii. 24; Ja. i. 6.\*

κλυδωνίζομαι, to be agitated, as waves by the wind, Ep. iv. 14. (S.).\*

Κλωπᾶς, ᾱ, ὁ, Clopas, Jn. xix. 25.\*

κνήβω, to tickle; pass., to be tickled, to itch, 2 Tim. iv. 3.\*

Κνίδος, ου, ἡ, Cnidus, Ac. xxvii. 7.\*

κοδράντης, ου, ὁ, Lat. (see Gr. § 154a, Bu. 17), a quadrans, farthing, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.).\*

κοιλία, ας, ἡ, (1) the belly, Mat. xv. 17; (2) the womb, Mat. xix. 12; (3) fig., the inner man, the heart, Jn. vii. 38.

κοιμάω, ᾧ, pass., to fall asleep, Lu. xxii. 45; met., to die, Jn. xi. 12.

κοιμήσις, εως, ἡ, repose, taking rest, Jn. xi. 13.\*

κοινός, ἡ, ὄν, common, i.e., shared by many, Ac. iv. 32; unclean, ceremonially, Ac. x. 15; Heb. x. 29.

κοινόω, ᾧ, ὥσω, to make common or unclean, to profane, Mat. xv. 11; Ac. xxi. 28.

κοινωνέω, ᾧ, ἡσω, to have common share in, to partake in, Ro. xv. 27; to be associated in, Gal. vi. 6.

κοινωνία, ας, ἡ, participation, communion, fellowship, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; a contribution, Ro. xv. 26; Heb. xiii. 16.

κοινωνικός, ἡ, ὄν, ready to communicate, liberal, 1 Tim. vi. 18.\*

κοινωνός, ἡ, ὄν, as subst., a partner, Lu. v. 10; a sharer with, gen. obj., 2 Cor. i. 7.

κοίτη, ης, ἡ, a bed, Lu. xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Ro. xiii. 13; κοίτην ἔχειν, to conceive, Ro. ix. 10.\*

κοιτών, ὄνος, ὁ, a bed-chamber, Ac. xii. 20.\*

κόκκινος, η, ὄν, dyed from the κόκκος, crimson, Heb. ix. 19; Rev. xvii. 4. (S.)

κόκκος, ου, ὁ, a kernel, a grain, Lu. xiii. 19, xvii. 6.

κολάζω, σω, mid., to chastise, to punish, Ac. iv. 21; pass., 2 Pet. ii. 9.\*

κολακεία (W. H. -κία), ας, ἡ, flattery, 1 Th. ii. 5.\*

κόλασις, εως, ἡ, chastisement, punishment, Mat. xxv. 46; 1 Jn. iv. 18.\*

Κολασσαί, ὦν, αἱ, see Κολοσσαί.

κολαφίζω, σω, to strike with the fist, to maltreat, Mar. xiv. 65. (N. T.)

κολλάω, ᾧ, ἡσω, pass., to cleave to, to join one's self to, Lu. x. 11; Ac. viii. 29.

κολλούριον, ου, τό, collyrium, eye-salve, Rev. iii. 18.\*

κολληβστής, οῦ, ὁ (κόλλυβος, small coin), a money-changer, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.\*

κολοβώω, ᾧ, ὥσω, to cut off, to shorten, Mat. xxiv. 22; Mar. xiii. 20.\*

Κολοσσαείς, εως, ὁ, plur. Κολοσσαεῖς (W. H. Κολοσσαεῖς), Colossians, only in the heading and subscription (Rec.) to the Epistle.

Κολοσσαί, ου, Κολασσαί, ὦν, αἱ, Colossae, Col. i. 2.\*

κόλπος, ου, ὁ, the bosom, the chest, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, ἀνακείσθαι, to be in the bosom of, i.e., recline next to, at table, Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies a still closer fellowship; (2) of the dress, used as a bag or pocket, Lu. vi.

38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.\*  
**κολυμβάω**, ὦ, ἥσω, *to swim*, Ac. xxvii. 43.\*  
**κολυμβήθρα**, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, 11 (Rec.).\*  
**κολώνια**, or **κολωνία** (W. H.), ας, ἡ (Lat.), *a colony*; Philippi is so called, Ac. xvi. 12. (N. T.)\*  
**κομάω**, ὦ, *to wear the hair long*, 1 Cor. xi. 14, 15.\*  
**κόμη**, ης, ἡ, *hair of the head*, 1 Cor. xi. 15.\*  
**κομίζω**, σω, mid. fut. *κομίσομαι* or *κομιοῦμαι*, *to bear, to bring*, Lu. vii. 37; mid., *to bring for one's self, i.e., to obtain*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.  
**κομψότερον** (comp. of *κομψός*), *better, of convalescence, adverbially with ἔχω*, Jn. iv. 52.\*  
**κοινάω**, ὦ, *to whitewash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.\*  
**κονι-ορτός**, οὔ, ὁ (δρυνημι), *dust*, Mat. x. 14.  
**κοπάζω**, σω, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.\*  
**κοπετός**, οὔ, ὁ (κόπτω), *vehement lamentation*, Ac. viii. 2.\*  
**κοπή**, ἡς, ἡ, *cutting, slaughter*, Heb. vii. 1.\*  
**κοπιάω**, ὦ, ἄσω, *to be weary*, Mat. xi. 28; *to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; 1 Cor. xv. 10.  
**κόπος**, ου, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.  
**κοπρία**, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.\*  
**κόπριον**, ου, τό, *dung*, Lu. xiii. 8 (W. H.).\*  
**κόπτω**, mid. fut. *κόψομαι*, *to cut off, as branches, trees, etc.*, Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.  
**κόραξ**, ακος, ὁ, *a raven*, Lu. xii. 24.\*  
**κοράσιον**, ου, τό (prop. dim. from *κόρη*), *a girl*, as Mar. vi. 22, 28.  
**κορβάν** (W. H. *κορβάν*), (indecl.), and *κορβανὰς*, ἂ, ὁ (from Heb.), (1) *a gift, an offering* to God, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.\*

**Κορέ**, ὁ (Heb.), *Korah*, Ju. 11.\*  
**κορέννυμι**, ἔσω, pass. perf. *κεκόρεσμαι*, *to satiate, satisfy*, Ac. xxvii. 38; 1 Cor. iv. 8.\*  
**Κορίνθιος**, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.\*  
**Κόρινθος**, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.  
**Κορνήλιος**, ου, ὁ, *Cornelius*, Ac. x.\*  
**κόρος**, ου, ὁ (from Heb.), *a cor*, the largest dry measure, equal to ten βάται, or ten Attic medimni, Lu. xvi. 7. (S.)\*  
**κοσμεῖω**, ὦ, ἥσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; 1 Tim. ii. 9; met., with honor, Tit. ii. 10; 1 Pet. iii. 5.  
**κοσμικός**, ἡ, βν, (1) *earthly*, opp. to *ἐπουράνιος*, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.\*  
**κόσμιος**, ου, *orderly, modest*, 1 Tim. ii. 9, iii. 2.\*  
**κοσμο-κράτωρ**, ορος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.\*  
**κόσμος**, ου, ὁ, (1) *ornament, decoration*, only 1 Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, 1 Cor. iv. 9; as opposed to God, Jn. viii. 13; (5) *a vast collection*, of anything, Ja. iii. 6. Syn.: see *αἶων*.  
**Κούαρτος**, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.\*  
**κοῦμι** (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read *κούμ*, the masculine form). (N. T.)\*  
**κουστωδία**, ας, ἡ (Latin, see Gr. § 154c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.)\*  
**κουφίζω**, *to lighten*, as a ship, Ac. xxvii. 38.\*  
**κόφινος**, ου, ὁ, *a basket*, as Mat. xiv. 20.  
**κράββατος** (W. H. *κράβαττος*), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.  
**κράζω**, ξω, *to cry out*, hoarsely, or urgently, or in anguish, Mar. v. 5; Ac. xix. 32.  
**κρανάλι**, ης, ἡ, *surfeiting*,

caused by excessive drinking, Lu. xxi. 34.\*  
**κρανίον**, ου, τό, *a skull*, Lu. xxiii. 33; *Κρανίον Τόπος*, Greek for *Γολγοθάς*, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.\*  
**κράσπετον**, ου, τό, *the fringe, tassel*, of a garment, as Mat. xxiii. 5.  
**κραταιός**, ὁ, βν, *strong, mighty*, 1 Pet. v. 6.\*  
**κραταίω**, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; 1 Cor. xvi. 13; Ep. iii. 16. (S.)\*  
**κρατέω**, ὦ, ἥσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8d, Bu. 161), *to get possession of, obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. xx. 23.  
**κράτιστος**, η, ον (prop. superlative of *κρατός*, see *κράτος*), *most excellent, most noble*, a title of honor, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.\*  
**κράτος**, ους, τό, *strength, power, dominion*, Ep. i. 19; 1 Pet. iv. 11; Heb. ii. 14; *κατὰ κράτος*, Ac. xix. 20, *greatly, mightily*.  
**κραυγάζω**, σω, *to cry out, to shout*, as Mat. xii. 19.  
**κραυγή**, ἡς, ἡ, *a crying, outcry*, as Heb. v. 7.  
**κρέας** (*ατος*, ας, contr. *κρέως*), τό, plur. *κρέατα*, *κρέα*, *flesh, flesh-meat*, Ro. xiv. 21; 1 Cor. viii. 13.\*  
**κρείσσον** (or *-ττ-*), ον (prop. compar. of *κρατός*, see *κράτος*), *stronger, more excellent*, as Heb. vii. 7, xii. 24.  
**κρεμάννυμι**, or *κρεμάω*, ὦ, fut. ἄσω, *to hang up*, trans., Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.  
**κρημνός**, οὔ, ὁ (*κρεμάννυμι*), *a precipice*, from its overhanging, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.\*  
**Κρής**, κτῆος, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.\*  
**Κρήσκης**, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.\*  
**Κρήτη**, ης, ἡ, *Crete*, now *Candia*, Ac. xxvii. 7.



κρίθῃ, ἤς, ἡ, *barley*, Rev. vi. 6.\*

κρίθινος, ἡ, ον, *made of barley*; ἀρτοι κρίθινοι, *barley loaves*, Jn. vi. 9, 13.\*

κρίμα, ατος, τό, *a judgment, a sentence, condemnation*, as I Cor. xi. 29.

κρίνον, ου, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.\*

κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion, to think*, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, I Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, I Cor. vi. 6.

κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.

Κρίσπος, ου, δ, *Crispus*, Ac. xviii. 8; I Cor. i. 14.\*

κριτήριον, ου, τό, (1) *a tribunal, a court of justice*, I Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.\*

κριτής, ου, δ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "Judges," Ac. xiii. 20.

κριτικός, ἡ, δν, *skilled in judging*, gen. obj., Heb. iv. 12.\*

κρούω, σω, *to knock at a door*, Lu. xiii. 25.

κρύπτη, ης, ἡ, *a cellar, a vault*, Lu. xi. 33.\*

κρυπτός, ἡ, δν, verbal adj. (κρύπτω), *hidden, secret*, Mat. x. 26; Ro. ii. 16.

κρύπτω, ψω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.

κρυσταλλίζω, *to be clear*, like crystal, Rev. xxi. 11. (N.T.)\*

κρυσταλλος, ου, δ, *crystal*, Rev. iv. 6, xxii. 1.\*

κρυφαῖος, α, ον, *hidden, secret*, Mat. vi. 18 (W. H.)\*

κρυφή (W. H. -ῆ), adv., *in secret, secretly*, Ep. v. 12.\*

κτάσμαι, ὦμαι, fut. ἡσμαι, ἐκτάσμεν, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 48), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; I Th. iv. 4.\*

κτήμα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.

κτῆνος, ους, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; I Cor. xv. 39; Rev. xviii. 13.\*

κτήτορ, ορος, δ, *a possessor*, Ac. iv. 34.\*

κτίζω, σω, perf. pass. ἐκτισμαι, *to create, form, shape, physically or spiritually*, as Ro. i. 25; Ep. ii. 10.

κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, creature, Ro. i. 25; creation, generally, Ro. viii. 19-22; (3) met., *an ordinance*, I Pet. ii. 13.

κτίσμα, ατος, τό, *a thing created, a creature*, I Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.\*

κτίστης, ου, δ, *a founder; a creator*, I Pet. iv. 19.\*

κυβέλα, ας, ἡ, *dice-playing, fraud*, Ep. iv. 14.\*

κυβέρνησις, εως, ἡ, *governing, direction*, I Cor. xii. 28.\*

κυβερνήτης, ου, δ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.\*

κυκλεύω, *to encircle, surround*, Rev. xx. 9 (W. H.)\*

κυκλόθεν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.)\*

κύκλος, ου, δ, *a circle*; only in dat., κύκλῳ, as adv., abs., or with gen., *round about, around*, Mar. iii. 34; vi. 6.

κυκλώω, ὦ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.)\*

κύλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N. T.)\*

κυλισμός, ου, δ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.)\*

κυλίω (for κυλινδῶ), pass., *to be rolled, to wallow*, Mar. ix. 20.\*

κυλλός, ἡ, δν, *crippled, lame*, especially in the hands, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.\*

κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13.

κύμβαλον, ου, τό (κύμβος, *hol-low*), *a cymbal*, I Cor. xiii. 1.\*

κύμνον, ου, τό (from Heb.), *cumin*, Mat. xxiii. 23.\*

κυνάριον, ου, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.\*

Κύπριος, ου, δ, *a Cyprian or Cypriote*, Ac. iv. 36.

Κύπρος, ου, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.

κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).

Κυρηναῖος, ου, δ, *a Cyrenaean*, Ac. vi. 9, xi. 20.

Κυρήνη, ης, ἡ, *Cyrene*, a city of Africa, Ac. ii. 10.\*

Κυρήνιος, ου, δ, *Cyrenius or Quirinius*, Lu. ii. 2.\*

κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name)\*

κυριακός, ἡ, δν, *of or pertaining to the Lord*, as the supper, I Cor. xi. 20; the day, Rev. i. 10.\*

κυριεύω, εῦσω, *to have authority*, abs., I Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.

κύριος, ου, δ, (1) *lord, master*, Lu. xx. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217b, Wi. § 19, 1a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. Syn.: see δεσπότης.

κυριότης, τητος, ἡ, *lordship, dominion*; collective concr., lords, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N. T.)\*

κυρώω, ὠ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.\*

κύων, κυνός, δ, ἡ, *a dog*, Lu. xvi. 21; fig., *of shameless persons*, Phil. iii. 2.

κάλων, ου, τό, *a limb, a carcase*, N. T. plur. only, Heb. iii. 17.\*

κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.

κώμη, ης, ἡ, *a village, unwalled*, Mat. ix. 35.

κωμό-πολις, εως, ἡ, *a large, city-like village*, without walls, Mar. i. 38.\*

κῶμος, ου, δ, *a feasting, revel*

*ing*, Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3.\*  
**κῶνον**, ὥς, *a gnat*, Mat. xxiii. 24.\*  
**Κῶς**, ὦ, *Cos*, Ac. xxi. 1.\*  
**Κοσάμ**, *o* (Heb.), *Cosam*, Lu. iii. 28.\*  
**κωφός**, ἡ, *ὃν* (κόπτω, lit., *blunted*), *dumb*, Mat. ix. 32, 33; *deaf*, Mat. xi. 5.

## Λ

**Δ**, **λ**, **λάμβδα**, *lambda*, *l*, the eleventh letter. As a numeral, Λ' = 30; λ = 30,000.  
**λαγχάνω**, 2d aor. ἔλαχον, trans., *to obtain by lot, to obtain*, acc. or gen., Lu. i. 9; Ac. i. 17; 2 Pet. i. 1; abs., *to cast lots*, περί, gen., Jn. xix. 24.\*  
**Δάθαρος**, ου, *ὁ*, *Lazarus*, (1) of Bethany, Jn. xi. 1, 2; (2) in the parable, Lu. xvi. 20-25.  
**λάβρα** (W. H. λάθρα), (λανθά-νω), adv., *secretly*, Jn. xi. 28.  
**λαίλαψ**, απος, ἡ, *a whirlwind, a violent storm*, Mar. iv. 37; Lu. viii. 23; 2 Pet. ii. 17.\*  
**λακτίζω** (λάξ, adv., *with the heel*), *to kick*, Ac. ix. 5 (W. H. omit), xxvi. 14.\*  
**λαλέω**, ὦ, ἥσω, (1) *to utter a sound, to speak*, absolutely, Rev. x. 4; Heb. xii. 24; Ja. ii. 12; (2) *to speak, to talk*, with acc. of thing spoken, also with modal dat. and dat. of person addressed. Hence, according to the nature of the case, met., *to declare*, by other methods than *vivā voce*, as Ro. vii. 1; *to preach, to publish, to announce*. Syn.: λέγω has reference to the *thought* uttered; λαλέω simply to the *fact* of utterance.  
**λαλίαι**, ἄς, ἡ, (1) *speech, report*, Jn. iv. 42; (2) *manner of speech, dialect*, Mat. xxvi. 73; Mar. xiv. 70 (W. H. omit); Jn. viii. 43.\*  
**λαμά**, or λαμᾶ (perh. Heb.), and λεμά (Aram.), *wky*, Mat. xxvii. 46; Mar. xv. 34 (Ps. xxii. 1). (N. T.)\*  
**λαμβάνω**, λήψομαι (W. H. λήψομαι), εἰληφα, ἔλαβον, (1) *to take*, as in the hand, Mat. xiv. 19; hence, (2) *to claim, procure*, Lu. xix. 12; (3) *to*

*take by force, seize*, Mat. xxi. 35; (4) *to take away*, by violence or fraud, Mat. v. 40; (5) *to choose*, Ac. xv. 14; (6) *to receive, accept, obtain*, Jn. xvi. 24; Ja. iii. 1; Rev. xviii. 4; (7) in certain periphrastic expressions — λαμβάνειν ἀρχήν, *to begin*; λ. λήθην, *to forget*; λ. ὑπόμνησιν, *to remember*; λ. πείραν, *to experience*; λ. πρόσωπον, *“to accept the person,” i.e., to be partial*. The preposition “from,” after this verb, is expressed by ἐκ, ἀπὸ, παρά (ὑπὸ, 2 Cor. xi. 24).

**Λάμεχ**, *o* (Heb.), *Lamech*, Lu. iii. 36.\*

**λαμπάς**, ἄδος, ἡ, prop. *a torch*, Rev. iv. 5, viii. 10; also *a lamp*, Jn. xviii. 3. Syn.: φῶς is light in general; φέγγος, radiance; φωστήρ, a heavenly body, luminary; λαμπάς, *a torch*; λύχνος, *a lamp*.

**λαμπρός**, ὁ, ὃν, *shining, magnificent*, Rev. xii. 16; Lu. xiii. 11.

**λαμπρότης**, τητος, ἡ, *splendor, brightness*, Ac. xxvi. 13.\*

**λαμπρῶς**, adv., *magnificently*, Lu. xvi. 19.\*

**λάμψω**, ψω, *to shine*, Mat. v. 15, 16, xvii. 2.

**λανθάνω**, 2d aor. ἔλαθον, (1) *to be hidden*, abs., Mar. vi. 24; Lu. viii. 47; (2) *to be hidden from* (acc.), Ac. xxvi. 26; 2 Pet. iii. 5, 8; (3) *for part. constr.*, see Gr. § 394, 2, Wi. § 54, 4, Bu. 299; Heb. xiii. 2.\*

**λαξευτός**, ὁ, ὃν, *hewn out of a rock*, Lu. xxiii. 53. (S.)\*

**Λαοδικεία**, ας, ἡ, *Laodicea*, Col. i. 1, iv. 13.

**Λαοδικεύς**, ἑως, ὁ, *a Laodicean*, Col. iv. 16; Rev. iii. 14 (not W. H.).\*

**λαός**, οὖ, ὁ, (1) *a people*, spec. *of the people of God*, Lu. ii. 31; Ac. iv. 10; (2) *the common people*, Mat. xxvi. 5.

**λάρυγξ**, υγγος, ὁ, *the throat*, Ro. iii. 13.\*

**Λασαία** (W. H. Λασαί), ας, ἡ, *Lasaea*, Ac. xxvii. 8.\*

**λάσσω**, 1st aor. ἐλάκησα, *to burst asunder*, Ac. i. 18.\*

**λατομέω**, ὦ, *to hew stones, to cut stones*, Mat. xxvii. 60; Mar. xv. 46. (S.)\*

**λατρεῖα**, ας, ἡ, *worship, service rendered to God*, Jn. xvi. 2; Ro. ix. 4, xii. 1; Heb. ix. 1, 6.\*

**λατρεύω**, σω, (1) *to worship, to serve*, Ac. vii. 7; (2) *to officiate as a priest*, Heb. xiii. 10. Syn.: λατρεύω is to worship God, as any one may do; λειτουργέω, to serve him in a special office or ministry.

**λάχανον**, ου, τό, *an herb, a garden plant*, Mat. xiii. 32.

**Δεββαῖος**, ου, ὁ, *Lebbeaus*, Mat. x. 3 (not W. H.). See Θαδδαῖος.\*

**λεγεόν** (W. H. λεγιών), ὄνος, ὁ (Lat., see Gr. § 154c, Bu. 16), *a legion*, Mat. xxvi. 53; Mar. v. 9, 15; Lu. viii. 30; in N.T. times containing probably 6826 men. (N. T.)\*

**λέγω**, only pres. and impf. in N. T., (1) *to speak, to say*, Ac. xiii. 15; Jn. i. 29; used also of writings, as Jn. xix. 37; (2) *to relate, to tell*, Lu. ix. 31, xviii. 1; (3) *to call, pass., to be called or named*; (4) pass., *to be chosen or appointed*. Dat. of person addressed. Syn.: see λαλέω.

**λείμμα**, ατος, τό (λείπω), *a remnant*, Ro. xi. 5.\*

**λείος**, εἰα, εἶον, *smooth, level*, Lu. iii. 5 (from S.)\*

**λείπω**, ψω, *to leave, to be wanting*, Lu. xviii. 22; Tit. i. 5, iii. 13; pass., *to be lacking, to be destitute of*, Ja. i. 4, 5, ii. 15.\*

**λειτουργέω**, ὦ, (1) *to serve publicly in sacred things*, Ac. xiii. 2; Heb. x. 11; (2) *to minister to charitably*, Ro. xv. 27.\* Syn.: see λατρεύω.

**λειτουργία**, ας, ἡ, (1) *a public ministration or service*, Lu. i. 23; Phil. ii. 17; Heb. viii. 6, ix. 21; (2) *a charitable gift*, Phil. ii. 30; 2 Cor. ix. 12.\*

**λειτουργικός**, ἡ, ὃν, *employed in ministering*, Heb. i. 14. (S.)\*

**λειτουργός**, οὖ, ὁ, *a minister or servant to, gen. obj.*, Ro. xiii. 6, xv. 16; Phil. ii. 25; Heb. i. 7, viii. 2.\*

**λέντιον**, ου, τό (Lat., see Gr. § 154e), *a towel, apron*, Jn. xiii. 4, 5. (N. T.)\*

λεπίς, ἰδος, ἡ, *a scale*, Ac. ix. 18.\*

λεπρόα, *as, ἡ, the leprosy*, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.\*

λεπρός, οὐ, ὁ, *a leper*, Lu. iv. 27, vi. 22.

λεπτόν, οὐ, τό, *prop. verb. adj. (sc. νόμισμα), from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin*, Mar. xii. 42; Lu. xii. 59, xxi. 2.\*

Λευί, or Λευίς (W. H. *Levelis*), *gen. Λευί, ὁ, Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Lu. iii. 24; 29; (4) the apostle, also called *Matthew*, Lu. v. 27, 29.

Λευίτης, ου, ὁ, *a Levite*, Lu. x. 32; Jn. i. 19; Ac. iv. 36.\*

Λευιτικός, ἡ, ὁν, *Levitical*, Heb. vii. 11.\*

λευκαίνω, *ανώ, 1st aor. ἐλεύκανα, to make white*, Mar. ix. 3; Rev. vii. 14.\*

λευκός, ἡ, ὁν, (1) *white*, as Mat. v. 36; Jn. iv. 35; (2) *bright*, as Mat. xvii. 2.

λέων, *οντος, ὁ, a lion*, Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.

λήθη, ης, ἡ, *forgetfulness*, 2 Pet. i. 9.\*

ληνός, οὐ, ὁ, ἡ, *a wine-press*, Mat. xxi. 33; fig. in Rev. xiv. 19, 20, xix. 15.\*

λήρος, ου, ὁ, *idle talk*, Lu. xxiv. 11.\*

ληστής, οὐ, ὁ, *a robber*, Mar. xi. 17; Jn. x. 1, 8. *Syn.*: see κλέπτης.

λήψις (W. H. *λήμψις*), *εως, ἡ (λαμβάνω), a receiving*, Phil. iv. 15.\*

λαν, *adv., very much; with adj. or adv., very*, Mat. iv. 8; Mar. xvi. 2.

λιβανος, ου, ὁ, *frankincense*, Mat. ii. 11; Rev. xviii. 13.\*

λιβανωτός, οὐ, ὁ, *a censor for burning frankincense*, Rev. viii. 3, 5.\*

λιβερτίνος, ου, ὁ (Lat. *libertinus*), *a freedman*, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.\*

Λιβύη, ης, ἡ, *Libya*, Ac. ii. 10.\*

λιθάω, σω, *to stone*, Jn. xi. 8; Ac. xiv. 19.

λίθινος, η, ὁν, *made of stone*, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.\*

λιθο-βολέω, ὦ, ἡσω, *to throw stones at, to stone*, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)

λίθος, ου, ὁ, *a stone, i.e., (1) loose and lying about*, Mat. iv. 3, 6; (2) *built into a wall, etc.*, Mar. xiii. 2; (3) *a precious stone*, Rev. iv. 3, xvii. 4; (4) *a statue or idol of stone*, Ac. xvii. 29.

λιθο-στρωτον, ου, τό (*prop. adj., spread with stones*), *a mosaic pavement*, as name of a place near the praetorium or palace at Jerusalem, Jn. xix. 13.\*

λικμῶν, ὦ, ἡσω, *to scatter, as grain in winnowing, to grind to powder that may be scattered*, Mat. xxi. 44; Lu. xx. 18.\*

λίμην, ένος, ὁ, *a harbor*, Ac. xxvii. 8, 12.\*

λίμνη, ης, ἡ, *a lake, e.g., Genesareth*, Lu. v. 1.

λιμός, οὐ, ὁ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Mat. xxiv. 7.

λίνον, ου, τό, *flax, linen made of flax*, Rev. xv. 6 (W. H. λίθος); *a lamp-wick*, Mat. xii. 20.\*

λίπος (W. H. *λίπος*), ου, ὁ, *Linus*, 2 Tim. iv. 21.\*

λιπαρός, ά, ὁν, *fat, dainty*, Rev. xviii. 14.\*

λίτρα, *as, ἡ, a pound, a weight of twelve ounces*, Jn. xii. 3, xix. 39.\*

λίψ, λιβός, ὁ, *the S.W. wind; used for the S.W. quarter of the heavens*, Ac. xxvii. 12.\*

λογία, *as, ἡ, a collection, i.e., of money*, 1 Cor. xvi. 1, 2. (N. T.)\*

λογίζομαι, σομαι, *dep. with mid. and pass., (1) to reckon; (2) to place to the account of, to charge with, acc. and dat., or with els (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) to reason, argue, to infer, conclude, from reasoning; (4) to think, suppose.*

λογικός, ἡ, ὁν, *rational, i.e., belonging to the sphere of*

the reason, Ro. xii. 1; 1 Pet. ii. 2.\*

λόγιον, *ον, τό, something spoken*, in N. T., *a divine communication, e.g., the Old Testament*, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.\*

λόγιος, *ον, eloquent*, Ac. xviii. 24.\*

λογισμός, οὐ, ὁ, *a reasoning, decision*, Ro. ii. 15; 2 Cor. x. 5.\*

λογο-μαχέω, ὦ, *to contend about words*, 2 Tim. ii. 14. (N. T.)\*

λογομαχία, *as, ἡ, contention about words*, 1 Tim. vi. 4. (N. T.)\*

λόγος, ου, ὁ, (1) *a speaking, a saying, a word*, as the expression of thought (whereas *ἔπος, βρομα, ῥήμα* refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) *the thing spoken*, Mat. vii. 24, 26 — *whether doctrine*, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Mat. xxi. 24; *a common saying or proverb*, Jn. iv. 37; *a precept, a command*, Jn. viii. 55; *the truth*, Mar. viii. 38; *conversation*, Lu. xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Ac. i. 1; *a public rumor*, Mat. xxviii. 15; *an argument*, Ac. ii. 40; *a charge or accusation*, Ac. xix. 38; (3) *reason*, Ac. xviii. 14; (4) *account, reckoning*, Heb. i. 13; Ac. xx. 24; Mat. xviii. 23; Ac. x. 29; *λόγος* is used by John as a name of Christ, the Word of God, *i.e., the expression or manifestation of his thoughts to man*, Jn. i. 1, etc.

λόγχη, ης, ἡ, *a lance, a spear*, Jn. xix. 34.\*

λοιδορέω, ὦ, *to rail at, revile*, Jn. ix. 28; Ac. xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.\*

λοιδορία, *as, ἡ, reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.\*

λοιδορός, ου, ὁ, *a reviler*, 1 Cor. v. 11, vi. 10.\*

λοιμός, οὐ, ὁ, *a pestilence*, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.\*

λοιπός, ἡ, ὁν, *remaining, the rest*, Mat. xxv. 11; *adv. τὸ λοιπόν, as for the rest, more-*



- over, finally, henceforth*, 1 Cor. i. 16; Heb. x. 13; τοῦ λοιποῦ, *from henceforth*, Gal. vi. 17.
- Λουκάς**, ὁ, δ (from Λουκανός, see Gr. § 159 d, Wi. § 16, 4, note i, Bu. 20), *Luke*, Ac. xvi. 10, xx. 5.
- Λούκιος**, ου, ὁ (Lat.), *Lucius*, Ac. xiii. 1; Ro. xvi. 21.\*
- λουτρὸν**, οὗ, τό, *a bath*; in N.T. *baptism*, Ep. v. 26; Tit. iii. 5.\*
- λουῶ**, σω, *to bathe, to wash*, Ac. ix. 37, xvi. 33; *to cleanse, to purify*, Rev. i. 5 (W. H. λύω). *Syn.*: πλύνω *to wash inanimate things*; λούω, *to bathe the whole body*; νίπτω, *to wash a part of the body*.
- Λύδδα**, ης, ἡ, also Λύδδα, ων, τὰ (W. H.), *Lydda*, Ac. ix. 32, 35, 38.\*
- Λυδία**, ας, ἡ, *Lydia*, Ac. xvi. 14, 40.\*
- Λυκαονία**, ας, ἡ, *Lycaonia*, Ac. xiv. 6.\*
- Λυκαονιστὶ**, adv., *in the speech of Lycaonia*, Ac. xiv. 11.\*
- Λυκία**, ας, ἡ, *Lycia*, Ac. xxvii. 5.\*
- λύκος**, ου, ὁ, *a wolf*, Jn. x. 12; fig., Ac. xx. 29.
- λυμαίνομαι**, *to ravage, to devastate*, Ac. viii. 3.\*
- λυπέω**, ὦ, *to grieve*, a general word, 2 Cor. ii. 2, 5; pass., *to be grieved, saddened*, Mat. xxvi. 22, 37; 1 Pet. i. 6; *to aggrieve or offend*, Ro. xiv. 15; Ep. iv. 30.
- λύπη**, ης, ἡ, *grief, sorrow*, 2 Cor. ix. 7; *cause of grief, annoyance*, 1 Pet. ii. 19.
- Λυσανίας**, ου, ὁ, *Lysanias*, Lu. iii. 1.\*
- Λυσίας**, ου, ὁ, *Lysias*, Ac. xxiii. 26.
- λύσις**, εως, ἡ, *a loosing, divorce*, 1 Cor. vii. 27.\*
- λυσι-τελέω**, ὦ (lit., *to pay taxes*), impers., -εἰ, *it is profitable or preferable* (dat. and ἡ), Lu. xvii. 2.\*
- Λύστρα**, ας, ἡ, or ων, τὰ, *Lystra*, Ac. xiv. 6, 8.
- λύτρον**, ου, τό, *a ransom*, Mat. xx. 28; Mar. x. 45.\*
- λυτρώω**, ὦ, ὥσω, in N. T. only mid. and pass., *to ransom, to deliver by paying a ransom*, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).\*
- λύτρωσις**, εως, ἡ, *deliverance, redemption*, Lu. i. 68, ii. 38; Heb. ix. 12.\*
- λυτρωτής**, ου, ὁ, *a redeemer, a deliverer*, Ac. vii. 35.\*
- λυχνία**, ας, ἡ, *a lampstand*, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.
- λύχνος**, ου, ὁ, *a lamp*, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. *Syn.*: see λαμπάς.
- λύω**, σω, *to loose*, as (1) lit., *to unbind*, Mar. i. 7; Rev. v. 2; (2) *to set at liberty*, Jn. xi. 44; Ac. xxii. 30; (3) *to pronounce not binding*, e.g., a law, Mat. xviii. 18; (4) *to disobey or nullify the divine word*, Jn. vii. 23, x. 35; (5) *to destroy*, e.g., the temple, Jn. ii. 19; (6) *to dismiss, i.e., an assembly*, Ac. xiii. 43.
- Λωῖς**, ἱδος, ἡ, *Lois*, 2 Tim. i. 5.\*
- Λωτ**, ὁ (Heb.), *Lot*, Lu. xvii. 28-32; 2 Pet. ii. 7.\*

## M

- Μ**, μ, μῦ, *mu, m*, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.
- Μαάθ**, ὁ (Heb.), *Maath*, Lu. iii. 26.\*
- Μαγδαλά**, ἡ (Heb.), *Magdala*, Mat. xv. 39 (W. H. and R.V. Μαγαδάν).\*
- Μαγδαληνή**, ης, ἡ, *Magdalene, i.e., a woman of Magdala*, as Mat. xxvii. 56, 61.
- μαγεία** (W. H. μαγία), ας, ἡ, *magic, plur., magical arts*, Ac. viii. 11.\*
- μαγεύω**, σω, *to practice magical arts*, Ac. viii. 9.\*
- μάγος**, ου, ὁ, (1) *a magus*, a Persian astrologer, Mat. ii. 1, 7, 16; (2) *a sorcerer*, Ac. xiii. 6, 8.\*
- Μαγός**, ὁ (Heb.), *Magog*, Rev. xx. 8; see Γῶγ.\*
- Μαδιάν**, ἡ (Heb.), *Midian*, Ac. vii. 29.\*
- μαθητεύω**, σω, (1) *trans., to make a disciple of* (acc.), *to instruct*, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) *intrans., to be a disciple*, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).\*
- μαθητής**, ου, ὁ (μανθάνω), *a disciple*, Mat. ix. 14, x. 24, xxii. 16; οἱ μαθηταί, *specially, the twelve*, Mat. ix. 19.
- μαθήτρια**, ας, ἡ, *a female disciple*, Ac. ix. 36.\*
- Μαθουσάλα**, ὁ (Heb.), *Methuselah*, Lu. iii. 37.\*
- Μαῖνάν**, ὁ (W. H. Μεννά), (Heb.), *Mainan or Menna*, Lu. iii. 31.\*
- μαίνομαι**, dep., *to be mad, to rave*, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.\*
- μακαρίζω**, fut. ἰῶ, *to pronounce happy or blessed*, Lu. i. 48; Ja. v. 11.\*
- μακάριος**, α, ον, *happy, blessed*, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.
- μακαρισμός**, ου, ὁ, *a declaring blessed, a pronouncing happy*, Ro. iv. 6, 9; Gal. iv. 15.\*
- Μακεδονία**, ας, ἡ, *Macedonia*, Ac. xvi. 9, 10, 12.
- Μακεδών**, ὄνος, ὁ, *a Macedonian*, Ac. xix. 29, xxvii. 2.
- μάκελλον**, ου, τό (Lat.), *a meat-market*, 1 Cor. x. 25.\*
- μακράν**, adv. (acc. of μακρός, sc. ὁδόν), *afar, afar off*, Lu. xv. 20; *els* preceding, Ac. ii. 39; *ἀπό* following, Ac. xvii. 27.
- μακρόθεν**, adv., *from afar*, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.
- μακρο-θυμέω**, ὦ, ἡσω, *to suffer long, to have patience, to be forbearing*, 1 Cor. xiii. 4; *to delay*, Lu. xviii. 7; *to wait patiently*, Heb. vi. 15. (S.)
- μακρο-θυμία**, ας, ἡ, *forbearance, long-suffering, patience*, Ro. ii. 4, ix. 22. *Syn.*: see ἀνοχή.
- μακρο-θύμως**, adv., *patiently*, Ac. xxvi. 3. (N. T.)\*
- μακρός**, ὁ, ὄν, *long*; of place, distant, Lu. xv. 13, xix. 12; of time, long, only in the phrase μακρά προσεύχεσθαι, *to make long prayers*, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.\*
- μακρο-χρόνιος**, ον, *long-lived*, Ep. vi. 3.\*
- μαλακία**, ας, ἡ, *weakness, infirmity*, Mat. iv. 23, ix. 35, x. 1.\*
- μαλακός**, ἡ, ὄν, *soft*, of garments, Mat. xi. 8; Lu. vii

25; *disgracefully effeminate*, 1 Cor. vi. 9.\*  
**Μαλελεήλ**, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.\*  
**μάλιστα**, adv. (superl. of μάλα, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.  
**μᾶλλον**, adv. (comp. of μάλα), *more, rather*; πολλῶ μᾶλλον, *much more*, Mat. vi. 30; πόσῳ μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἢ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wi. §§ 35, 1, 65, 2, Bu. 83.  
**Μάλχος**, οὐ, ὁ (Heb.), *Malchus*, Jn. xviii. 10.\*  
**μάμηκ**, ἡ, ὅ, *a grandmother*, 2 Tim. i. 5.\*  
**μαμμωνᾶς** (W. H. μαμωνᾶς), ἁ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)\*  
**Μαναήν**, ὁ (Heb.), *Manaen*, Ac. xiii. 1.\*  
**Μανασσῆς**, gen. and acc. ἦ, ὁ, *Manasseh*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.\*  
**μανθάνω**, μαθήσομαι, 2d aor. ἔμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπό or παρά with gen. of the teacher, ἐν with example, 1 Cor. iv. 6).  
**μανία**, as, ἡ, *madness*, Ac. xxvi. 24.\*  
**μάννα**, τὸ (Heb., deriv. uncertain), *manna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)  
**μαντεύομαι**, dep., *to utter responses, practice divination*, Ac. xvi. 16.\*  
**μαραίνω**, ανῶ, fut. pass. μαρανθήσομαι, *to wither, to fade away*, Ja. i. 11.\*  
**μαρὰν ἀθά** (two Aram. words), *our Lord cometh* (R.V. mrg.), 1 Cor. xvi. 22. (N. T.)\*  
**μαργαρίτης**, οὐ, ὁ, *a pearl*, Mat. xiii. 45, 46.  
**Μάρθα**, as, ἡ, *Martha*, Lu. x. 38, 40, 41.  
**Μαρία**, as, or **Μαριάμ**, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalene, Mar. xv. 40, 47;

(3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.  
**Μάρκος**, οὐ, ὁ, *Mark*, Ac. xii. 12, 25.  
**μάρμαρος**, οὐ, ὁ, ἡ, *marble*, Rev. xviii. 12.\*  
**μαρτυρέω**, ὦ, ἴσσω, *to be a witness*, abs., *to testify* (περί, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend*; pass., *to be attested, i.e., honorably, to be of good report*.  
**μαρτυρία**, as, ἡ, *testimony, i.e., legal*, Mar. ev. 56, 59; or general, Jn. v. 34; with obj. gen., as Rev. xix. 10.  
**μαρτύριον**, οὐ, τὸ, *testimony*, Mat. viii. 4 (το, dat.; against, ἐπί, acc.).  
**μαρτυροῦμαι**, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.)\*  
**μάρτυς**, υἱος, dat. plur. μάρτυσι, ὁ, *a witness, i.e., judicially*, Mat. xviii. 16; *one who testifies from what he has seen or experienced*, 1 Th. ii. 10; Lu. xxiv. 48; *a martyr, witnessing by his death*, Ac. xxii. 20; Rev. ii. 13, xvii. 6.  
**μασσάσθαι** (W. H. -ασά-), ὦμαι, *to bite, to gnaw*, Rev. xvi. 10.\*  
**μαστιγῶν**, ὦ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.  
**μαστιγῶ**, *to scourge*, Ac. xxii. 25.\*  
**μάστιγις**, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.\*  
**μαστός**, οὐ, ὁ, *the breast*, pl., Lu. xi. 27, xxiii. 29; Rev. i. 13.\*  
**ματαιολογία**, as, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.\*  
**ματαιο-λόγος**, οὐ, ὁ, *a vain, empty talker*, Tit. i. 10.\*  
**μάταιος** (αἰα), αἰων, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). Syn.: see κενός.  
**ματαιότης**, τητος, ἡ, (1) *vanity*,

2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.\*  
**ματαιῶς**, ὦ, *to make vain or foolish*; pass., Ro. i. 21. (S.)\*  
**μάτην**, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.\*  
**Ματθαῖος** (W. H. Μαθθαῖος), οὐ, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called *Λευί*.  
**Ματθάν** (W. H. Μαθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.\*  
**Ματθάρ**, ὁ (Heb.), *Matthat*, Lu. iii. 24, 29 (W. H. Μαθάρ)\*  
**Ματθίας** (W. H. Μαθθίας), α, ὁ, *Matthias*, Ac. i. 23, 26.\*  
**Ματθαθά**, ὁ (Heb.), *Mattatha*, Lu. iii. 31.\*  
**Ματθαθίας**, οὐ, ὁ, *Mattathias*, Lu. iii. 25, 26.\*  
**μάχαιρα**, as and ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.  
**μάχη**, ἡ, ὅ, *battle*; *contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.\*  
**μάχομαι**, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.\*  
**μεγαλ-αυχέω**, ὦ, *to boast great things, to be arrogant*, Ja. iii. 5 (W. H. μεγάλη αὐχέ).  
**μεγαλειός**, εἰα, εἶον, *grand, magnificent*, Lu. i. 49 (W. H. μεγάληα); Ac. ii. 11.\*  
**μεγαλειότης**, τητος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.\*  
**μεγαλο-πρεπής**, ἐς, gen. οὐς, *sitting for a great man, magnificent, majestic*, 2 Pet. i. 17.\*  
**μεγαλύνω**, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.  
**μεγάλως**, adv., *greatly*, Phil. iv. 10.\*  
**μεγαλωσύνη**, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)\*  
**μέγας**, μεγάλη, μέγα (see Gr. § 39), comp. μείζων, sup. μέγιστος, *great, in size, full-grown, intense*, Mat. ii. 10, xxvii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μείζων, *the elder*, Ro. ix. 12; μέγας indicates the *size* of things, their *meas-*

ure, number, cost, and estimation; μεγάλη ημέρα, a solemn, sacred day, Jn. xix. 31.

μέγθος, οὖς, τό, greatness, Ep. i. 19.\*

μεγιστάνες, ἄνθρωποι, οἱ (sing. μεγιστάν, only in Ap., Sirach iv. 7), princes, great men, nobles, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)\*

μεθ-ερμηνεύω, to translate, to interpret, pass. only, Mar. v. 41; Jn. i. 41.

μέθη, ἡ, drunkenness, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.\*

μεθ-ίστημι (and μεθιστάνω, 1 Cor. xiii. 2), μεταστήσω, 1st aor., pass., μετεστάθην, lit., to change the place of; hence, to remove, 1 Cor. xiii. 2; Col. i. 13; to lead astray, Ac. xix. 26; to remove from life, Ac. xiii. 22; to remove from office, Lu. xvi. 4.\*

μεθ-οδεία (-οδία, W. H.), as, ἡ, a fraudulent artifice, a trick, Ep. iv. 14, vi. 11. (N. T.)\*

μεθ-όριος, α, ον, bordering on; τὰ μεθόρια, borders, frontiers, Mar. vii. 24 (W. H. ὅρια)\*

μεθίσκω, to make drunk; pass., to be drunk, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; 1 Th. v. 7.\*

μέθυσος, οὖς, ὁ (prop. adj.), a drunkard, 1 Cor. v. 11, vi. 10.\*

μεθύω, to be drunken, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.

μεῖζων, comp. of μέγας, which see. It has itself a comparative, μειζότερος, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 2b, Bu. 28).

μέλας, ἄνθρωπος, τό (μέλας), ink, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.\*

μέλας, αἶμα, ἄνθρωπος, black, Mat. v. 36; Rev. vi. 5, 12.\*

Μελέας, ἄνθρωπος, ὁ, Melea, Lu. iii. 31.\*

μέλει, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), it concerns, dat. of pers., with gen. of object, as 1 Cor. ix. 9; or περί, as Jn. x. 13; or ὅτι, as Mar. iv. 38.

μελετάω, ὡς, ἡσώ, to practice, 1 Tim. iv. 15; to devise, Ac. iv.

25; to meditate, Mar. xiii. 11 (not W. H.).\*

μέλι, ἡ, ὁ, honey, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.\*

μελισσιος, α, ον, made by bees, Lu. xxiv. 42 (W. H. omit). (N. T.)\*

Μελίτη, ἡ, Melita, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη)\*

μέλλω, ἡσώ, to be about to do, to be on the point of doing, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν ἔσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, will, shall, must; to delay, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, the future, Lu. xiii. 9; τὰ μέλλοντα, things to come, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.

μέλος, οὖς, τό, a member of the body, a limb, as Mat. v. 29, 30; Ro. xii. 4; fig., 1 Cor. vi. 15.

Μελχί (W. H. -ελ), ὁ (Heb.), Melchi. Two are mentioned, Lu. iii. 24, 28.\*

Μελχισεδέκ, ὁ (Heb. king of righteousness), Melchizedek, Heb. v., vi., vii.\*

μεμβράνα, ἡ, (Lat.), parchment, 2 Tim. iv. 13. (N. T.)\*

μέμφομαι, ψομαι, dep., to blame, to censure, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.).\*

μεμψιμους, ον, discontented, complaining, Ju. 16.\*

μέν, antithetic particle, truly, indeed (see Gr. § 136, Wi. § 53, 7d, Bu. 364 sq.).

μεν-ὄν, conj., moreover, therefore, but.

μεν-ὄν-γε, conj., nay rather, nay truly, Lu. xi. 28 (W. H. μενὸν); Ro. ix. 20, x. 18; Phil. iii. 8 (W. H. μεν ὄν γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.\*

μέν-τοι, conj., yet truly, nevertheless, however, Jn. iv. 27.

μένω, μενῶ, ἔμεινα, (1) intrans., to remain, to abide; so (a.) of place, to dwell, Mat. x. 11; to lodge, Lu. xix. 5; (b) of

state, as Ac. v. 4; to continue firm and constant in, Jn. xv. 4; to endure, to last, to be permanent, 1 Cor. iii. 14; (2) trans., to await, wait for, only Ac. xx. 5, 23.

μερίζω, σω, (1) to divide, separate, mid., to share (μετά, gen.), Lu. xii. 13; pass., to be divided, to be at variance, Mat. xii. 25, 26; 1 Cor. i. 13; (2) to distribute, Mar. vi. 41, acc. and dat.

μέριμνα, ἡ, care, anxiety, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.

μεριμνάω, ὡς, ἡσώ, to be anxious, distracted, to care for; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.; see also 1 Cor. vii. 32-34; gen., ver. 34 (W. H.); dat., ver. 25; eis, ver. 34; περί, ver. 28.

μερίς, ἰδος, ἡ, a part or division of a country, Ac. xvi. 12; a share, portion, Lu. x. 42; Ac. viii. 21; 2 Cor. vi. 15; Col. i. 12.\*

μερισμός, οὗ, ὁ, a dividing or division, Heb. iv. 12; distribution, gifts distributed, Heb. ii. 4.\*

μεριστής, οὗ, ὁ, a divider, Lu. xii. 14. (N. T.)\*

μέρος, οὖς, τό, a part; hence, (1) a share, Rev. xxii. 19; fellowship, Jn. xiii. 8; a business or calling, Ac. xix. 27; (2) a part, as the result of division, Jn. xix. 23. In adverbial phrases, μέρος τι, partly, in some part; ἀνὰ μέρος, alternately; ἀπὸ μέρος, partly; ἐκ μέρος, individually, of persons, partially, imperfectly, of things; κατὰ μέρος, particularly, in detail, Heb. ix. 5.

μεσημβρία, ἡ, as, ἡ, midday, noon, Ac. xxii. 6; the south, Ac. viii. 26.

μεστυεύω, σω, to mediate, to give surety, Heb. vi. 17.\*

μεσότης, οὗ, ὁ, a mediator, i.e., one who interposes between parties and reconciles them, Gal. iii. 19, 20; 1 Tim. ii. 5; in the phrase μεσότης διαθήκης, mediator of a covenant, Heb. viii. 6, ix. 15, xii. 24.\*



μεσο-νύκτιον, ου, τό, *midnight*, as Lu. xi. 5.

Μεσο-ποταμία, ας, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.\*

μέσος, η, ου, *middle*, of time or place, *in the midst* of (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τό μέσον, *the middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among, away*; ἐν μέσῳ, *among*; ἀνά μέσον, *through the midst, among, between*; also with διὰ and eis.

μεσό-τοιχον, ου, τό, *a partition-wall*, Ep. ii. 14. (N. T.)\*

μεσο-ουράνημα, ατος, τό, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.\*

μεσόν, ω, to be in the middle, Jn. vii. 14.\*

Μεσσίας, ου, ὁ (from Heb. *anointed*), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N. T.)\*

μεστός, η, ὅν, *full*, gen., Jn. xix. 29; Ro. i. 29.

μεστῶ, ὦ, to fill, gen., Ac. ii. 13.\*

μετά (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans*., as in the words *transfer, translate*).

μετα-βαίνω, βήσομαι, to pass over, to depart, Lu. x. 7; Mat. xi. 1.

μετα-βάλλω, in mid., to change one's mind, Ac. xxviii. 6.\*

μετ-άγω, to turn about, to direct, as horses, ships, Ja. iii. 3, 4.\*

μετα-δίδομι, to share with, to impart, Lu. iii. 11; Ro. i. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ μετα-διδούς, *a distributor of alms*, Ro. xii. 8.\*

μετα-θεσις, εως, ἡ, (1) *a transfer, a translation*, Heb. xi. 5; *a removal*, Heb. xii. 27; (2) *a change*, Heb. vii. 12.\*

μετ-αίρω, to remove, intrans., to depart, Mat. xiii. 53, xix. 1.\*

μετα-καλέω, ὦ, in mid., to call to one's self, to send for, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.\*

μετα-κινέω, ὦ, to move away, pass., to be moved away, Col. i. 23.\*

μετα-λαμβάνω, to take a share of, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; to obtain (acc.), Ac. xxiv. 25.

μετά-ληψις (W. H.-ληψις), εως, ἡ, *participation*; eis μ., to be received, 1 Tim. iv. 3.\*

μετ-αλλάσσω, to change one thing (acc.) for (ἐν, eis) another, Ro. i. 25, 26.\*

μετα-μέλομαι, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., to change one's mind, Mat. xxi. 30, 32; Heb. vii. 21; to repent, to feel sorrow for, regret, Mat. xxvii. 3; 2 Cor. vii. 8. Syn.: μετανόεω is the nobler word, the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.

μετα-μορφῶ, ὦ, to change the form, to transform, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.\*

μετα-νοέω, ὦ, ἦσω, to change one's views and purpose, to repent, as Mat. iii. 2; Ac. viii. 22. Syn.: see μετα-μέλομαι.

μετάνοια, ας, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.

μετα-ξύ (σύν or ξύν), adv. of time, *meanwhile*, Jn. iv. 31; *afterwards*, perh., Ac. xiii. 42 (see Gr. § 298, 7b); as prep. with gen., *between*, of place, Mat. xxiii. 35.

μετα-πέμπω, in mid., to send for to one's self, to summon, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.\*

μετα-στρέφω (with 2d fut. and 2d aor. pass.), to turn about, to change, Ja. iv. 9; Ac. ii. 20; to pervert, to corrupt, Gal. i. 7.\*

μετα-σχηματίζω, ἰσω, to change the figure of, transfigure, Phil. iii. 21; mid., to assume the appearance of any one, 2 Cor. xi. 13, 14, 15; fig., to transfer, i.e., to speak by way of illustration, 1 Cor. iv. 6.\*

μετα-τίθημι, to transpose, to transfer, Ac. vii. 16; Heb. xi. 5; to change, Heb. vii. 12; mid., to transfer one's self, i.e., to fall away, to desert, Gal. i. 6; to pervert, Ju. 4.\*

μετ-έπειτα, adv., *afterwards*, Heb. xii. 17.\*

μετ-έχω, μετασχήσω, 2d aor. μετέσχον, to be partaker of, to share in, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14, v. 13, vii. 13.\*

μετεωρίζω, in pass., to be troubled with anxiety, to be in suspense, Lu. xii. 29.\*

μετ-οικεσία, ας, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.\*

μετ-οικίζω, ἰῶ, to cause to change one's habitation, to cause to migrate, Ac. vii. 4, 43.\*

μετοχή, ἥς, ἡ, *a sharing, a fellowship*, 2 Cor. vi. 14.\*

μέτοχος, ου, ὁ (prop. adj.), *a partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; *a partner, an associate*, Heb. i. 9; Lu. v. 7.\*

μετρώ, ὦ, to measure, Rev. xi. 2; Lu. vi. 38; met., to estimate, to judge of, 2 Cor. x. 12.

μετρητής, ου, ὁ, prop. *a measurer*; an amphora, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.\*

μετρον-παθῶ, ὦ, to treat with moderation, bear gently with (R. V.), Heb. v. 2.\*

μετρίως, adv., *moderately*, Ac. xx. 12.\*

μέτρον, ου, τό, *a measure*, Mat. xxiii. 32; Mar. iv. 24; *a measuring-rod*, Rev. xxi. 15; *a definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρου, *by measure, sparingly*, Jn. iii. 34; ἐν μέτρῳ, *in due measure*, Ep. iv. 16.

μέτωπον, ου, τό (ὦψ), *the forehead*, Rev. vii. 3, ix. 4 (only in Rev.).

μέχρι, or μέχρις, adv., as prep. with gen., *unto, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., *until*, Ep. iv. 13.

μή, *a negative particle, not*; for

distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, 1, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2*b*, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3*b*, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3*b*, Bu. 211 sq.

*μή-γε*, in the phrase *εἰ δὲ μή-γε*, *but if not*, emphatic.

*μηδᾶμως*, adv., *by no means*, Ac. x. 14, xi. 8.\*

*μηδέ*, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; *not even*, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and *not*, *neither*, *but not*, *nor yet*, as Mat. vi. 25, vii. 6.

*μηδὲς*, *μηδεμία*, *μηδέν* (*εἷς*), differing from *οὐδὲς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, 1, Bu. 351); *not one*, *no one*, *no person* or *thing*, nothing, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

*μηδέ-ποτε*, adv., *never*, 2 Tim. iii. 7.\*

*μηδέ-πω*, adv., *not yet*, Heb. xi. 7.\*

*Μήδος*, *οὐ*, *δ*, a *Mede*, Ac. ii. 9.\*

*μηκέτι*, adv. (*ἔτι*), *no more*, *no longer*, Mar. ix. 25, xi. 14; Ac. iv. 17.

*μήκος*, *ους*, *τῶ*, length, Ep. iii. 18; Rev. xxi. 16.\*

*μηκύνω*, *to make long*; pass., *to grow up*, as plants, Mar. iv. 27.\*

*μηλωτή*, *ἡς*, *ῆ*, a *sheepskin*, Heb. xi. 37.\*

*μήν*, a part of strong affirmation, N. T. only in the combination *ἢ μήν*, *assuredly*, *certainly*, Heb. vi. 14 (W. H. *εἰ μήν*).\*

*μήν*, *μηνός*, *δ*, (1) *a month*, as Ac. vii. 26; (2) *the new moon*, as a festival, Gal. iv. 10.

*μηνύω*, *to show*, *declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.\*

*μή οὐκ*, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

*μή-ποτε*, adv., *never*, Heb. ix. 17; as conj., *lest ever*, *lest perhaps*, *lest at any time*, Lu. xii. 58; Ac. v. 39; interrog. part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

*μή που*, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μή πως*).

*μή-πω*, adv., *not yet*, Ro. ix. 11; Heb. ix. 8.\*

*μή-πως*, conj., *lest in any way*, *lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

*μηρός*, *οὐ*, *δ*, *the thigh*, Rev. xix. 16.\*

*μήτε*, conj., differing from *οὐτε* as *μή* from *οὐ* (see Gr. § 401); *and not*, used after a preceding *μή* or *μήτε*, *neither ... nor*; in Mar. iii. 20, *not even*, W. H. read *μηδέ*.

*μήτηρ*, *τῆς*, *ῆ*, a *mother*, Mat. i. 18, ii. 11; met., a *mother city*, Gal. iv. 26.

*μήτι*, adv., interrogatively used, *is it? whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

*μήτις* (W. H. *μή τις*), pron. interrog., *has or is any one?* *whether any one?* Jn. iv. 33.\*

*μήτρα*, as, *ῆ*, *the womb*, Lu. ii. 23; Ro. iv. 19.\*

*μητρ-αλῶσας* (W. H. *-αλῶσας*), *οὐ*, *δ*, a *matricide*, 1 Tim. i. 9.\*

*μίλα*, fem. of *εἷς*, one.

*μιάνω*, *ανῶ*, perf. pass. *μειλάσμαι*, *to stain*, *pollute*, *defile*, Jn. xviii. 28; Tit. i. 15; Heb. xii. 15; Ju. 8.\*

*μίασμα*, *ατος*, *τῶ*, *pollution*, *defilement*, 2 Pet. ii. 20.\*

*μιασμός*, *οὐ*, *δ*, *the act of defilement*, *pollution*, 2 Pet. ii. 10.\*

*μίγμα*, *ατος*, *τῶ*, a *mixture*, Jn. xix. 39 (W. H. text *ἐλιγμα*).\*

*μίγνυμι*, *μιξω*, *ἔμιξα*, perf. pass. *μέμικμαι*, *to mix*, *to mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. viii. 7, xv. 2.\*

*μικρός*, *δ*, *όν*, *little*, *small*, i.e., in size, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

*Μίλητος*, *οὐ*, *ῆ*, *Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.\*

*μίλιον*, *οὐ*, *τῶ* (Lat. *miliarium*), a *mile* (somewhat less than our mile), Mat. v. 41.\*

*μιμέομαι*, *οὔμαι*, dep. mid., *to imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.\*

*μιμητής*, *οὐ*, *δ*, an *imitator*, as 1 Cor. iv. 16.

*μνησσκω* (*μνα-*), mid., with fut. in pass. form *μνησθήσονται*, 1st aor. *ἐμνήσθην*, perf. *μέμνημαι*, *to call to mind*, *to remember*, gen. pers. or thing, Mat. xxvi. 75; Lu. xxiii. 42; pass., *to be remembered*, *to be had in mind*, only Ac. x. 31; Rev. xvi. 16.

*μισέω*, *ῶ*, *ἥσω*, *to hate*, *to detest*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

*μισθ-απο-δοσία*, as, *ῆ*, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)\*

*μισθ-απο-δότης*, *οὐ*, *δ*, a *rewarder*, Heb. xi. 6. (N. T.)\*

*μισθιος*, *α*, *ον*, *hired*, as subst., a *hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.)\*

*μισθός*, *οὐ*, *δ*, *hire*, *wages*, *recompense*, Mat. xx. 8; used of *reward*, Mat. v. 12, 46; of *punishment*, 2 Pet. ii. 13.

*μισθῶω*, *ῶ*, *ῶσω*, mid., *to hire*, Mat. xx. 1, 7.\*

*μισθωμά*, *ατος*, *τῶ*, *hire*, *rent*; *anything rented*, as a house, Ac. xxviii. 30.\*

*μισθωτός*, *οὐ*, *δ*, a *hired servant*, Mat. i. 20; Jn. x. 12, 13.\*

*Μιτυλήνη*, *ῆς*, *ῆ*, *Mitylene*, the capital of Lesbos, Ac. xx. 14.\*

*Μιχαήλ*, *δ* (Heb. *who is like God?*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.\*

*μνᾶ*, *ᾶς*, *ῆ*, a *mina*, silver money = 100 *δραχμαί*, or about sixteen or seventeen dollars, Lu. xix. 13-25.\*

*μνάομαι*, see *μνησσκω*.

*Μνάσων*, *ωνος*, *δ*, *Mnason*, Ac. xxi. 16.\*

*μνεῖα*, as, *ῆ*, *remembrance*, *re-collection*, Phil. i. 3; 1 Th. iii. 6; *μνείαν ποιεῖσθαι*, *to mention*, Ro. i. 9.

*μνήμα*, *ατος*, *τῶ*, a *monument*, a *tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

*μνημεῖον*, *οὐ*, *τῶ*, a *tomb*, a *sepulchre*, Mat. viii. 28; Jn. xi. 31.

*μνήμη*, *ῆς*, *ῆ*, *remembrance*, *mention*; *μνήμην ποιεῖσθαι*, *to make mention*, 2 Pet. i. 15.\*

*μνημονεύω*, *to remember* (*ᾄτι*),

*recollect, call to mind* (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; *to be mindful of*, Heb. xi. 15; *to make mention of* (περί, gen.), Heb. xi. 22.

**μνημόσυνον**, ου, τό, *a memorial, honorable remembrance*, Mat. xxvi. 13; Mar. xiv. 9; Ac. x. 4.\*

**μνηστρεύω**, *to ask in marriage*; pass., *to be betrothed*, Mat. i. 18; Lu. i. 27, ii. 5.\*

**μογι-λάλος**, ου, ὁ (prop. adj.), *one speaking with difficulty, a stammerer*, Mar. vii. 32.\*

**μόγεις**, adv., *with difficulty, hardly*, Lu. ix. 39 (W. H. μόλις).\*

**μόδιος**, ου, ὁ (Lat.), *a dry measure* (16 sextarii), containing about a peck; *a modius*, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.)\*

**μοιχαλῖς**, ἰδος, ἡ, *an adulteress*, Ro. vii. 3; fig., for departure from God, Mat. xvi. 4; Ja. iv. 4. (S.)

**μοιχάομαι**, ὦμαι, *to commit adultery*, Mat. v. 32.

**μοιχεία**, ας, ἡ, *adultery*, Mat. xv. 19.

**μοιχεύω**, σω, *to commit adultery*, abs. (acc., Mat. v. 28); fig., of forsaking God, Rev. ii. 22.

**μοιχός**, ου, ὁ, *an adulterer*, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).\*

**μόλις**, adv., *with difficulty, hardly*, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.\*

**Μολόχ**, ὁ (Heb.), *Moloch*, Ac. vii. 43 (from S.).\*

**μολύνω**, νῶ, *to pollute, to defile*, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.\*

**μολυσμός**, ου, ὁ, *pollution, defilement*, 2 Cor. vii. 1. (S.)\*

**μομφή**, ἧς, ἡ, *complaint, ground of complaint*, Col. iii. 13.\*

**μονή**, ἧς, ἡ, *an abode, a dwelling-place*, Jn. xiv. 23.\*

**μονο-γενής**, ἐς, gen. οὗς, *only begotten*, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.\*

**μόνος**, ἡ, *only, alone, single*, Lu. xxiv. 18; *solitary, without company*, Mar. vi. 47; *forsaken, desolate*, Jn. viii. 29; adv., *μόνον, only*.

**μον-όφθαλμος**, ου, *having but one eye*, Mat. xviii. 9; Mar. ix. 47.\*

**μονῶω**, ᾶ, *to leave alone*; pass., *to be left alone or desolate*, 1 Tim. v. 5.\*

**μορφή**, ἧς, ἡ, *outward appearance, form, shape*, Mar. xvi. 12; Phil. ii. 6, 7.\* Syn.: see ἰδέα.

**μορφῶω**, ᾶ, ὥσω, *to form, to fashion*, Gal. iv. 19.\*

**μόρφωσις**, εως, ἡ, *form, semblance*, 2 Tim. iii. 5; *form, system*, Ro. ii. 20.\*

**μοσχο-ποιέω**, ᾶ, *to make an image of a calf*, Ac. vii. 41. (N. T.)\*

**μόσχος**, ου, ὁ, ἡ, *a calf, a young bullock*, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.\*

**μουσικός**, ἡ, βν, *skilled in music, a musician*, Rev. xviii. 22.\*

**μόχθος**, ου, ὁ, *wearisome labor, toil*, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.\*

**μυελός**, ου, ὁ, *marrow*, Heb. iv. 12.\*

**μυνέω**, ᾶ, *to initiate into, to instruct*, Phil. iv. 12.\*

**μῦθος**, ου, ὁ, *a word*; hence, *a fiction, a fable, a falsehood*, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.\*

**μυκάομαι**, ὦμαι, *to bellow, to roar, as a lion*, Rev. x. 3.\*

**μυκτηρίζω**, *to turn up the nose; to mock, deride*, Gal. vi. 7.\*

**μυλικός**, ἡ, βν, *pertaining to a mill*; with λίθος, *millstone*, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.)\*

**μύλινος**, η, *ον*, in sense of foregoing, Rev. xviii. 21 (W. H.).\*

**μύλος**, ου, ὁ, *a millstone*, as Mat. xviii. 6.

**μυλῶν**, ὧπος, ὁ, *a mill-house, the place where grain was ground*, Mat. xxiv. 41 (W. H. μύλος).\*

**Μύρα** (W. H. Μύρρα), *ων*, τὰ, *Myra, a city near the coast of Lycia*, Ac. xxvii. 5.\*

**μυριάς**, ἀδος, ἡ, *a myriad, ten thousand*, Ac. xix. 19; *a vast multitude*, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.\*

**μυρίζω**, σω, *to anoint*, Mar. xiv. 8.\*

**μυριοί**, λαί, λα, *innumerable*, 1 Cor. iv. 15, xiv. 19; *μύριοι*,

λαι, ια, *ten thousand*, Mat. xviii. 24.\*

**μύρον**, ου, τό, *ointment*, Mat. xxvi. 7.

**Μυσία**, ας, ἡ, *Mysia*, Ac. xvi. 7, 8.\*

**μυστήριον**, ου, τό, *a mystery, anything hidden, a secret*, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are hidden religious rites and knowledge, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as mysteries partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; *a hidden meaning*, Ep. v. 32; Rev. i. 20.

**μυσπάω**, *to see dimly*, 2 Pet. i. 9.\*

**μώλωψ**, ωπος, ὁ, *a bruise, a stripe*, 1 Pet. ii. 24.\*

**μωμάομαι**, ὦμαι, dep., aor. mid. and pass., *to blame, to find fault with*, 2 Cor. vi. 3, viii. 20.\*

**μῶμος**, ου, ὁ, *a blemish*; met., *disgrace*, 2 Pet. ii. 13.\*

**μωραίνω**, ανῶ, *to make foolish*, 1 Cor. i. 20; pass., *to become foolish*, Ro. i. 22; *to become insipid, tasteless, like spoiled salt*, Mat. v. 13; Lu. xiv. 34.\*

**μωρία**, ας, ἡ, *folly, absurdity*, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.\*

**μωρο-λογία**, ας, ἡ, *foolish talking*, Ep. v. 4.\*

**μωρός**, ἡ, βν, *stupid, foolish*, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); τὸ μωρόν, *foolishness*, 1 Cor. i. 25, 27.

**Μωσῆς** (W. H. Μωυσῆς), ἔως, dat. εἰ or ᾧ; acc. ἡν (once ἐα, Lu. xiv. 29), ὁ, *Moses, met.*, the books of Moses, the Pentateuch, Lu. xvi. 29; 2 Cor. iii. 15.

## N

**N, ν, νῦ, nu, n**, the thirteenth letter. As a numeral, ν' = 50; ν' = 50,000.

**Ναασσάν**, ὁ (Heb.), *Naasson*, Mat. i. 4; Lu. iii. 32.\*

**Ναγγαί**, ὁ (Heb.), *Naggai*, Lu. iii. 25.\*

**Ναζαρέτ**, -ρέθ or -ρά (W. H.



have all the forms), ἡ, *Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.  
**Ναζαρηνός**, οὗ, ὁ, *a Nazarene*, as Mar. i. 24.  
**Ναζωραῖος**, οὗ, ὁ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called of Ναζωραῖοι, Ac. xxiv. 5.  
**Ναθάν** (W. H. -άμ), ὁ (Heb.), *Nathan*, Lu. iii. 31.\*  
**Ναθαναήλ**, ὁ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.\*  
**ναί**, adv., affirming, yes, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.  
**Ναῖν**, ἡ, *Nain*, Lu. vii. 11.\*  
**ναός**, οὗ, ὁ (ναῶν), *a temple, a shrine*, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. *Syn.*: see *τερόν*.  
**Ναούμ**, ὁ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).  
**νάρδος**, οὗ, ἡ, *nard, oil or ointment*, Mar. xiv. 3; Jn. xii. 3.\*  
**Νάρκισσος**, οὗ, ὁ, *Narcissus*, Ro. xvi. 11.\*  
**ναυαγέω**, ὦ (ἀγνυμι), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.\*  
**ναύ-κληρος**, οὗ, ὁ, *a ship-master, or owner*, Ac. xxvii. 11.\*  
**ναῦς**, acc. ναῦν, ἡ, *a ship*, Ac. xxvii. 41.\*  
**ναύτης**, οὗ, ὁ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.\*  
**Ναχώρ**, ὁ (Heb.), *Nachor*, Lu. iii. 34.\*  
**νεανίας**, οὗ, ὁ, *a young man, a youth*, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).  
**νεανίσκος**, οὗ, ὁ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.  
**Νεάπολις**, εως, ἡ, *Neapolis*, Ac. xvi. 11.\*  
**Νεεμάν** (W. H. Ναϊμάν), ὁ (Heb.), *Naaman*, Lu. iv. 27.\*  
**νεκρός**, ὁ, ὁν, *dead*, (1) lit., as Mat. xi. 5; ὁ νεκρός, *the dead*, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead* (to dat.), Ro. vi. 11;

*inactive, inoperative*, Ro. vii. 8.  
**νεκρός**, ὦ, *to put to death*; fig., *to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.\*  
**νέκρωσις**, εως, ἡ, *death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.\*  
**νεο-μηνία**, see *νουμηνία*.  
**νέος**, α, ον, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young*, of persons, Tit. ii. 4. *Syn.*: see *καινός*.  
**νεοσσός** (W. H. νοσσός), οὗ, ὁ, *a young bird*, Lu. ii. 24.\*  
**νεότης**, τητος, ἡ, *youth*, Lu. xviii. 21; 1 Tim. iv. 12.  
**νεό-φυτος**, ον, *newly planted*; fig., *a recent convert*, 1 Tim. iii. 6.\*  
**Νέρων**, ουος, ὁ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec.).\*  
**νεύω**, σω, *to nod*; so, *to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.\*  
**νεφέλη**, ης, ἡ, *a cloud*, Mar. ix. 7, xiii. 26.  
**Νεφθαλεμ**, ὁ (Heb.), *Naphtali*, Mat. iv. 13, 15; Rev. vii. 6.\*  
**νέφος**, ους, τό, *a cloud*; met., *a multitude, a great company*, Heb. xii. 1.\*  
**νεφρός**, οὗ, ὁ, *a kidney*, plur., *the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.\*  
**νεω-κόρος**, οὗ, ὁ, ἡ (ναός and κορέω, *to sweep*), *a temple-keeper*, a designation of the people of Ephesus, Ac. xix. 35.\*  
**νεωτερικός**, ἡ, ὁν, *youthful, juvenile*, 2 Tim. ii. 22.\*  
**νεώτερος**, α, ον (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.  
**νή**, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.\*  
**νήθω**, *to spin*, Mat. vi. 28; Lu. xii. 27.\*  
**νηπιάζω**, *to be an infant*, 1 Cor. xiv. 20.\*  
**νήπιος**, α, ον, *infantile*; as subst., *an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of un-

*learned, unenlightened persons*, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).  
**Νηρεΐς**, εως, ὁ, *Nereus*, Ro. xvi. 15.\*  
**Νηρί**, ὁ (Heb.), *Neri*, Lu. iii. 27.\*  
**νησίον**, ου, τό (dim. of νῆσος), *a small island*, Ac. xxvii. 16.\*  
**νῆσος**, ου, ἡ (νέω, *to swim*), *an island*, Ac. xiii. 6, xxvii. 26.  
**νηστία**, ας, ἡ, *a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.  
**νηστεύω**, σω, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.  
**νήστις**, ιος, plur. νήστεις, ὁ, ἡ, *fasting*, Mat. xv. 32; Mar. viii. 3.\*  
**νηφάλιος** or -λεος, ον, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.\*  
**νήφω**, ψω, *to be sober, temperate*, fig., 1 Th. v. 6, 8.  
**Νίγερ**, ὁ (Lat.), *Niger*, Ac. xiii. 1.\*  
**Νικάνωρ**, ορος, ὁ, *Nicanor*, Ac. vi. 5.\*  
**νικῶ**, ὦ, ἡσω, *to be victorious, abs.*, Rev. iii. 21; *to conquer, overcome* (acc.), Lu. xi. 22; Jn. xvi. 33.  
**νίκη**, ης, ἡ, *victory*, 1 Jn. v. 4.\*  
**Νικόδημος**, ον, ὁ, *Nicodemus*, Jn. iii. 1.  
**Νικολαΐτης**, ον, ὁ, *a follower of Nicolaus* (probably a Greek equivalent for Balaam), *a Nicolaitan*, Rev. ii. 6, 15.\*  
**Νικόλαος**, ον, ὁ, *Nicolaus*, Ac. vi. 5 (not to be confounded with preced.).\*  
**Νικόπολις**, εως, ἡ, *Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.\*  
**νίκος**, ους, τό, *victory*, 1 Cor. xv. 55, 57; εἰς νίκον, from S., *to a victorious consummation, utterly*, Mat. xii. 20; 1 Cor. xv. 54.\*  
**Νινευή**, ἡ (Heb.), *Nineveh*, Lu. xi. 32 (W. H. read following).  
**Νινευίτης** (W. H. -εῖτης), ον, ὁ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).\*

**νιπτήρ**, ἥρος, ὁ, *a basin*, for washing hands and feet, Jn. xiii. 5. (N. T.)\*  
**νίπτω**, ψω, *to wash* (acc.), Jn. xiii. 8; mid., *to wash one's self*, acc. of part, as Mar. vii. 3. Syn.: see λούω.  
**νοέω**, ὦ, ἥσω, *to understand*, to consider, abs., or with acc., or ὅτι, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.  
**νόημα**, ατος, τό, (1) *a thought, purpose, device*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind, i.e., the understanding or intellect*, 2 Cor. iii. 14, iv. 4, xi. 3.\*  
**νόθος**, η, ον, *illegitimate, bastard*, Heb. xii. 8.\*  
**νομή**, ἡς, ἡ (νέμω, *to pasture*), (1) *pasturage*, Jn. x. 9; (2) met., *growth, increase*, as of a gangrene, 2 Tim. ii. 17.\*  
**νομίζω**, σω (νόμος), (1) *to think, to suppose, to expect*, as the result of thinking, Mat. v. 17, xx. 10; (2) *pass.*, to be customary, only Ac. xvi. 13 (but see W. H. and R. V.).  
**νομικός**, ἡ, ὄν, *pertaining to (the) law*, Tit. iii. 9; as subst., *a person learned in or teacher of the Mosaic law*, Mat. xxii. 35; Tit. iii. 13.  
**νομίμως**, adv., *lawfully*, 1 Tim. i. 8; 2 Tim. ii. 5.\*  
**νόμισμα**, ατος, τό, (lawful) money, coin, Mat. xxii. 19.\*  
**νομο-διδάσκαλος**, ου, ὁ, *a teacher and interpreter of the Mosaic law*, Lu. v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)\*  
**νομο-θεσία**, ας, ἡ, *lawgiving, legislation*, Ro. ix. 4.\*  
**νομο-θετέω**, ὦ, *to enact laws*; pass., *to be enacted*, Heb. viii. 6; *to be furnished with laws*, Heb. vii. 11.\*  
**νομο-θέτης**, ου, ὁ (τίθημι), *a law-giver, legislator*, Ja. iv. 12.\*  
**νόμος**, ου, ὁ (νέμω, *to apportion*), *a law, an edict, a statute*, Lu. ii. 22; *a standard of acting or judging*, Ro. iii. 27; *a written law*, Ro. ii. 14; *the Mosaic economy*, Mat. v. 18; Ro. x. 4; *the Christian dispensation or doctrines*, Gal. vi. 2; Ro. xiii. 8; met., for the books containing the Mosaic law, i.e., the five books of Moses, Mat. xii. 5;

and for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234, Wi. § 19, 1 a, Bu. 89.  
**νόος**, see νοῦς.  
**νοσέω**, ὦ, *to be sick*; fig., *to have a diseased appetite or craving for*, περὶ (acc.), 1 Tim. vi. 4.\*  
**νόσημα**, ατος, τό, *disease, sickness*, Jn. v. 4 (W. H. omit).  
**νόσος**, ου, ἡ, *disease, sickness*, Mat. iv. 23, 24.  
**νοστιά**, ἀς, ἡ, *a brood of young birds*, Lu. xiii. 34. (S.)\*  
**νοστρον**, ου, τό, *a brood of young birds*, Mat. xxiii. 37.\*  
**νοσσοῦς**, see νεοσσοῦς.  
**νοσφίζω**, in mid., *to remove for one's self, to purloin*, Ac. v. 2, 3; Tit. ii. 10.\*  
**νότος**, ου, ὁ, *the south wind*, Lu. xii. 55; *the South*, Lu. xi. 31.  
**νου-θεσία**, ας, ἡ, *admonition, counsel*, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.\*  
**νου-θετέω**, ὦ, *to admonish, to counsel*, Ac. xx. 31.  
**νου-μηνία** (W. H. νεο-), ας, ἡ, *the new moon, as a festival*, Col. ii. 16.\*  
**νουν-εχῶς**, adv., *wisely, judiciously*, Mar. xii. 34.\*  
**νοῦς** (orig. νόος), νοός, νοῦ, νοῦν, ὁ, *the mind, i.e., the understanding or intellect*, Lu. xxiv. 45; Phil. iv. 7; *the reason*, Ro. vii. 25, xii. 2; hence, any affection of the mind — as modes of thought — *inclinations or dispositions*, Ro. xiv. 5; 1 Cor. i. 10.  
**Νυμφᾶς**, ἀ, ὁ, *Nymphas*, Col. iv. 15.\*  
**νύμφη**, ἡς, ἡ, *a betrothed woman, a bride*, Rev. xviii. 23; *a daughter-in-law*, Mat. x. 35.  
**νυμφίος**, ου, ὁ, *a bridegroom*, Jn. iii. 29.  
**νυμφών**, ὄνος, ὁ, *a bridal chamber*; οἱ υἱοὶ τοῦ νυμφῶνος, *the sons of the bridal chamber, friends of the bridegroom*, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; *a room in which the marriage ceremonies were held*, Mat. xxii. 10 (W. H.). (Ap.)\*  
**νῦν** and νυνί, adv., (1) *of time, now, i.e., the actually present*; now, in relation to time

just past, just now, even now; now, in relation to future time, just at hand, even now, immediately; ὁ, ἡ, τὸ νῦν, *the present*, with subst. or (neut.) without; (2) of logical connection, now, 2 Cor. vii. 9; now then, i.e., implying the rise of one thing from another, 1 Cor. xiv. 6; (3) in commands and appeals, νῦν is emphatic, at this instant, Mat. xxvii. 42; Ja. iv. 13.  
**νύξ**, νυκτός, ἡ, *the night, night-time*, lit., Ac. xvi. 33; often fig., *a time of darkness and ignorance*, Ro. xiii. 12; 1 Th. v. 5; death, Jn. ix. 4.  
**νύσσω**, ξω, *to stab, to pierce*, Jn. xix. 34.\*  
**νυστάζω**, ξω, *to nod in sleep, to be drowsy*, Mat. xxv. 5; fig., *to delay*, 2 Pet. ii. 3.\*  
**νυχθ-ήμερον**, ου, τό, *a night and a day, twenty-four hours*, 2 Cor. xi. 25.\*  
**Νῶε**, ὁ (Heb.), Noah, Lu. iii. 36, xvii. 26, 27.  
**νωθρός**, ἀ, ὄν, *sluggish, dull, stupid*, Heb. v. 11, vi. 12.\*  
**νώτος**, ου, ὁ, *the back of men or animals*, Ro. xi. 10.\*

## Ξ

**Ξ**, ξ, ξι, xi, the double letter x (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ' = 60; ξξ = 60,000.  
**ξενία**, ας, ἡ, *hospitality; a lodging*, Ac. xxviii. 23; Philem. 22.\*  
**ξενίζω**, σω, (1) *to receive as a guest* (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; pass., *to be entertained, to lodge*, Ac. x. 6, 18, 32, xxi. 16; (2) *to astonish by strangeness*, Ac. xvii. 20; pass., *to think strangely of, to be surprised at* (dat.), 1 Pet. iv. 4, 12.\*  
**ξενο-δοχεῖω**, ὦ, *to entertain guests, to practice hospitality*, 1 Tim. v. 10.\*  
**ξένος**, η, ου, masc., *a guest-friend*; as subst., *a stranger, foreigner*, Mat. xxv. 35, 38, 43, 44; *a host*, Ro. xvi. 23; *alien*, Ep. ii. 12; *new, novel*, Heb. xiii. 9; 1 Pet. iv. 12.  
**ξέστης**, ου, ὁ (the Latin sextarius), *a sextarius, a vessel*

for measuring liquids, holding about a pint; *a pitcher*, of any size, Mar. vii. 4, 8 (W. H. omit).\*

ξηραίνω, ανώ, 1st aor., act., ἐξήρανα, 1st aor., pass., ἐξηράνθη, perf., pass., ἐξηραμμαι (3 s., ἐξήραται, Mar. xi. 21), to make dry, to wither, Ja. i. 11; pass., to become dry, to be withered, Mat. xiii. 6; to be dried up, Rev. xvi. 12; to be ripened, as corn, Rev. xiv. 15; to pine away, Mar. ix. 18.

ξηρός, δ, δν, dry, withered, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; ἡ ξηρά (sc. γῆ), dry land, Mat. xxiii. 15.\*

ξύλιος, λη, υω, wooden, 2 Tim. ii. 20; Rev. ix. 20.\*

ξύλον, ου, τό, wood, e.g., timber in building, 1 Cor. iii. 12; anything made of wood, e.g., the stocks, Ac. xvi. 24; a staff, Mat. xxvi. 47, 55; a cross, Ac. xiii. 29; Gal. iii. 13; a living tree, Rev. ii. 7.

ξυράω, ώ, ήσω, perf. pass. ἐξήρημαι, to shave, Ac. cxi. 24; 1 Cor. xi. 5, 6.\*

# Ο

Ο, ο, δ μικρόν, omicron, short ο, the fifteenth letter. As a numeral, ο' = 70; ο = 70,000. **ὁ**, ἡ, τό, the definite article, the, originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

ὀγδοήκοντα, num., indeclin., eighty, Lu. ii. 37, xvi. 7.\*

ὀγδοος, η, ου, ord., eighth; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, 2, Bu. 30.

ὀγκος, ου, δ, a weight, an encumbrance, Heb. xii. 1.\*

ὅδε, ἥδε, τῷδε, demon. pron., this, that (here). See Gr. § 339, Wi. § 23, 5, Bu. 103.

ὁδεύω, to pass along a way, to journey, Lu. x. 33.\*

ὁδηγέω, ώ, ήσω, to lead along a way, to conduct, to guide, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.\*

ὁδ-ηγός, ου, δ, a leader, a guide,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.\*

ὁδο-πορεύω, ώ, to travel, to pursue a way, Ac. x. 9.\*

ὁδο-πορία, as, ἡ, a journey, a journeying, Jn. iv. 6; 2 Cor. xi. 26.\*

ὁδός, ου, ἡ, (1) a way, a road, Mat. ii. 12; (2) a going, a progress, Mar. vi. 8; (3) a journey, a day's or a Sabbath day's, Lu. ii. 44; Ac. i. 12; (4) fig., manner of action, method of proceeding, Ac. xiii. 10; Mat. xxi. 32; especially (5) the Christian way, Ac. ix. 2; 2 Pet. ii. 2; (6) used of Christ himself, the Way, Jn. xiv. 6.

ὁδούς, ὁδόντος, δ, a tooth, Mat. v. 38.

ὁδυνάω, ώ, in mid. and pass., to be tormented, to be greatly distressed, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.\*

ὁδύνη, ης, ἡ, pain, distress, of body or mind, Ro. ix. 2; 1 Tim. vi. 10.\*

ὁδυρμός, ου, δ, lamentation, wailing, Mat. ii. 18; 2 Cor. vii. 7.\*

Οἴλας, ου, δ, Uziah, Mat. i. 8, 9.\*

ὀῤω, to stink, be offensive, Jn. xi. 39.\*

ὅθεν, adv., whence, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

ὁδόνη, ης, ἡ, a linen cloth; hence, a sheet, Ac. x. 11, xi. 5.\*

ὁδόνιος, ου, τό (dim. of ὁδόνη), a linen bandage, Jn. xix. 40.

οἶδα, plur. οἶδαμεν (for Attic ἵσμεν), οἶδare (and Attic ἵστε, Heb. xii. 17), οἶδασι (and Attic ἴασσι, only Ac. xxvi. 4), I know (see Gr. § 103, 4, Wi. § 40, 4b).

οἰκιακός, ἡ, δν, see οικιακός.

οἰκεῖαι, α, ov, domestic, belonging to a household, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.\*

οἰκέτω, as, ἡ, household, body of servants, Mat. xxiv. 45 (W. H.).\*

οἰκέτης, ου, δ, a domestic, a household servant, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

οἰκέω, ώ, ήσω, trans., to inhabit, 1 Tim. vi. 16; intrans., to

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

οἶκημα, ατος, τό, a dwelling, used of a prison, Ac. xii. 7.\*

οἰκητήριον, ου, τό, a dwelling-place, a habitation, 2 Cor. v. 2; Ju. 6.\*

οἶκία, as, ἡ, (1) a house, Lu. xv. 8; (2) met., a household, a family, goods, i.e., a house and all that is in it, Jn. iv. 53; Mar. xii. 40.

οἰκιακός, ου, δ, one of a family, whether child, or servant, Mat. x. 25, 36.\*

οἰκοδεσποτέω, ώ, to manage a household, 1 Tim. v. 14.\*

οἰκο-δεσπότης, ου, δ, a household, a master of a house, Mat. x. 25.

οἰκοδομέω, ώ, to erect a building, build, Lu. xiv. 30; fig., of the building up of character, to build up, edify, 1 Cor. x. 23; to encourage, 1 Cor. viii. 10.

οἰκο-δομή, ης, ἡ (δέμω), the act of building; a building, lit., Mat. xxiv. 1; of the spiritual body, 2 Cor. v. 1; of the church, Ep. ii. 21; met., edification, spiritual advancement, Ro. xiv. 19, xv. 2.

οἰκοδομία, as, ἡ, edification, 1 Tim. i. 4 (W. H. οἰκονομία).\*

οἰκο-δόμος, ου, δ, a builder, Ac. iv. 11 (W. H.).\*

οἰκονομέω, ώ, to be a steward, Lu. xvi. 2.\*

οἰκονομία, as, ἡ, management of household affairs, stewardship, Lu. xvi. 2-4; a dispensation, 1 Cor. x. 17.

οἰκο-νόμος, ου, δ (νέμω), a house-manager, a steward, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

οἶκος, ου, δ, a house, a building, for any purpose (gen.); met., a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church.

οἰκουμένη, ης, ἡ, pres. part. pass. fem. of οἰκέω (sc. γῆ), the inhabited land, or world; (1) the Roman empire, Lu. ii. 1; (2) the world at large, Lu. iv. 5, xxi. 26; (3) met., the inhabitants of the world,



Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.  
**οικ-ουρός**, οὐ, ὁ, ἡ (οὔρος, *keeper*), *attending to household affairs, domestic*, Tit. ii. 5 (W. H. *οικουρός*, with same meaning).  
**οικτεῖρω**, ἤσω, *to pity, to have compassion on*, Ro. ix. 15 (from S.).  
**οικτιρμός**, οὐ, ὁ, *compassion, pity*, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.\*  
**οικτιρῶν**, *on, pitiful, merciful*, Lu. vi. 36; Ja. v. 11.\*  
**οἶμαι**, *see οἶμαι*.  
**οἶνο-πότης**, οὐ, ὁ, *one given to wine-drinking*, Mat. xi. 19; Lu. vii. 34.\*  
**οἶνος**, οὐ, ὁ, *wine*, Mar. ii. 22; met., *a vine*, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.  
**οἶνο-φλυγία**, *as, ἡ (φλύω, to overflow), drunkenness*, 1 Pet. iv. 3.\*  
**οἶμαι** and **οἶμαι**, *to think, to suppose*, acc. and inf., or **οἶμαι**, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.\*  
**οἶος**, α, ον, *rel. pron., correl. to τοιοῦτος, of what kind, such as*.  
**οἶσω**, *see φέρω*.  
**οἰκνέω**, ὦ, ἤσω, *to be slothful, to delay, to hesitate*, Ac. ix. 38.\*  
**οἰκνηρός**, ὁ, ὁν, *slothful, backward*, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.\*  
**οἰκτα-ἡμέρος**, ον, *of or belonging to the eighth day*, Phil. iii. 5.\*  
**οἰκτά**, num., indecl., *eight*, Lu. ii. 21.  
**οἰκτρος**, ου, ὁ, *destruction, perdition*, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.\*  
**οἰγο-πιστία**, *as, ἡ, little faith*, Mat. xvii. 20 (W. H.). (N. T.).  
**οἰγό-πιστος**, ον, *of little faith*, Mat. vi. 30. (N. T.).  
**οἰλγος**, ου, (1) *little, small, brief*, Lu. x. 2; Ac. xiv. 28; (2) *in plur., few, sometimes with gen.*, Mat. vii. 14; Ac. xvii. 4; (3) *neut. as adv., δλίγον, of time, soon*, Lu. v. 3; of space, *a little way*, Mar. vi. 31; (4) *with prepositions preceded in various phrases,*

*as ἐν ὀλίγῳ, with little trouble*, Ac. xxvi. 28.  
**ὀλιγό-ψυχος**, ον, *faint-hearted*, 1 Th. v. 14. (S.).  
**ὀλιγωρέω**, ὦ, *to care little for, to despise (gen.)*, Heb. xii. 5 (from S.).  
**ὀλίγως**, adv., *a little, scarcely*, 2 Pet. ii. 18 (W. H.).  
**ὀλοθρευτής**, οὐ, ὁ, *a destroyer*, 1 Cor. x. 10. (N. T.).  
**ὀλοθρεύω**, *to destroy*, Heb. xi. 28.\*  
**ὀλο-καύτωμα**, ατος, τό (καίω), *a whole burnt-offering, the whole being consumed*, Mar. xii. 33; Heb. x. 6, 8. (S.).  
**ὀλοκληρία**, *as, ἡ, perfect soundness*, Ac. iii. 16. (S.).  
**ὀλό-κληρος**, ον, *complete in every part, sound, perfect*, 1 Th. v. 23; Ja. i. 4. *Syn.*: *see ἄρτιος*.  
**ὀλοῦμαι**, *as from the cry ολ-ολ, to howl, to lament aloud*, Ja. v. 1.\*  
**ὅλος**, ἡ, ον, *all, the whole* (see Gr. § 225, Wi. § 20, 1 b, a, Bu. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.  
**ὀλο-τελής**, *és, perfect, complete*, 1 Th. v. 23.\*  
**Ὀλυμπάς**, ᾶ, ὁ, *Olympas*, Ro. xvi. 15.\*  
**ὀλυνθος**, ου, ὁ, *an unripe fig, one which, not ripening in due time, grows through the winter and falls off in the spring*, Rev. vi. 13.\*  
**ὅλως** (ὅλος), adv., *wholly, altogether*, 1 Cor. v. 1, vi. 7; with neg., *not at all*, Mat. v. 34; 1 Cor. xv. 29.\*  
**ὀμβρος**, ον, ὁ, *a violent rain*, Lu. xii. 54.\*  
**ὀμείρομαι**, *to long for*, 1 Th. ii. 8 (W. H., Rec. *ἡμείρομαι*).  
**ὀμιλέω**, ὠ, ἤσω, *to associate with (dat.), to talk with (πρός, acc.)*, Lu. xxiv. 14, 15; Ac. xx. 11, xxiv. 26.\*  
**ὀμιλία**, *as, ἡ, intercourse, companionship*, 1 Cor. xv. 33.\*  
**ὀμιλος**, ον, ὁ, *a crowd, company*, Rev. xviii. 17 (not W. H.).  
**ὀμίχλη**, ἡς, ἡ, *a mist*, 2 Pet. ii. 17 (W. H.).  
**ὄμμα**, ατος, τό, *an eye*, Mat. xx. 34 (W. H.); Mar. viii. 23.\*  
**ὀμνυμι** and **ὀμνύω**, *ὀμύσω* (see Gr. § 116, 3, Wi. § 15, Bu.

45), *to swear, to take an oath*, Mar. xiv. 71; *to promise with an oath*, Mar. vi. 23.  
**ὀμο-θυμαδόν**, adv., *with one mind, unanimously*, only in Ac. and Ro. xv. 6.  
**ὀμοιάζω**, σω, *to be like*, Mat. xxiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.).  
**ὀμοιο-παθής**, *és, being affected like another (dat.), having like passions or feelings*, Ac. xiv. 15; Ja. v. 17.\*  
**ὀμοιος**, οια, οιον, *like, similar to, resembling (dat.)*, Jn. ix. 9; Rev. iv. 3; of equal rank, Mat. xxii. 39.  
**ὀμοιότης**, τητος, ἡ, *likeness*, Heb. iv. 15, vii. 15.\*  
**ὀμοιώω**, ὦ, ὥσω, (1) *to make like; pass., to be like, or to resemble*, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) *to liken, to compare*, Mat. vii. 24; Mar. iv. 30; with acc. and dat.  
**ὀμοίωμα**, ατος, τό, *likeness, similitude*, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.\* *Syn.*: *see εἰκόν*.  
**ὀμοίως**, adv., *in like manner*, Lu. iii. 11; Jn. v. 19.  
**ὀμοίωσις**, *éws, ἡ, likeness*, Ja. iii. 9.\* *Syn.*: *see εἰκόν*.  
**ὀμο-λογέω**, ὦ, ἤσω, 1st aor. ὠμολόγησα, *to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with δτι, Mat. xiv. 7; Heb. xi. 13; (2) to profess, or acknowledge openly, acc., or with ἐν, Mat. x. 32; Lu. xii. 8; Jn. ix. 22; (3) as ἐξομολογέω, to praise (dat.)*, Heb. xiii. 15.  
**ὀμολογία**, *as, ἡ, a profession, or a confession*, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.\*  
**ὀμολογουμένως**, adv., *confessedly, by assent of all*, 1 Tim. iii. 16.\*  
**ὀμό-τεχνος**, ον, *of the same trade or craft*, Ac. xviii. 3.\*  
**ὀμοῦ**, adv., *together, at the same place or time*, Jn. iv. 36.  
**ὀμό-φρων**, ον (φρήν), *of one mind*, 1 Pet. iii. 8.\*  
**ὀμῶς**, *see δυνάμι*.  
**ὅμως**, adv., *yet*, 1 Cor. xiv. 7; Gal. iii. 15; with μέντοι, *nevertheless*, Jn. xii. 42.\*

**ὄναρ**, τό, indecl., *a dream*; κατ' ὄναρ, *in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.\*

**ὄναριον**, ου, τό (dim. of ὄνος), *a young ass*, Jn. xii. 14.\*

**ὀνειδίζω**, σω, to *reproach, revile, upbraid*, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.

**ὀνειδισμός**, οὐδ, ὁ, *reproach, reviling*, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)\*

**ὀνειδος**, ους, τό, *reproach, disgrace*, Lu. i. 25.\*

**ὀνησίμος**, ου, ὁ (*profitable*), *Onesimus*, Col. iv. 9; Philem. 10.\*

**ὀνησί-φορος**, ου, ὁ, *Onesiphorus*, 2 Tim. i. 16, iv. 19.\*

**ὀνικός**, ῆς, ὅν, *pertaining to an ass*; μύλος ὀνικός, *a millstone turned by an ass, i.e., the large upper millstone*, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)\*

**ὀνήνιμι**, to *be useful, to help*; mid. aor., opt., ὀναλμην, *may I have help or joy from*, Philem. 20.\*

**ὄνομα**, ατος, τό, *a name*, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions ποιεῖν τι ἐπὶ τῷ ὀνόματι, ἐν τῷ ὀνόματι, διὰ τοῦ ὀνόματος; the name is often introduced by ὀνόματι, *by name*, once by τοῦνομα (τὸ ὄνομα), Mat. xxvii. 57;  *fame, reputation*, Ep. i. 21; Phil. ii. 9.

**ὀνομάζω**, σω, to *give a name to*, Lu. vi. 13, 14; to *mention*, Ep. v. 3; to *call upon the name of* 2 Tim. ii. 19.

**ὄνος**, ου, ὁ, ῆς, *an ass*, Mat. xxi. 2, 7; Lu. xiii. 15.

**ὄντως**, adv. (ὄν, neut. part. of εἶμι), *really, truly*, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.

**ὄξος**, ους, τό, *vinegar*; in N. T., *sour wine*, mixed with water, a common drink of Roman soldiers, Jn. xix. 29, 30.

**ὀξύς**, εἶα, ὅς, (1) *sharp*, as a weapon, Rev. i. 16, ii. 12; (2) *swift, eager*, Ro. iii. 15.

**ὀπή**, ῆς, ῆς, *an opening, a cavern*, Ja. iii. 11; Heb. xi. 38.\*

**ὀπισθεν**, adv. of place, *from behind, after*, Mat. ix. 20, xv. 23.

**ὀπίσω**, adv., *behind, after*, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ ὀπίσω, *those things that are behind*, Phil. iii. 14; εἰς τὰ ὀπίσω, *backward*, Jn. xviii. 6.

**ὀπλίζω**, σω, N. T., mid., to *arm one's self with*, acc., fig., 1 Pet. iv. 1.\*

**ὀπλον**, ου, τό, *an instrument, arms, weapons*, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.\*

**ὀποίος**, οἷα, οἷον, relat. pron., of *what kind or manner*, correl. to τοιοῦτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th. i. 9; Ja. i. 24.\*

**ὀπότε**, adv. of time, *when*, Lu. vi. 3 (W. H. ὅτε).\*

**ὀπου**, adv. of place, *where, whither; where*, referring to state, Col. iii. 11; in case that, 1 Cor. iii. 3.

**ὀπτάω**, to *behold*; in pass., to *appear*, Ac. i. 3; see ὁπάω. (S.)\*

**ὀπτασία**, ας, ῆς, *a vision, a supernatural appearance*, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.\*

**ὀπτός**, ῆς, ὅν, *roasted, broiled*, Lu. xxiv. 42.\*

**ὀπτω**, ὀπτομαι, see ὁπάω.

**ὀπώρα**, ας, ῆς, *autumn, autumnal fruits*, Rev. xviii. 14.\*

**ὀπως**, rel. adv., *how*, Lu. xxiv. 20; as conj., *in order that, so that*; with ἄν, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, that, Mat. ix. 38; Mar. iii. 6.

**ὄραμα**, ατος, τό, (1) *a spectacle*, Ac. vii. 31; (2) *a vision*, Ac. ix. 10, 12.

**ὄρασις**, εως, ῆς, *appearance*, Rev. iv. 3; *a vision*, Ac. ii. 17; Rev. ix. 17.

**ὄρατός**, ῆς, ὅν, *visible*, plur., neut., Col. i. 16.\*

**ὁράω**, ᾶ, ὄφθαι, ἐώρακα, εἶδον (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) to *see, generally*; (2) to *look upon or contemplate*; (3) to *see, and so to*

*participate in*, Lu. xvii. 22; Jn. iii. 36; (4) to *take heed*, Heb. viii. 5; Mat. viii. 4; with μή or equiv., to *beware*, Mat. xvi. 6; (5) pass., to *be seen, to appear to, to present one's self to* (dat.).

**ὀργή**, ῆς, ῆς, *anger, indignation*, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. Syn.: see θυμός.

**ὀργίζω**, σω, to *irritate, to provoke*; pass., to *be angry*, abs., Mat. xviii. 34; to *be enraged with*, dat., or ἐπὶ, dat., Mat. v. 22; Rev. xii. 17.

**ὀργίλος**, η, ον, *prone to anger*, Tit. i. 7.\*

**ὀργυιά**, ᾶς, ῆς, *a fathom, about five or six feet*, Ac. xxvii. 28.\*

**ὀρέγω**, to *stretch forth*; mid., to *reach after, to desire or long eagerly for*, gen., 1 Tim. iii. 1, vi. 10; Heb. xi. 16.\*

**ὀρεινός**, ῆς, ὅν, *mountainous, hilly* (sc. χώρα), 1. u. i. 39, 65.\*

**ὀρέξω**, εως, ῆς, *strong desire, lust*, Ro. i. 27.\*

**ὀρθο-ποδεύω**, ᾶ, to *walk in a straight course*, fig., to *act uprightly*, Gal. ii. 14. (N. T.)\*

**ὀρθός**, ῆς, ὅν, *upright*, Ac. xiv. 10; *straight*, Heb. xii. 13.\*

**ὀρθο-τομέω**, ᾶ (τέμνω), to *cut straight*; met., to *handle rightly, i.e., to teach correctly*, 2 Tim. ii. 15. (S.)\*

**ὀρθρῖζω**, to *rise early in the morning, to come early in the morning*, Lu. xxi. 38. (S.)\*

**ὀρθρινός**, ῆς, ὅν, *early in the morning*, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).\*

**ὀρθριος**, α, ον, *early in the morning*, Lu. xxiv. 22 (W. H. read preceding).\*

**ὀρθρος**, ου, ὁ, *early dawn, day-break*, Lu. xxi. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.\*

**ὀρθῶς**, adv., *rightly*, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.\*

**ὀρίζω**, σω, to *define; to determine*, Ac. xvii. 26; Heb. iv. 7; to *appoint, to decree*, Ac. x. 42, xi. 29; pass., perf. part., ὠρισμένος, *decreed*, Ac. ii. 23; neut., *decree*, Lu. xxii. 22.

**ὀριον**, ου, τό, plur., *the bound-*

aries of a place; hence, districts, territory, Mat. ii. 6, iv. 13.  
**ὀρκίζω**, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).  
**ὀρκος**, ov, ὁ, an oath, Mat. xiv. 7, 9; a promise with an oath, a vow, Mat. v. 33.  
**ὀρκ-ωμοσία**, as, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S.)\*  
**ὀρμάω**, ὦ, ἡσω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (els, or ἐπὶ, acc.).  
**ὀρμή**, ἡς, ἡ, a rush, a violent assault, Ac. xiv. 5; Ja. iii. 4.\*  
**ὀρμημα**, ατος, τό, a rushing on, impulse, Rev. xviii. 21.\*  
**ὀρνειν**, ov, τό, a bird, Rev. xviii. 2, xix. 17, 21.\*  
**ὄρνις**, ιθος, ὁ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.\*  
**ὄρο-θεσία**, as, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.)\*  
**ὄρος**, οvs, τό, a mountain, Lu. iii. 5, ix. 28.  
**ὀρύσσω**, ξω, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.\*  
**ὀρφανός**, ἡ, ὁ, bereaved, an orphan, Jn. xiv. 18; as subst., Ja. i. 27.\*  
**ὀρχέομαι**, οῖμαι, ἡσομαι, dep., mid., to dance, Mat. xi. 17, xiv. 6; Mar. vi. 22; Lu. vii. 32.\*  
**ὅς**, ἡ, ὁ, relative pronoun, who, which (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for ὅς ἄν, ὅς ἐάν, whoever, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonstr. in the phrase, ὅς μὲν . . . ὅς δέ, that one . . . this one, as 2 Cor. ii. 16.  
**ὁσάκις**, rel. adv., as often as, always with ἄν or ἐάν, 1 Cor. xi. 25, 26; Rev. xi. 6.\*  
**ὁσιος** (α), ov, holy, pious, of human beings, of Christ, and of God; τὰ ὅσα, the holy promises, Ac. xiii. 34. Syn.: see ἁγιος.  
**ὁσιότης**, τῆτος, ἡ, holiness, godliness, Lu. i. 75; Ep. iv. 24.\*  
**ὁσίως**, adv., holily, 1 Th. ii. 10.\*

**ὄσμή**, ἡς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.\*  
**ὄσος**, η, ov, relat. pron., how much, how great, (1) of time, how long, as long as, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: ἐτι μικρόν ὅσον ὄσον, yet a little, a very, very little; (2) of quantity, of number, how much, plur., how many, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; as many as, Mat. xiv. 30; with ἄν, ἐάν, as many as, whatsoever, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.  
**ὄσ-περ**, ἡ-περ, δ-περ, the very one who, Mar. xv. 6 (not W. H.)\*  
**ὄστέον**, contr. ὄστουν, οὔ, τό, a bone, Jn. xix. 36.  
**ὄσ-τις**, ἡ-τις, δ, τι, compound relat., whosoever, whichever, whatsoever (see Gr. §§ 58 c, 349, Wi. § 42, 3, Bu. 115); the addition of ἄν, ἐάν, gives indefiniteness.  
**ὄστροφάνος**, η, ov, made of earth, earthen, 2 Cor. iv. 7; 2 Tim. ii. 20.\*  
**ὄσφρησις**, εως, ἡ, the sense of smell, smellings, 1 Cor. xii. 17.\*  
**ὄσφύς**, ὅς, ἡ, the loins, Mat. iii. 4; Lu. xii. 35; Ac. ii. 30; 1 Pet. i. 13.  
**ὄταν** (ὅτε, ἄν), rel. adv., when, whenever; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).  
**ὄτε**, rel. adv., when, Mar. xiv. 12.  
**ὄτι**, conj., (1) that, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) because (see Gr. § 136, 6, Wi. § 53, 8b, Bu. 357 sq.).  
**ὄτου** (gen. of ὄστus), ἕως ὄτου, until, Lu. xxii. 16.  
**οὔ**, adv. (gen. of ὅς), where, whither; οὔ ἐάν, whithersoever; also used of time, when, in the phrases, ἀφ' οὔ, since, ἀχρὶς, ἕως, μέχρις οὔ, until.  
**οὔ** (οὐκ before a vowel, οὐχ if the vowel is aspirated), no,

not (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).  
**οὐά**, interj., ah! aha! derisive, Mar. xv. 29. (N. T.)\*  
**οὐαί**, interj., woe! alas! uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; ἡ οὐαί, as subst., Rev. ix. 12, the woe, the calamity. (S.)\*  
**οὐδαμῶς**, adv., by no means, Mat. ii. 6.\*  
**οὐ-δέ**, conj., disj. neg., but not, nor yet (cf. μὴδὲ), neither, nor, not even (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.).  
**οὐδ-ἐς**, οὐδέμα, οὐδέν (οὐδὲ ἐς), neg. adj., not one, no one, none, nothing, of no moment, of no value, vain.  
**οὐδ-ποτε**, adv., never, 1 Cor. xiii. 8; Mat. vii. 23.  
**οὐδέ-τω**, adv., not yet, never, Jn. xix. 41.  
**οὐδέις**, οὐθέν (οὐτε ἐς), no one, nothing, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.)\*  
**οὐκ-ἐτι**, adv., no further, no more, no longer.  
**οὐκ-οὖν**, adv., not therefore; hence, in ordinary classic usage, an affirmative adverb, therefore (whereas οὐκουν retains its negative force, not therefore), Jn. xviii. 37.\*  
**οὐ μὴ**, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).  
**οὖν**, conj., therefore, then, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.  
**οὐ-πω**, adv., not yet.  
**οὐρά**, ἄς, ἡ, a tail of an animal, Rev. ix. 10, 19, xii. 4.\*  
**οὐράνιος**, ov, heavenly, in or pertaining to heaven, as Lu. ii. 13; Ac. xxvi. 19.  
**οὐρανόθεν**, adv., from heaven, Ac. xiv. 17, xxvi. 13.\*  
**οὐρανός**, οὔ, δ, heaven, (1) the visible heavens (both sing. and plural), through their whole extent, the atmosphere, the sky, the starry heavens;



(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xviii. 20; especially for God, Lu. xv. 18.

**Οὐρβανός**, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.\*

**Οὐρίας**, οὐ, ὁ, *Uria'h*, Mat. i. 6.\*  
**οὐς**, ὠρός, τό, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xi. 15.

**οὐσία**, ας, ἡ (ὤν, part. εἰμί), *property, wealth*, Lu. xv. 12, 13.\*

**οὐτε**, conj., and not; neither, nor, with a negative preced.; οὐτε ... οὐτε, *neither ... nor*. (The readings often vary between οὐτε and οὐδέ.)

**οὗτος**, αὕτη, τοῦτο, demonstr. pron., *this* (near), appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and δεε).

**οὕτως** (and before a consonant sometimes οὕτω), adv., *thus, in this wise*, so, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθὼς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner ... in that*.

**οὕχι**, adv., (1) an intensive form of οὐ, Jn. xiii. 10, *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, *expecting an affirmative answer*.

**ὀφειλέτης**, οὐ, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty, e.g., obedience to the law*, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

**ὀφειλή**, ἥς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)\*

**ὀφειλῆμα**, ατος, τό, *a debt, what is justly due*, Ro. iv. 4; fig., *an offense, a sin*, Mat. vi. 12.\*

**ὀφείλω**, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τὸ ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

**ὀφελον** (see Gr. § 378, Wi. § 41 b, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.\*

**ὀφελος**, ους, τό (ὀφέλλω, *to increase*), *profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.\*

**ὀφθαλμο-δουλεία**, ας, ἡ, *eyeservice*, Ep. vi. 6; Col. iii. 22. (N. T.)\*

**ὀφθαλμός**, οὐ, ὁ, *an eye*; fig., of the eye as the receptive channel into mind and heart, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); fig., *the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

**ὄφης**, εως, ὁ, *a serpent*, Mat. vii. 10; an emblem of wisdom, Mat. x. 16; of cunning, Mat. xxiii. 33; used symbol. for Satan, Rev. xii. 9, 14.

**ὄφρυν**, ὅς, ἡ, *the eyebrow; the brow of a mountain or hill*, Lu. iv. 29.\*

**ὀχλέω**, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλέω), Ac. v. 16.\*

**ὀχλο-ποιέω**, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)\*

**ὄχλος**, ου, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

**ὀχύρωμα**, ατος, τό, *a fortress, a strong defense*, 2 Cor. x. 4.\*

**ὀψάριον**, ου, τό (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)\*

**ὀψέ**, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.\*

**ὀψιμος**, ον, *latter, of the rain*, Ja. v. 7.\*

**ὀψιος**, α, ον, *late*, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὀψία, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

**ὀψις**, εως, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.\*

**ὀψώνιον**, ου, τό, lit., *relish, sauce*, like ὀψάριον, (1) plur., *the rations of soldiers, their wages*, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages, generally*, Ro. vi. 23; 2 Cor. xi. 8.\*

## Π

**Π, π, πῖ, πῖ, πῖ**, the sixteenth letter. As a numeral, π = 80; π = 80,000.

**παγιδεύω**, σω, *to ensnare, to entrap*, fig., Mat. xxii. 15. (S.)\*

**παγίς**, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; fig., Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.\*

**πάγος**, ου, ὁ, *a hill*; only with the adj. Ἀρεῖος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.\*

**πάθημα**, ατος, τό, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

**παθητός**, ὅς, ὁν, *destined to suffer*, Ac. xxvi. 23.\*

**πάθος**, ους, τό, *suffering, emotion*, in N. T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.\*

**παιδ-αγωγός**, οὐ, ὁ, *a boys' guardian or tutor*, "pædagogus," a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher, 1 Cor. iv. 15; Gal. iii. 24, 25.\*

**παιδάριον**, ου, τό (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παιδίον); Jn. vi. 9.\*

**παιδεία**, ας, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.\*

**παιδευτής**, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.\*

**παιδεύω**, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20; (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

**παιδιοθεν**, adv., *from childhood*, Mar. ix. 21. (N. T.)\*

**παιδίον**, ου, τό (dim. of παῖς),

a little child, an infant, Mat. ii. 8; a child more advanced, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

**παίδισκη**, ης, ἡ (fem. dim. of *παῖς*), a young girl; a young female slave, Lu. xii. 45, xxii. 56.

**παίζω**, to play, as a child, to sport, to jest, 1 Cor. x. 7.\*

**παῖς**, παιδός, ὁ, ἡ, (1) a child, a boy or girl, Lu. ii. 43, viii. 51, 54; (2) a servant, a slave, as Mat. viii. 6, 8; ὁ παῖς τοῦ θεοῦ, the servant of God, used of any servant, Lu. i. 69; of the Messiah, Mat. xii. 18.

**παίω**, σω, to strike, to smite, with the fist, Mat. xxvi. 68; Lu. xxii. 64; with a sword, Mar. xiv. 47; Jn. xviii. 10; as a scorpion with its sting, Rev. ix. 5.\*

**Πακατιανή**, ης, ἡ, Pacatiana, a part of Phrygia, 1 Tim. vi. 22 (Rec).\*

**πάλαι**, adv., of old, Heb. i. 1; long ago, Mat. xi. 21.

**παλαιός**, ὁ, ἡ, (1) old, ancient, 2 Cor. iii. 14; (2) παλαιός ἀνθρώπος, the old or former man, i.e., man in his old, un-renewed nature, Ro. vi. 6; (2) worn out, as a garment, Mat. ix. 16.

**παλαιότης**, ης, ἡ, oldness, obsolescence, Ro. vii. 6.\*

**παλαιῶν**, ὧ, to make old, to declare obsolete, Heb. viii. 13; pass., to grow old, to become obsolete, Lu. xii. 33; Heb. i. 11, viii. 13.\*

**πάλη**, ης, ἡ, a wrestling, Ep. vi. 12.\*

**παλιγ-γενεσία** (W. H. παλιγ-), as, ἡ, a new birth, regeneration, Tit. iii. 5; a renovation of all things, Mat. xix. 28.\* Syn.: see ἀνακαλῶσις.

**παλιν**, adv., again, back, used of place or of time; a particle of continuation, again, once more, further; and of antithesis, as 2 Cor. x. 7, on the other hand.

**παμ-πληθεῖ**, adv., all at once, all together, Lu. xxiii. 18. (N. T.)\*

**πάμ-πολύς**, παμπόλλη, πάμπολυ, very great, Mar. viii. 1 (not W. H.).\*

**Παμφύλια**, as, ἡ, Pamphylia, Ac. xiii. 13.

**παν-δοχεῖον**, ον, τό, a khan, or Eastern inn, Lu. x. 34.\*

**παν-δοχεύς**, ἑως, ὁ (δέχομαι), the keeper of a khan, a host, Lu. x. 35.\*

**παν-ήγυρις**, εως, ἡ (ἀγείρω), a general festal assembly, Heb. xii. 23.\* Syn.: see ἐκκλησία.

**παν-οικί**, adv., with one's whole household or family, Ac. xvi. 34.\*

**παν-οπλία**, as, ἡ, complete armor, Lu. xi. 22; Ep. vi. 11, 13.\*

**πανουργία**, as, ἡ, shrewdness, skill; hence, cunning, craftiness, Lu. xx. 23; 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.\*

**παν-ούργος**, ον (ἐργον), doing everything; cunning, crafty, 2 Cor. xii. 16.\*

**πανταχῇ**, adv., everywhere, Ac. xxi. 28 (W. H.).\*

**πανταχόθεν**, adv., from all sides, Mar. i. 45 (W. H. πάντοθεν).\*

**πανταχοῦ**, adv., everywhere, Mar. xvi. 20; Lu. ix. 6.

**παντελής**, ἐς, complete; ἐς τό παντελές, completely, perfectly, Heb. vii. 25; the same phrase, with μή, not at all, Lu. xiii. 11.\*

**πάντη**, adv., in every way, Ac. xxiv. 3.\*

**πάντοθεν**, adv., from all sides, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.\*

**παντο-κράτωρ**, ορος, ὁ, the almighty, used of God, Rev. i. 8, iv. 8.

**πάντοτε**, adv., always, at all times, Mat. xxvi. 11.

**πάντως**, adv., wholly, entirely, 1 Cor. v. 10; in every way, by all means, Ro. iii. 9; assuredly, certainly, Ac. xxi. 22.

**παρά**, prep., gov. the gen., the dat., and accus., beside; with a gen. (of person), it indicates source or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond; for details see Gr. § 306, Wi. §§ 47 b, 48 d, 49g, Bu. 339 sq.

In composition, παρά retains its general meaning, besides, sometimes denoting nearness, sometimes motion by or

past, so as to miss or fail; occasionally also stealthiness (by the way), as in παρυσάγω.

**παρα-βαίνω**, 2d aor. παρέβην, to transgress, Mat. xv. 2, 3; 2 Jn. 9 (W. H. προάγω); to depart, desert, Ac. i. 25.\*

**παρα-βάλλω**, (1) to compare, Mar. iv. 30 (not W. H.); (2) to betake one's self, arrive, Ac. xv. 15.\*

**παρα-βάσις**, εως, ἡ, a transgression, Ro. ii. 23. Syn.: see ἀγνόημα.

**παρα-βάτης**, ον, ὁ, a transgressor, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.\*

**παρα-βιάζομαι**, to constrain by entreaties, Lu. xxiv. 29; Ac. xvi. 15.\*

**παρα-βολέομαι**, to expose one's self to peril, to be venturesome, Phil. ii. 30 (W. H.). (N. T.)\*

**παρα-βολή**, ης, ἡ, (1) a comparison, Heb. ix. 9; (2) a parable, often of those uttered by our Lord, Mar. iv. 2, 10; (3) a proverb, an adage, Lu. iv. 23; (4) perhaps in Heb. xi. 19, a venture, a risk (see παραβολέομαι).

**παραβουλεύομαι**, to consult a-miss, be reckless, Phil. ii. 30 (Rec.). (N. T.)\*

**παραγγέλλω**, as, ἡ, a command, a charge, Ac. v. 28, xvi. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.\*

**παρ-αγγέλλω**, to notify, to command, to charge, Lu. viii. 29; 2 Th. iii. 4; dat. of person, acc. of thing, or ὅτι, ἵνα or inf., 1 Tim. vi. 13.

**παρα-γίνομαι**, to come near, come forth, come against (ἐπι, πρὸς), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

**παρ-άγω**, to pass by, Mat. xx. 30; to depart, Mat. ix. 27; to pass away, act., 1 Cor. vii. 31; pass., only 1 Jn. ii. 8, 17.

**παρα-δειγματίζω**, to make a public example of, to expose to disgrace, Mat. i. 19 (W. H. δειγματίζω); Heb. vi. 6.\*

**παράδεισος**, ον, ὁ (probably a Persian word, "garden," "park"), Paradise, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.\*

**παρα-δέχομαι**, dep., mid., to receive, accept, acknowledge, Mar. iv. 20; Ac. xv. 4 (W.

H.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.\*

**παρ-δια-τριβή**, ἥς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπατριβή). (N.T.)\*

**παρ-διδωμι**, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender*, abandon one's self, Ep. iv. 19; (3) *to hand over*, entrust, commit, deliver, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give or prescribe*, as laws, etc., Ac. vi. 14; (6) *prob. to permit*, in Mar. iv. 29, *when the fruit permits or allows*.

**παρ-δοξος**, *ov*, *strange, wonderful*, Lu. v. 26.\*

**παρ-δοσις**, εως, ἡ, *an instruction, or tradition*, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.

**παρ-ζηλώω**, ὦ, ὥσω, *to provoke to rivalry*, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)\*

**παρ-θαλάσσιος**, α, *ov*, *by the sea*, Mat. iv. 13.\*

**παρ-θερεύω**, ὦ, *to overlook, neglect*, Ac. vi. 1.\*

**παρ-θήκη**, ἥς, ἡ, *a deposit, anything committed to one's charge*, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.).\*

**παρ-αινέω**, ὦ, *to exhort, admonish*, Ac. xxvii. 9, 22.\*

**παρ-αίτέομαι**, οὔμαι, dep., mid., *to entreat for, to beg off, make excuse, refuse, reject*, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.\*

**παρ-καθέζομαι**, *to seat one's self*, Lu. x. 39 (W. H.).\*

**παρ-καθίζω**, intrans., *to sit down beside*, Lu. x. 39 (Rec.).\*

**παρ-καλέω**, ὦ, ἔσω, (1) *to send for, summon*, Ac. xxviii. 20; (2) *to beseech, entreat*, Mar. i. 40; (3) *to exhort, admonish*, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; pass., *to be comforted*, Lu. xvi. 25.

**παρ-καλύπτω**, *to hide, to conceal*, Lu. ix. 45.\*

**παρ-κατα-θήκη**, ἥς, ἡ, *a trust, a deposit*, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παραθήκη).\*

**παρ-κειμαι**, *to be at hand, be present with* (dat.), Ro. vii. 18, 21.\*

**παρ-κλῆσις**, εως, ἡ, *a calling for, a summons*; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation, comfort*, Ro. xv. 4; met., of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.

**παρ-κλήτος**, ου, ὁ, (1) *an advocate, intercessor*, 1 Jn. ii. 1; (2) *a consoler, comforter, helper*, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.\*

**παρ-ακοή**, ἥς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2.\* Syn.: see ἀγνόημα.

**παρ-ακολουθέω**, ὦ, ἡσσω, *to follow closely, to accompany* (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out, to examine*, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.\*

**παρ-ακούω**, *to hear negligently, to disregard*, Mat. xviii. 17; Mar. v. 36 (W. H.).\*

**παρ-κύντω**, ψω, *to stoop*, Lu. xxiv. 12; Jn. xx. 5, 11; fig., *with els*, *to search into*, Ja. i. 25; 1 Pet. i. 12.\*

**παρ-λαμβάνω**, λήψομαι (W. H. -λήψ-), (1) *to take to one's self, to take with one*, Lu. ix. 10, 28, xi. 26; *to lead off a prisoner*, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by transmission*, Col. iv. 17; Heb. xii. 28; fig., *to receive by instruction*, Mar. vii. 4.

**παρ-λέγω**, N.T. in mid., *to lay one's course near, in sailing, to coast along*, Ac. xxvii. 8, 13.\*

**παρ-άλιος**, *ov*, *adjacent to the sea, on the coast*, Lu. vi. 17.\*

**παρ-αλλαγή**, ἥς, ἡ, *change, variation*, Ja. i. 17.\*

**παρ-αλογίζομαι**, dep., *to impose upon, to delude*, acc., Col. ii. 4; Ja. i. 22.\*

**παρ-αλυτικός**, ἡ, *ὅν*, *afflicted with paralysis*, in the whole

or a part of the body, Mat. iv. 24, viii. 6. (N.T.)

**παρ-λύω**, *to relax, to enfeeble*, only perf. part., pass., παραλελυμένος, *paralyzed, enfeebled*.

**παρ-μένω**, μενῶ, *to remain by* (dat., or πρός, acc.), *to abide with*, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.\*

**παρ-μυθέομαι**, οὔμαι, *to speak to, to cheer, to comfort*, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.\*

**παρ-μυθία**, ας, ἡ, *encouragement, comfort*, 1 Cor. xiv. 3.\*

**παρ-μύθιον**, ου, τό, *comfort*, Phil. ii. 1.\*

**παρ-νομέω**, ὦ, *to act contrary to law*, Ac. xxiii. 3.\*

**παρ-νομία**, ας, ἡ, *violation of law, transgression*, 2 Pet. ii. 16.\* Syn.: see ἀγνόημα.

**παρ-πικραίνω**, ανῶ, 1st aor. παρπικρανα, *to provoke God to anger*, Heb. iii. 16. (S.)\*

**παρ-πικρασμός**, οὔ, ὁ, *provocation of God*, Heb. iii. 8, 15. (S.)\*

**παρ-πίπτω**, 2d aor. παρέπεσον, *to fall away*, Heb. vi. 6.\*

**παρ-πλέω**, ὦ, εὔσωμαι, *to sail past*, acc., Ac. xx. 16.\*

**παρ-πλήσιον**, adv., *near to* (gen.), Phil. ii. 27.\*

**παρ-απλησίως**, adv., *similarly, in like manner*, Heb. ii. 14.\*

**παρ-πορεύομαι**, dep., mid., *to pass by, to pass along by*, Mar. xi. 20, xv. 29.

**παρ-πίτωμα**, ατος, τό (παρ-πίπτω), *a falling away or aside, a sin*, Ep. i. 7, ii. 1, 5. Syn.: see ἀγνόημα.

**παρ-ρρέω**, 2d aor., pass., παρρρήν, pass., *to be carried past, to lose*, Heb. ii. 1.\*

**παρ-σημος**, *ov*, *marked with* (dat.), Ac. xxviii. 11.\*

**παρ-σκενέζω**, σω, *to prepare*, Ac. x. 10; mid., *to prepare one's self*, 1 Cor. xiv. 8; pass., *to be in readiness*, 2 Cor. ix. 2, 3.\*

**παρ-σκενή**, ἥς, ἡ, *a preparation, i.e., the day immediately before a sabbath or other festival*, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.\*



παρ-τείνω, *to extend, to prolong*, Ac. xx. 7.\*

παρ-τήρει, ὦ, ἦσω, (1) *to watch*, Mar. iii. 2; (2) *to observe scrupulously*, Gal. iv. 10.

παρ-τήρησις, εως, ἡ, *observation*, Lu. xvii. 20.\*

παρ-τίθημι, θήσω (see Gr. § 107), (1) *to place near or by the side of*, as food, Iu. xi. 6; (2) *to set or lay before*, as instruction, used of a parable, Mat. xiii. 24; mid., *to give in charge to, to entrust*, Lu. xii. 48; *to commend, to recommend* (acc. and dat., or eis), Ac. xiv. 23.

παρ-τυγχάνω, *to fall in with, chance to meet*, Ac. xvii. 17.\*

παρ-αυτικά, adv., *for the moment*, 2 Cor. iv. 17.\*

παρ-φέρω (see Gr. § 103, 6, Wi. § 52, 4, 11), *to remove* (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., *to be led aside, carried away*, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).\*

παρ-φρονέω, ὦ, *to be beside one's self*, 2 Cor. xi. 23.\*

παρ-φρονία, as, ἡ, *being beside one's self, madness, folly*, 2 Pet. ii. 16. (N. T.)\*

παρ-χειμάζω, ἀσώ, *to pass the winter*, Ac. xxvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.\*

παρ-χειμασία, as, ἡ, *a passing the winter*, Ac. xxvii. 12.\*

παρ-χρήμα, adv., *instantly, immediately*, Lu. i. 64, iv. 39.

πάρδαλις, εως, ἡ, *a leopard, a panther*, Rev. xiii. 2.\*

παρ-εδρεύω, *to wait upon, to attend to* (dat.), 1 Cor. ix. 13 (W. H.).\*

παρ-εμι (εἰμι), *to be near, to be present*; part., παρών, *present*; τὸ παρόν, *the present time*; τὰ παρόντα, *possessions*.

παρ-εσ-άγω, ξω, *to bring in secretly*, 2 Pet. ii. 1.\*

παρ-εσ-ακτος, ον, *brought in secretly, surreptitious*, Gal. ii. 4.\*

παρ-εσ-δύω, or -ύνω, ύσω, *to come in by stealth, to enter secretly*, Ju. 4.\*

παρ-εσ-έρχομαι (see Gr. § 103, 2), (1) *to enter secretly*, Gal.

ii. 4; (2) *to enter in addition*, Ro. v. 20.\*

παρ-εσ-φέρω, *to contribute besides*, 2 Pet. i. 5.\*

παρ-εκτός, adv., *besides*; τὰ παρεκτός, *the things that occur besides*, 2 Cor. xi. 28 (see R.V. mrg.); prep. with gen., *except*, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.\*

παρ-εμ-βάλλω, βαλῶ, *to cast up a bank about a city*, Lu. xix. 43 (W. H.).\*

παρ-εμ-βολή, ἡς, ἡ, (1) *a camp*, Heb. xiii. 11, 13; (2) *soldiers' barracks*, Ac. xxi. 34, 37; (3) *an army in battle array*, Heb. xi. 34.

παρ-εν-οχλέω, ὦ, *to cause disturbance to, to disquiet* (dat.), Ac. xv. 19.\*

παρ-επί-δημος, ον, *residing in a strange country*; as subst., *a stranger, foreigner*, Heb. xi. 13; 1 Pet. i. 1, ii. 11.\*

παρ-έρχομαι, ελεῦσθαι (see Gr. § 103, 2, Wi. § 52, 4, 11), (1) *to pass by*, with acc. of person or place; (2) *to pass, elapse*, as time; (3) *to pass away or perish*; (4) *to pass from any one*; (5) *to pass carelessly, i.e., to disregard, neglect*.

παρ-εσις, εως, ἡ (ἔνι), *passing over, pratermission*, Ro. iii. 25.\* Syn.: see ἀφεσις.

παρ-έχω, ἔξω, 2d aor. παρέσχω (dat. and acc.), (1) *to offer, to supply*, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρέχω κόπους, *to cause trouble*, Mat. xxvi. 10; (2) *in mid., to present, manifest*, Tit. ii. 7; *to bestow*, Col. iv. 1.

παρ-ηγορία, as, ἡ, *solace*, Col. iv. 11.\*

παρθενία, as, ἡ, *virginity*, Lu. ii. 36.\*

παρθένος, ον, ἡ, *a virgin, a maid*, Mat. xxv. 1, 7, 11; hence one who is chaste, Rev. xiv. 4, applied to the male sex.

Πάρθος, ον, ὁ, *a Parthian*, Ac. ii. 9.\*

παρ-ίημι, *to pass by or over, to relax*; pass., perf. part., παρεμμένος, *weary*, Heb. xii. 12.\*

παρ-ίστημι, or παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) trans. in act., pres., imp., fut., and 1st aor., *to place near or at hand, to provide*, Ac. xxiii. 24; *to present, to offer*, Ro. vi. 13, 16; specially, *to dedicate, to consecrate*, Lu. ii. 22; *to cause to appear, to demonstrate*, Ac. xxiv. 13; (2) intrans., perf., plup., 2d aor. and mid., *to stand by*, Mar. xiv. 47, 69, 70; Lu. xix. 24; *to have come, Mar. iv. 29; to stand by, i.e., for aid or support*, Ro. xvi. 2; *to stand in hostile array*, Ac. iv. 26.

Παρμενάς, acc. ἀν, ὁ, *Parmenas*, Ac. vi. 5.\*

παρ-οδος, ον, ἡ, *a passing by or through*, 1 Cor. xvi. 7.\*

παρ-οικέω, ὦ, *to dwell in* (ἐν or eis, const. praeg.) *as a stranger*, Lu. xxiv. 18; Heb. xi. 9.\*

παρ-οικία, as, ἡ, *a sojourning, a dwelling in a strange land*, Ac. xiii. 17; 1 Pet. i. 17. (S.)\*

παρ-οικος, ον, generally as substantive, *a stranger, a foreigner*, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.\*

παρ-οιμία, as, ἡ (οἶμος, *a way*), (1) *a current or trite saying, a proverb*, 2 Pet. ii. 22; (2) *an obscure saying, a symbolic saying*, Jn. xvi. 25, 29; (3) *a comparative discourse, an allegory*, Jn. x. 6.

παρ-ονος, ον, *given to wine, drunken*, 1 Tim. iii. 3; Tit. i. 7.\*

παρ-οίχομαι, *to pass away*, of time, Ac. xiv. 16.\*

παρ-ομοιάζω, *to resemble*, Mat. xxiii. 27. (N. T.)\*

παρ-όμοιος, ον, *similar*, Mar. vii. 8 (W. H. omit), 13.\*

παρ-οφύνω, *to provoke, to irritate*, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.\*

παρ-οφυσμός, οὐ, ὁ, (1) *incitement*, Heb. x. 24; (2) *contention, irritation*, Ac. xv. 39.\*

παρ-οργίζω, ὦ, *to provoke greatly, exasperate*, Ro. x. 19; Ep. vi. 4.\*

παρ-οργισμός, οὐ, ὁ, *exasperation, wrath*, Ep. iv. 26. (S.)\* Syn.: see θυμός.

παρ-οτρύνω, *to stir up, to incite*, Ac. xiii. 50.\*

**παρ-ουσία**, ας, ἡ (ἐλμ), (1) *presence*, 2 Cor. x. 10; Phil. ii. 20; (2) *a coming, an arrival, advent*, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.

**παρ-οφίς**, ἰδος, ἡ, *a dish for delicacies*, Mat. xxiii. 25, 26.\*

**παρρησία**, ας, ἡ, *freedom, openness*, especially in speaking, *boldness, confidence*, Ac. iv. 13; Heb. x. 19; *παρρησία*, ἐν *παρρησία*, or μετὰ *παρρησίας*, *boldly, openly*.

**παρρησιάζομαι**, dep., mid., 1st aor. ἐπαρρησιάζαμην, *to speak freely, boldly, to be confident*, Ac. xviii. 26, xxvi. 26.

**πᾶς**, πᾶσα, πᾶν (see Gr. § 37), *all, the whole, every kind of* (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); *adverbial phrases are διαπαντός* (which see), *always; ἐν παντί, ἐν πᾶσιν, in everything; and πάντα* (neut. plur. acc.), *altogether*.

**πάσχα**, τό (Aram.), *the paschal lamb*, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; *the paschal supper*, Mar. xiv. 16; *the passover feast*, Mat. xxvi. 2. (S.)

**πάσχω** (παθ-, see Gr. § 94, i. 7), *to be affected with anything, good or bad; so, to enjoy good*, Gal. iii. 4; *more commonly, to endure suffering*, Mat. xvii. 15; *to suffer* (acc. of that suffered, ἀπό or ὑπό, gen., of person inflicting).

**Πάταρα**, ἄρων, τά, *Patara*, Ac. xxi. 1.\*

**πατάσσω**, ξω, *to smite, to strike, to smite to death, to afflict*, Mat. xxvi. 31; Ac. xii. 23.

**πατέω**, ὦ, ἦσω, *to tread upon*, Lu. x. 19; *to press by treading, as grapes*, Rev. xiv. 20, xix. 15; fig., *to tread down, to trample upon*, Lu. xxi. 24; Rev. xi. 2.\*

**πατήρ**, τρός, ὁ (see Gr. § 30, ii., Wi. §§ 19, 1a, 30, 3, Bu. 94), *a father; often of God as the father of men*, Mat. v. 16, 45; *as the father of the Lord Jesus Christ*, Mat. vii. 21; *as the first person in the Trinity*, Mat. xxviii. 19; *as the source of manifold bless-*

*ings*, 2 Cor. i. 3. Secondary meanings are: (1) *a founder of a race, an ancestor*; (2) *a senior, a father in age*, 1 Jn. ii. 13, 14; (3) *the author, or cause, or source of anything*, Jn. viii. 44; Heb. xii. 9; (4) *a spiritual father, or means of converting any one to Christ*, 1 Cor. iv. 15; (5) *one to whom resemblance is borne*, Jn. viii. 38, 41, 44.

**Πάτμος**, ου, ἡ, *Patmos*, Rev. i. 9.\*

**πατρ-αλφίας** (W. H. -ολφας), ου, ὁ, *a parricide*, 1 Tim. i. 9.\*

**πατριά**, ἄς, ἡ, *a family* (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).\*

**πατρι-άρχης**, ου, ὁ, *head or founder of a family, a patriarch*, Ac. ii. 29, vii. 8, 9; Heb. vii. 4. (S.)\*

**πατρικός**, ἡ, βν, *paternal, ancestral*, Gal. i. 14.\*

**πατρίς**, ἰδος, ἡ, *one's native place, fatherland*, Heb. xi. 14; *one's native place, i.e., city*, Mat. xiii. 54, 57.

**Πατρόβας**, acc. αν, ὁ, *Patrobas*, Ro. xvi. 14.\*

**πατρο-παρά-δοτος**, ου, *handed down from ancestors*, 1 Pet. i. 18.\*

**πατρός**, α, ου, *received from the fathers, hereditary*, Ac. xxii. 3, xxiv. 14, xxviii. 17.\*

**Παῦλος**, ου, ὁ, *Paul*, (1) *Sergius Paulus*, Ac. xiii. 7; (2) *the apostle of the Gentiles*, Ac. xxi. 40 (see Gr. § 159c, Wi. § 18, 6).

**παύω**, σω, *to cause to cease, to restrain*, 1 Pet. iii. 10; *generally mid., to cease, desist*, Lu. v. 4, viii. 24.

**Πάφος**, ου, ἡ, *Paphos*, Ac. xiii. 6, 13.\*

**παχύνω** (παχύς), *to make fat, to fatten; pass., fig., to become stupid*, Mat. xiii. 15; Ac. xxviii. 27.\*

**πέδη**, ης, ἡ, *a shackle, a fetter for the feet*, Mar. v. 4; Lu. viii. 29.\*

**πεδινός**, ἡ, βν, *level*, Lu. vi. 17.\* **πεζεύω** (πεζός), *to travel on foot or by land*, Ac. xx. 13.\*

**πεζή**, adv., *on foot, or by land*, Mat. xiv. 13; Mar. vi. 33.\*

**πειθ-αρχέω**, ὦ, (1) *to obey a ruler or one in authority*, Ac. v. 29, 32; Tit. iii. 1; (2) *to obey, or conform to advice*, Ac. xxvii. 21.\*

**πειθός** (W. H. πιθός), ἡ, βν, *persuasive*, 1 Cor. ii. 4. (N.T.)\*

**πειθω**, πείσω, *to persuade*, Ac. xviii. 4; *to influence by persuasion*, Mat. xxvii. 20; *to seek to please, to conciliate*, Ac. xiv. 29; 2 Cor. v. 11; *to appease, to render tranquil*, 1 Jn. iii. 19; *to conciliate, to aspire to the favor of*, Gal. i. 10; *pass., to yield to persuasion, to assent, to listen to, to obey*, Ac. v. 36, 37; the 2d perf., *πέπειθα*, is intrans., *to trust, to rely on, to have confidence in*, Mat. xxvii. 43; Ro. ii. 19.

**πεινάω**, ὦ, inf. πεινᾶν, ἄσω, (1) *to be hungry*, Mat. iv. 2, xii. 1, 3; hence, (2) *to be needy*, Lu. i. 53; (3) *to desire earnestly, to long for*, acc., Mat. v. 6.

**πείρα**, ας, ἡ, *trial, experiment; with λαμβάνω, to make trial of, to experience*, Heb. xi. 29, 36.\*

**πειράζω**, σω, (1) *to attempt* (inf.), Ac. xvi. 7; (2) *to make trial of, to test* (acc.), Jn. vi. 6; (3) *to tempt to sin*, Ja. i. 13, 14; ὁ *πειράζων, the tempter, i.e., the devil*, Mat. iv. 3. Syn.: see δοκιμάζω.

**πειρασμός**, οῦ, ὁ, *a trying, proving*, 1 Pet. iv. 12; Heb. iii. 8; *a tempting to sin*, Mat. vi. 13; *calamity, adversity, as trying men*, Ac. xx. 19. (S.)

**πειράω**, ὦ, only in mid., *to attempt*, Ac. ix. 26 (W. H. πεπράζω), xxvi. 21.\*

**πεισμονή**, ἡς, ἡ, *persuasion, conviction*, Gal. v. 8. (N.T.)\*

**πέλαγος**, ους, τό, *the sea, the deep*, Mat. xviii. 6; Ac. xxvii. 5.\*

**πελεκίζω** (πέλεκυς, an axe), *to behead*, Rev. xx. 4.\*

**πέμπτος**, η, ου, ord. num., *the fifth*, Rev. vi. 9.

**πέμπω**, ψω, (1) *to send, of persons, to send forth, spoken of teachers, as John Baptist*, Jn. i. 33; *of Jesus*, Jn. iv. 34; *of the Spirit*, Jn. xiv. 26; *of apostles*, Jn. xiii. 20; (2) *to send, of things, to*

*transmit*, Rev. xi. 10; *to send among* or *upon*, 2 Th. ii. 11; *to thrust* in the sickle, Rev. xiv. 15, 18.

πένης, ἦτος, ὁ, *poor*, 2 Cor. ix. 9.\* *Syn.*: πτωχός implies utter destitution, usually beggary; πένης, simply poverty, scanty livelihood.

πενθερά, ἄς, ἡ, *a mother-in-law*, a wife's mother, Mar. i. 30.

πενθερός, οὐ, ὁ, *a father-in-law*, a wife's father, Jn. xviii. 13.\*

πενθῶ, ὦ, ἡσω, (1) *to mourn*, intrans., Ja. iv. 9; (2) *to mourn passionately for*, *to lament*, trans., 2 Cor. xii. 21.

πένθος, οὐς, τό, *mourning*, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.\*

πενυχτός, ἄ, ὄν, *poor, needy*, Lu. xxi. 2.\*

πεντάκις, num. adv., *five times*, 2 Cor. xi. 24.\*

πεντακισ-χίλιοι, αἱ, α, num., *five thousand*, Mat. xiv. 21.

πεντακόσιοι, αἱ, α, num., *five hundred*, Lu. vii. 41; 1 Cor. xv. 6.\*

πέντε, οἱ, αἱ, τὰ, num. indecl., *five*, Mat. xiv. 17.

πεντε-και-δέκατος, ἡ, ον, ord. num., *fifteenth*, Lu. iii. 1. (S.)\*

πεντήκοντα, οἱ, αἱ, τὰ, num. indecl., *fifty*, Lu. vii. 41.

πεντηκοστή, ἡς, ἡ (lit. *fiftieth*), *Pentecost*, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.\*

πέποιθα, see πείθω.

πεποίθεις, εως, ἡ, *trust, confidence*, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)

πέρ, an enclitic particle, cognate with περί, only found joined to pronouns or particles for intensity of meaning, as ἐάνπερ, *if indeed*; ἐπείπερ, *since indeed*; καίπερ, *and really*; ὅσπερ, *the very one who*.

περαιτέρω (πέρα), adv., *further, besides*, Ac. xix. 39 (W. H.).\*

πέραν, adv., *over, on the other side, beyond*, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.

πέρας, ατος, τό, *a limit, the ex-*

*tremity*, in space, as Mat. xii. 42; or time, Heb. vi. 16.

Πέργαμος, ου, ἡ, *Pergamus* or *Pergamum*, Rev. i. 11, ii. 12.\*

Πέργη, ἡς, ἡ, *Perga*, Ac. xiii. 13.

περί, a prep., governing the gen. and acc.; with gen., *about, i.e., concerning* or *respecting* a thing; with acc., *about, around*, in reference to (see Gr. § 302, Wi. §§ 47<sup>e</sup>, 49<sup>i</sup>, Bu. 335). In composition, περί denotes *round about, on account of, above, beyond*.

περι-άγω, trans., *to lead or take about*, 1 Cor. ix. 5; intrans., *to go about* (acc. of place), Mat. iv. 23, ix. 35, xxiii. 15; Mar. vi. 6; Ac. xiii. 11.\*

περι-αίρῶ, ὦ (see Gr. § 103, 2, Wi. § 15, Bu. 53), *to take from around, take entirely away*, lit., Ac. xxvii. 40 (*to cast off* anchors, R. V.); fig., of the removal of sin, Heb. x. 11.

περι-άπτω, *to kindle*, Lu. xxii. 55 (W. H.).\*

περι-αστράπτω, *to lighten around, to flash around* (acc., or περί, acc.), Ac. ix. 3, xxii. 6. (Ap.)\*

περι-βάλλω, βαλῶ, βέβληκα, *to cast around* (acc. and dat.), Lu. xix. 43; *to clothe*, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12), Bu. 149; mid., *to clothe one's self, to be clothed*, Mat. vi. 29.

περι-βλέπω, N. T., in mid., *to look around*, abs., Mar. v. 32, ix. 8, x. 23; *to look round upon*, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.\*

περι-βόλαιον, ου, τό, (1) *a mantle*, Heb. i. 12; (2) *a veil*, 1 Cor. xi. 15.\*

περι-δέω, *to bind round about*, pass., plup., Jn. xi. 44.\*

περι-δρέμω, see περιτρέχω.

περι-εργάζομαι, *to overdo, to be a busybody*, 2 Th. iii. 11.\*

περι-εργος, ον, act., *overdoing, intermeddling*, 1 Tim. v. 13; pass., τὰ πελεργα, *superfluous arts, sorcery*, Ac. xix. 19.\*

περι-έρχομαι (see Gr. § 103, 2, Wi. § 53, 4, 12)), *to go about*,

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; *to tack*, as a ship, Ac. xxviii. 13 (not W. H.).\*

περι-έχω, *to encompass*; so, *to contain*, as a writing, Ac. xxiii. 25 (W. H. ἔχω); intrans., *to be contained*, 1 Pet. ii. 6; *to seize*, as astonishment, Lu. v. 9.\*

περι-ζώννυμι, or -ζωννύω (see Gr. § 114, Wi. § 53, 4, 12), Bu. 191), *to gird one's self around, mid. or pass.*, Ep. vi. 14; Lu. xii. 35, 37.

περι-θεσῖς, εως, ἡ, *a putting around*, as ornaments, 1 Pet. iii. 3. (N. T.).\*

περι-ιότημι (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., *to stand around*, Jn. xi. 42; Ac. xxv. 7; mid., *to avoid, shun* (acc.), 2 Tim. ii. 16; Tit. iii. 9.\*

περι-κάθαρμα, ατος, τό, *refuse, offscouring*, 1 Cor. iv. 13. (S.)\*

περι-καλύπτω, *to cover round about, to cover up*, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.\*

περι-κειμαι, *to lie about, surround*, dat., or περί, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; *to be encompassed or surrounded with*, acc., Ac. xxviii. 20; Heb. v. 2.\*

περι-κεφαλαία, ας, ἡ, *a helmet*, Ep. vi. 17; 1 Th. v. 8.\*

περι-κρατής, ἐς, *having full power over* (gen.), Ac. xxvii. 16. (Ap.)\*

περι-κρύπτω, *to hide entirely*, Lu. i. 24. (N. T.).\*

περι-κυκλώω, ὦ, ὥσω, *to encircle, surround*, Lu. xix. 43.\*

περι-λάμπω, *to shine around*, Lu. ii. 9; Ac. xxvi. 13.\*

περι-λέπω, *to leave remaining; pass., to be left*, 1 Th. iv. 15, 17.\*

περι-λυπος, ον, *very sorrowful*, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit).\*

περι-μένω, *to wait for* (acc.), Ac. i. 4.\*

περί, adv., *round about*, Ac. v. 16.\*

περι-οικέω, ὦ, *to dwell around, to be neighboring to* (acc.), Lu. i. 65.\*



περί-οικος, ον, *dwelling around, a neighbor*, Lu. i. 58.\*

περί-ούσιος, ον, *costly, treasured, select*; hence, *specialty chosen*, Tit. ii. 14 (S.). (S).\*

περί-οχή, ἥς, ἡ (περιέχω), *a section or passage of Scripture*, Ac. viii. 32.\*

περί-πατέω, ὦ, ἥσω, *to walk, to walk about*; fig., as Hebrew, *to pass one's life, to conduct one's self* (adv. or nom. pred.), *to live according to* (ἐν, dat.; κατά, acc.).

περί-πέρω, *to pierce through*, fig., 1 Tim. vi. 10.\*

περί-πίπτω, *to fall into the midst of* (dat.), *robbers*, Lu. x. 30; *temptations*, Ja. i. 2; *to happen upon a place*, Ac. xxvii. 41.\*

περί-ποιέω, ὦ, N. T. in mid., *to preserve for one's self*, Lu. xvii. 33 (W. H.); *to get for one's self, purchase*, Ac. xx. 28; 1 Tim. iii. 13.\*

περί-ποίησις, εως, ἡ, (1) *a preserving*, Heb. x. 39; (2) *an obtaining, a possessing*, 1 Th. v. 9; 2 Th. ii. 14; (3) *a possession*, Ep. i. 14; 1 Pet. ii. 9.

περί-πρήννυμι, *to tear off*, as garments, Ac. xvi. 22.\*

περί-σπάω, ὦ, *to drag around*; hence, fig., pass., *to be distracted in mind*, Lu. x. 40.\*

περισσεία, ας, ἡ, *abundance, superfluity*, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; ἐἰς περισσείαν, as adv., *abundantly*, 2 Cor. x. 15.\*

περίσσευμα, ατος, τό, *abundance*, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.\*

περισσεύω, εὔσω, *to be more than enough, to remain over, to be in abundance*, Lu. xii. 15; Jn. vi. 12; τὸ περισσεῖον, *the residue*, Mat. xiv. 20; *to redound to, els*, 2 Cor. viii. 2; *to make to abound*, Mat. xiii. 12; 2 Cor. iv. 15.

περισσός, ἡ, ὄν, *abundant, more than is necessary*, Mat. v. 37; Mar. vii. 36; *superior*, Mat. v. 47; τὸ περισσόν, *excellence, pre-eminence*, Ro. iii. 1.

περισσότερος, adv. (compar. of περισσός), *more abundantly, more earnestly*, 2 Cor. vii. 13, 15.

περισσός, adv., *greatly, exceedingly*, Mar. x. 26.

περιοτέρα, ἄς, ἡ, *a dove*, Mat. iii. 16, x. 16.

περί-τέμνω, *to cut around, to circumcise*, Lu. i. 59; pass. and mid., *to undergo circumcision, to cause one's self to be circumcised*, 1 Cor. vii. 18.

περί-τίθημι, *to place, or put about or around* (dat. and acc.), Mat. xxi. 33; fig., *to bestow, to confer*, 1 Cor. xii. 23.

περί-τομή, ἥς, ἡ, *circumcision*, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., *the circumcision, i.e., the Jews*, Ro. iii. 30, iv. 9, 12; fig., *for spiritual purity*, Ro. ii. 29; Col. ii. 11. (S.)

περί-τρέπω, *to turn about, to turn into* (eis) *madness*, Ac. xxvi. 24.\*

περί-τρέχω, 2d aor. περιέδραμον, *to run around* (acc.), Mar. vi. 55.\*

περί-φέρω, *to bear or carry around*, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., *to be carried about, carried away by false teaching*, Ep. iv. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).\*

περί-φρονέω, ὦ, *to look down upon, to despise*, Tit. ii. 15.\*

περί-χωπος, ον, *lying round about*; only as subst., ἡ περί-χωπος (sc. γῆ), *the region round about*, Lu. iii. 3, iv. 14; *the inhabitants of such a region*, Mat. iii. 5.

περί-ψημα, ατος, τό, *scrapings, offscourings*, 1 Cor. iv. 13.\*

περπερεύομαι, dep., intrans., *to boast*, 1 Cor. xiii. 4.\*

Περσίς, ἰδος, ἡ, *Persis*, Ro. xvi. 12.\*

πέρυσι, adv., *last year*; ἀπὸ πέρυσι, *a year ago*, 2 Cor. viii. 10, ix. 2.\*

πετάομαι, ὦμαι, or πέτομαι (W. H.), *to fly, as a bird*, Rev.\*

πετεινόν, οὗ, τό, *a bird*; only in plur., *birds*, Mat. vi. 26, xiii. 4.

πέτομαι, see πετάομαι.

πέτρα, ας, ἡ, *a rock, a ledge, cliff*, Mat. vii. 24, 25, xxvii. 51; with art., *the rock, i.e., the rocky substratum of the soil*, Lu. viii. 6, 13; *a large*

*detached rock*, fig., Ro. ix. 33; see also Mat. xvi. 18.

Πέτρος, οὗ, ὁ, *Peter* (prop., a rock = Κηφᾶς), Lu. iv. 38; Jn. i. 42.

πετρώδης, ες, *rocky, stony*, Mat. xiii. 5, 20; Mar. iv. 5, 16.\*

πήγανον, ου, τό, *rue*, Lu. xi. 42.\*

πήγῃ, ἥς, ἡ, *a fountain, spring*, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; *a flow of blood*, Mar. v. 29.

πήγνυμι, πῆξω, *to fasten, to pitch a tent*, Heb. viii. 2.\*

πηδάλιον, ου, τό, *the rudder of a ship*, Ac. xxvii. 40; Ja. iii. 4.\*

πηλίκος, η, ον, *how large*, Gal. vi. 11 (see γράμμα); *how distinguished*, Heb. vii. 4.\*

πηλός, οὗ, ὁ, *clay, mud*, Jn. ix. 6-15; Ro. ix. 21.\*

πήρα, ας, ἡ, *a sack, a wallet, for carrying provisions*, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.\*

πῆχυς, εως, ὁ, *a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half*, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.\*

πιάω, σω, *to lay hold of*, Ac. iii. 7; *to take*, as in fishing or in hunting, Jn. xxi. 3, 10; Rev. xix. 20; *to arrest*, Jn. vii. 30.

πιεῖω, *to press together*, as in a measure, Lu. vi. 38.\*

πιθανο-λογία, ας, ἡ, *persuasive or plausible speech*, Col. ii. 4.\*

πικραίνω, ανῶ, *to render bitter*, lit., Rev. viii. 11, x. 9, 10; *to embitter*, fig., Col. iii. 19.\*

πικρία, ας, ἡ, *bitterness*, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.\*

πικρός, ὁ, ὄν, *bitter, acrid, malignant*, Ja. iii. 11, 14.\*

πικρώς, adv., *bitterly*, of weeping, Mat. xxvi. 75; Lu. xxii. 12.\*

Πιλάτος, or Πιλάτος (W. H. Πελᾶτος), οὗ, ὁ (Lat. pilatus, "armed with a javelin"), Pilate, Mar. xv. 1, 2.

πῖμπλημι, πλῆσω, 1st aorist pass., ἐπλήσθην, (1) *to fill with* (gen.), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii.

4; (2) pass., *to be fulfilled or completed*, of time, Lu. i. 23, 57.

πιμπρημι (πρα-), and πιμπρώω, pass., inf., πιμπρασθαι, *to be inflamed, to swell*, Ac. xxviii. 6.\*

πινακίδιον, ου, τό (dim. of πιναξ), *a tablet for writings*, Lu. i. 63.\*

πίναξ, ακος, ὁ, *a plate, platter*, Lu. xi. 39.

πίνω, fut. πίομαι, perf. πέπωκα, 2d aor. έπιον (inf. πείν, W. H.), *to drink*, abs., or with acc. of thing drunk (sometimes εκ or από), Lu. xii. 19, 29; *to imbibe*, as the earth imbibes rain, Heb. vi. 7; fig., *to receive into the soul, to partake of*, Jn. vii. 37.

πίστις, τητος, ή, *faintness*, as of the olive, Ro. xi. 17.\*

πιπράσκω (πρα-), perf. πέπρακα, 1st aor. pass. έπράραην, perf. pass. πέπραμαι, *to sell*, Mat. xiii. 46; pass., with υπό, *to be sold under, to be a slave to*, Ro. vii. 14.

πίπτω (πετ-, see Gr. § 94, i. 8d, Wi. § 13, i a, Bu. 167), πεσούμαι, (1) *to fall* (whence, by από or εκ; whither, by επί or els, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) *to fall prostrate*, as of persons, *to die, to perish*, Jn. xviii. 6; Rev. i. 17; of structures, *to fall in ruins*, Mat. vii. 25, 27; of institutions, *to fail*; (3) *to fall to*, as a lot, Ac. i. 26; (4) *to fall into or under*, as condemnation.

Πισidia, as, ή, *Pisidia*, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.\*

πιστεύω (see Gr. § 74, Wi. §§ 31, 5, 32, 5, 33d, 39, i a, Bu. 173 sq., 337), εύσω, *to believe, be persuaded of a thing* (acc. or ετι); *to give credit to*, dat.; *to have confidence in, to trust, believe*, dat., els, έν, επί (dat.) or επί (acc.), often of Christian faith, in God, in Christ; *to entrust something* (acc.) *to any one* (dat.); pass., *to be entrusted with* (acc.).

πιστικός, ή, έν, *genuine, pure*, of ointment, Mar. xiv. 3; Jn. xii. 3.\*

πίστις, εως, ή, (1) *faith*, generally, as 2 Th. ii. 13; Heb. xi.

i; the object of the faith is expressed by obj. gen., or by els, έν, προς (acc.); (2) *fidelity, good faith*, Ro. iii. 3; 2 Tim. ii. 22; (3) *a pledge, a promise given*, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the *Christian religion*.

πιστός, ή, έν, (1) *trustworthy, faithful*, in any relation or to any promise, of things or (generally) persons; (2) *believing*, abs., as οι πιστοί, *the followers of Christ*, or with dat.

πιστώω, ώ, *to make faithful*; N. T., only in pass., *to be assured of*, 2 Tim. iii. 14.\*

πλανάω, ώ, ήσω, *to lead astray, to cause to wander*, Heb. xi. 38; fig., *to deceive*, Jn. vii. 12; pass., *to be misled to err*, Mar. xii. 24, 27; Lu. xxi. 8.

πλάνη, ης, ή, *a wandering*; only fig., *deceit, delusion, error*, Mat. xxvii. 64; Ep. iv. 14.

πλανήτης, ου, ὁ, *a wanderer*; δοτήρ πλανήτης, *a wandering star*, Ju. 13.\*

πλάνος, ον, *causing to wander, misleading*, 1 Tim. iv. 1; as subst., *a deceiver*, Mat. xxvii. 63; 2 Cor. vi. 8; 2 Jn. 7.\*

πλάξ, ακός, ή, *a tablet to write on*, 2 Cor. iii. 3; Heb. ix. 4.\*

πλάσμα, ατος, τό, *a thing formed or fashioned*, Ro. ix. 20.\*

πλάσσω, άσω, *to form, mould*, as a potter his clay, Ro. ix. 20; 1 Tim. ii. 13.\*

πλαστός, ή, έν, *formed, moulded*; fig., *feigned*, 2 Pet. ii. 3.\*

πλατεία, as, ή (fem. of πλατύς, broad, sc. οδός), *a street*, Mat. vi. 5, xii. 19.

πλάτος, ους, τό, *breadth*, Ep. iii. 18; Rev. xx. 9, xxi. 16.\*

πλατώνω, *to make broad, to enlarge*, Mat. xxiii. 5; pass., fig., *to be enlarged*, in mind or heart, 2 Cor. vi. 11, 13.\*

πλατύς, εία, ύ, *broad*, Mat. vii. 13.\*

πλέγμα, ατος, τό (πλέκω), *anything interwoven, braided hair*, 1 Tim. ii. 9.\*

πλείστος, η, ον, superl. of πολύς,

*the greatest, the most, very great*; τό πλείστον, adv., *mostly, at most*, 1 Cor. xiv. 27.

πλείων, εϊον (for declension see Gr. § 44, Bu. 127), compar. of πολός, *more, greater*, in number, magnitude, comparison; οι πλείονες, οι πλείους, *the more, the most, the many, majority*, 2 Cor. ii. 6; πλείον or πλέον, as adv., *more*, Jn. xxi. 15; επί πλείον, *further, longer*, Ac. iv. 17.

πλέκω, ζω, *to weave together, to plait*, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.\*

πλείον, see πλείων.

πλεονάζω, σω, intrans., *to have more than enough*, 2 Cor. viii. 15; *to abound, to increase*, Ro. v. 20; 2 Cor. iv. 15; trans., *to cause to increase*, 1 Th. iii. 12.

πλεονεκτέω, ώ, *to have more than another; hence, to overreach, take advantage of* (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; pass., 2 Cor. ii. 11.\*

πλεον-έκτης, ου, ὁ, *a covetous or avaricious person*, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.\*

πλεονεξία, as, ή, *covetousness, avarice*, Lu. xii. 15; 2 Pet. ii. 3. Syn.: πλεονεξία is more active, seeking to grasp the things it has not; φιλαργυρία, more passive, seeking to retain and multiply what it has.

πλευρά, άς, ή, *the side of the body*, Jn. xix. 34.

πλέω, see πίμλημι.

πλέω, impf. έπλεον, *to sail*, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read els).\*

πληγή, ης, ή (πλήσσω), *a blow, a stripe, a wound*, Ac. xvi. 33; Rev. xiii. 14; *an affliction*, Rev. ix. 20.

πλήθος, ους, τό, *a multitude, a great number*, Mar. iii. 7, 8; Heb. xi. 12; with art., *the multitude, the whole number, the assemblage*, Ac. xiv. 4; *a quantity*, Ac. xxviii. 3.

πληθύνω, νώ, (1) intrans., *to increase*, Ac. vi. 1; (2) trans., *to multiply, augment*, 2 Cor.

ix. 10; pass., *to be increased*, Mat. xxiv. 12.

**πλήθω**, see **ἐμπληθι**.

**πλήκτης**, ου, ὁ, *a striker, a contentious person*, 1 Tim. iii. 3; Tit. i. 7.\*

**πλημύρα**, as (W. H. ης), ἡ, *a flood*, Lu. vi. 48.\*

**πλήν**, adv. (akin to **πλέον**, hence it *adds* a thought, generally adversative, sometimes partly confirmatory), *besides, but, nevertheless, of a truth*, Mat. xi. 22, xviii. 7, xxvi. 39, 64; **πλήν** δε, *except that*, Ac. xx. 23; as prep. with gen., *besides, excepting*, Mar. xii. 32; Ac. viii. 1.

**πλήρης**, es, (1) *full*, abs., Mar. iv. 28; (2) *full of* (gen.), *abounding in*, Mar. viii. 19; Lu. iv. 1.

**πληρο-φορέω**, ὦ (φέρω), *to bring to the full, to fulfill*, 2 Tim. iv. 5, 17; pass., *of things, to be fully accomplished*, Lu. i. 1; *of persons, to be fully convinced*, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.).\*

**πληρο-φορία**, as, ἡ, *fullness, entire possession, full assurance*, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T.).\*

**πληρώω**, ὦ, ὥσω, *to fill with* (gen.), *to fill up, to pervade, to complete*, either time or number; *to bestow abundantly, to furnish liberally*, Phil. iv. 18; Ep. iii. 19; *to accomplish, to perform fully*, as prophecies, etc.; pass., *to be full of*, 2 Cor. vii. 4; Ep. v. 18; *to be made full, complete, or perfect*, Jn. iii. 29; Col. iv. 12 (W. H. read **πληρο-φορέω**).

**πλήρωμα**, ατος, τό, *fullness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; so, *the full number*, Ro. xi. 25; *the completion, i.e., that which makes full, the fulfillment*, Mat. ix. 16; Ro. xiii. 10; *the fullness of time*, Gal. iv. 4, *is the completion of an era; the fullness of Christ*, Ep. i. 23, *that which is filled by Christ, i.e., the Church; the fullness of the Godhead*, Col. ii. 9, *all divine attributes*.

**πλησίον**, adv., *near, near by*, with gen., Jn. iv. 5; with the

art., ὁ **πλησίον**, *a neighbor*, Ac. vii. 27.

**πλησμονή**, ἡς, ἡ, *full satisfying, indulgence*, Col. ii. 23.\*

**πλήσσω**, 2d aor. pass. **ἐπλήγη**, *to smite*, Rev. viii. 12.\*

**πλοιάριον**, ου, τό (dim. of **πλοῖον**), *a small vessel, a boat*, Mar. iii. 9; Jn. xxi. 8.

**πλοῖον**, ου, τό, *a ship, a vessel*, Mat. iv. 21, 22; Mar. i. 19.

**πλόος**, οὖς, gen. οὐ or οὓς, ὁ, *a voyage*, Ac. xxi. 7, xxvii. 9, 10.\*

**πλούσιος**, α, ον, *rich, abounding in* (ἐν), Lu. xii. 16; Ep. ii. 4.

**πλουσίως**, adv., *richly, abundantly*, Col. iii. 16.

**πλουτέω**, ὦ, ἡσω, *to become rich, to be rich, to abound in*, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.

**πλουτίζω**, *to make rich, to cause to abound in*, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.\*

**πλούτος**, ου, ὁ (see Gr. § 32a, Wi. § 9e, note 2, Bu. 22), *riches, wealth, abundance*, Ja. v. 2; Col. i. 27; *spiritually, enrichment*, Ro. xi. 12.

**πλύω**, νῶ, *to wash*, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: see **λούω**.

**πνεῦμα**, ατος, τό, (1) properly, *the wind, or the air in motion*, Jn. iii. 8; hence, (2) *the human spirit*, dist. from **σῶμα** and **ψυχή**, 1 Th. v. 23; (3) *a temper or disposition of the soul*, Lu. ix. 55; Ro. viii. 15; (4) *any intelligent, incorporeal being, as (a) the human spirit, separated from the body, the undying soul; (b) angels, good and bad; (c) God, Jn. iv. 24; (d) the Holy Spirit, the third person of the Trinity* (see Gr. § 217f, Wi. § 19, 1a, Bu. 89), in relation to Jesus, Lu. iv. 1; Ac. x. 38; in relation to prophets and apostles, Ac. xxi. 11; Jn. xx. 22; and in relation to saints generally, Gal. iii. 2.

**πνευματικός**, ἡ, ὄν, *spiritual, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit*, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; **τὰ πνευματικά**, *spiritual things*, Ro. xv. 27; *spiritual gifts*, 1 Cor. xii. 1.

**πνευματικῶς**, adv., *spiritually, i.e., by the aid of the Holy Spirit*, 1 Cor. ii. 14; in a mystical sense, Rev. xi. 8. (N. T.).\*

**πνέω**, εὔσω, *to blow*, as the wind, Mat. vii. 25, 27.

**πνίγω**, *to choke, to seize by the throat*, Mat. xviii. 28; Mar. v. 13.\*

**πνικτός**, ἡ, ὄν, *strangled*, Ac. xv. 20, 29; xxi. 25.

**πνοή**, ἡς, ἡ, (1) *breath*, Ac. xvii. 25; (2) *wind*, Ac. ii. 2.\*

**ποδῆρης**, es, *reaching to the feet*; as subst. (sc. **χιτῶν** or **ἐσθῆς**), *a long robe*, Rev. i. 13.\* Syn.: see **ἱμάτιον**.

**πόθεν**, adv., *interrog., whence?* of place, Mat. xv. 33; *from what source?* Mat. xiii. 27; *of cause, how?* Lu. i. 43; Mar. xii. 37.

**πόα**, as, ἡ, *grass, herbage*, according to some, in Ja. iv. 14; but more probably the word here is the fem. of **ποιός**, *of what sort?* \*

**ποιέω**, ὦ, ἡσω, (1) *to make, i.e., to form, to bring about, to cause*; spoken of religious festivals, etc., *to observe, to celebrate*; of trees and plants, *to germinate, to produce*; *to cause to be or to become*, Mat. xxi. 13; *to declare to be*, Jn. viii. 53; *to assume*, Mat. xii. 33; (2) *to do, generally, to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life*, Ac. xv. 33. Syn.: see Trench, § xcvi.

**ποίημα**, ατος, τό, *a thing made, a work*, Ro. i. 20; Ep. ii. 10.\*

**ποίησις**, ewς, ἡ, *a doing*, Ja. i. 25.\*

**ποιητής**, ου, ὁ, (1) *a doer, performer*, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) *a poet*, Ac. xvii. 28.\*

**ποικίλος**, η, ον, *various, of different colors, diverse*, Lu. iv. 40.

**ποιμαίνω**, ανῶ, (1) *to feed a flock*, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) *to be shepherd of, to tend, to cherish*, Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;



Rev. vii. 17; (3) *to rule, govern*, Rev. ii. 27, xii. 5, xix. 15.\* *Syn.*: see βόσκω.

**ποιμήν**, ἄνθρωπος, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig.*, of Christ as the Shepherd, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11

**ποίμνη**, ἡ, (1) *a flock* of sheep or goats, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig.*, of Christ's followers, Mat. xxvi. 31; Jn. x. 16.\*

**ποίμνιον**, οὐ, τό (= ποίμνη), *a flock*; only *fig.*, Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.\*

**ποιός**, ποία, ποῖον, an interrog. pronoun corresponding to οἶος and τοῖος, *of what kind, sort, species? what? what one?* In Lu. v. 19, sc. ὁδοῦ.

**πολεμέω**, ὡ, ἥσω, *to make war, to contend* with (μετά, gen.), Rev. ii. 16, xiii. 4.

**πόλεμος**, οὐ, ὁ, (1) *war, a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.

**πόλις**, εὖς, ἡ, *a city*, Ac. v. 16; *met.*, *the inhabitants of a city*, Mar. i. 33; with art., *the city Jerusalem, the heavenly city*, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.

**πολιτ-άρχης**, οὐ, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.\*

**πολιτεία**, ας, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.\*

**πολίτευμα**, ατος, τό, *a state, a commonwealth*, Phil. iii. 20.\*

**πολιτεύω**, in mid., *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.\*

**πολίτης**, οὐ, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; with gen., *αὐτοῦ*, *a fellow-citizen*, Lu. xix. 14; Heb. viii. 11 (W. H.).\*

**πολλάκις**, adv., *many times, often*, Mar. v. 4, ix. 22.

**πολλα-πλάσιον**, οὐ, gen. οσος, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.\*

**πολυ-λογία**, ας, ἡ, *much speaking*, Mat. vi. 7.\*

**πολυ-μερῶς**, adv., *in many*

*parts, by many portions*, Heb. i. 1.\*

**πολυ-ποίκιλος**, οὐ, *much varied, manifold*, Ep. iii. 10.\*

**πολύς**, πολλή, πολύ (see Gr. § 39, 2), *many, numerous*; πολύ, *much, greatly*, as adv.; πολλοί, *many*, often with partitive genitive, or ἐκ; οἱ πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, in like manner, *much, very much, often, many times*; πολλῶ, *by much*, joined with comparatives; ἐπὶ πολύ, *for a great while*, Ac. xxviii. 6; ἐν πολλῶ, *altogether*, Ac. xxvi. 29 (not W. H.).

**πολύ-σπλαγχνος**, οὐ, *very compassionate, of great mercy*, Ja. v. 11. (N. T.).\*

**πολυ-τελής**, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.\*

**πολύ-τιμος**, οὐ, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; compar., 1 Pet. i. 7. (W. H.).\*

**πολυ-τρόπος**, adv., *in many ways*, Heb. i. 1.\*

**πόμα**, ατος, τό, *drink*, 1 Cor. x. 4; Heb. ix. 10.\*

**πονηρία**, ας, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; plur., *malignant passions, iniquities*, Mar. vii. 22; Ac. iii. 26.\*

**πονηρός**, ὁ, ὄν (πόνος), *evil, bad, actively, of things or persons; wicked, depraved, spec. malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρόν, *evil*.

**πόνος**, οὐ, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.\*

**Ποντικός**, ἡ, ὄν, *belonging to Pontus*, Ac. xviii. 2.\*

**Πόντιος**, οὐ, ὁ, *Pontius*, the praenomen of Pilate, Lu. iii. 1.

**Πόντος**, οὐ, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.\*

**Πόπλιος**, οὐ, ὁ, *Publius*, Ac. xxviii. 7, 8.\*

**πορεία**, ας, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.\*

**πορεύομαι**, σομαι, dep., with pass. aor., ἐπορεύθην, *to go, to go away, to depart, to journey*

*to travel, often (as Hebrew) to take a course in life*.

**πορθέω**, ἥσω, *to lay waste, to destroy*, Ac. ix. 21; Gal. i. 13, 23.\*

**πορισμός**, οὐ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.\*

**Πόρκιος**, οὐ, ὁ, *Porcius*, the praenomen of Festus, Ac. xxiv. 27.\*

**πορνεία**, ας, ἡ, *fornication*, Ac. xv. 20, 29; *fig.* in Rev., *idolatry*, xiv. 8, xvii. 2, 4.

**πορνεύω**, σω, *to commit fornication*, 1 Cor. vi. 18; *fig.* in Rev., *to worship idols*, xviii. 3, 9.

**πόρνη**, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig.* in Rev., *an idolatrous community*, xvii. 1, 5.

**πόρνος**, οὐ, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.

**πόρρω**, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; comp., πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.\*

**πορρωθεν**, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.\*

**πορφύρα**, ας, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lu. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.\*

**πορφύρεος**, οὐς, ὁ, οὖν, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.\*

**πορφυρο-πώλις**, ιδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.).\*

**ποσάκις**, interrog. adv., *how often?* Mat. xviii. 21, xxi. 37; Lu. xiii. 34.\*

**πόσις**, εὖς, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.\*

**πόσος**, ἡ, οὐ, *how much? how great?* plur., *how many?* πόσῳ, as adv. with comparatives, *by how much?*

**ποταμός**, οὐ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.

**ποταμο-φόρητος**, οὐ, *carried away by a stream*, Rev. xii. 15. (N. T.).\*

**ποταπός**, ἡ, ὄν, interrog. adj., *of what kind? of what manner?* Lu. i. 29, vii. 39.

**πότε**, interrog. adv., *when? at what time?* with ἕως, *how long?*

**πότε**, enclitic particle, *at some*

*time, at one time or other* (see Gr. § 129, Wi. § 57, 2).  
**πότερος**, α, ον, *which of two?* N. T. neut. as adv., *whether*, correlating with *ἤ*, or, Jn. vii. 17.\*  
**ποτήριον**, ον, τό, *a drinking-cup*, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.  
**ποτίζω**, σω, *to cause to drink* (two accs.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.  
**Ποτίοι**, ων, οί, *Puteoli*, Ac. xxviii. 13.\*  
**πότος**, ου, ό (πίνω), *a drinking, carousing*, 1 Pet. iv. 3.\*  
**ποῦ**, interrog. adv., *where? whither?* Mat. ii. 4; Jn. vii. 35.  
**πού**, an enclitic particle of place or degree, *somewhere, somewhere about*, Heb. ii. 6, 16 (W. H., see δῆπου), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).  
**Πούδης**, δεντος, ό, *Pudens*, 2 Tim. iv. 21.\*  
**πούς**, ποδός, ό, *the foot*, Lu. i. 79; ὑπό τοὺς πόδας, *under the feet, i.e., entirely subdued*, as Ro. xvi. 20.  
**πράγμα**, ατος, τό, *a thing done, a fact, a thing, a business, a suit*, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1.  
**πραγματεία** (W. H. -ρία), ας, ἡ, *a business, occupation*, 2 Tim. ii. 4.\*  
**πραγματεύομαι**, σομαι, dep., *to transact business, to trade*, Lu. xix. 13.\*  
**πραιτώριον**, ου, τό (Lat. praetorium), *the palace at Jerusalem occupied by the Roman governor*, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xxiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.\*  
**πράκτωρ**, ορος, ό, *an officer employed to execute judicial sentences*, Lu. xii. 58.\*  
**πράξις**, εως, ἡ, (1) *a doing, action, mode of action*, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.\*  
**πρῶτος**, α, ον, Rec. in Mat. xi. 29 for παῖς (W. H.).\*  
**πρώτης**, τητος, ἡ, Rec. for πρᾶτης (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. πρᾶπάθια); 2 Tim. ii. 25; Tit. iii. 2.\*  
**πρασία**, ἄς, ἡ, *a company formed into divisions like garden-beds*, Mar. vi. 40.\* For constr., see Gr. § 242, Wi. § 37, 3, Bu. 30, 139.  
**πράσσω**, or πράττω, -ξω, pf. πέπραχα, πέπραγμαi, (1) *to do, perform, accomplish*, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) *with advs., to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see ποίεω.  
**πραῦ-παθεῖα** (or la), ας, ἡ (W. H.), *mildness*, 1 Tim. vi. 11.\*  
**πραῦς**, εἰα, ὅ, gen. εὖς or εὔς (W. H.), pl. εἶς, *mild, gentle*, Mat. v. 5, xi. 29 (see πρῶτος), xxi. 5; 1 Pet. iii. 4.\*  
**πραῦτης**, τητος, ἡ, *mildness, gentleness*, Ja. i. 21, iii. 13; 1 Pet. iii. 15; and W. H. (πραῦτης) in the passages quoted under πρῶτος.\*  
**πρέπω**, *to become, be fitting to* (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.\*  
**πρεσβεία**, ας, ἡ, *an embassy, ambassadors*, Lu. xiv. 32, xix. 14.\*  
**πρεσβεύς**, from πρέσβυς (lit., *to be aged*, old men being usually chosen for the office), *to act as ambassador*, 2 Cor. v. 20; Ep. vi. 20.\*  
**πρεσβύτεριον**, ου, τό, *an assembly of elders, the Sanhedrin*, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.\*  
**πρεσβύτερος**, τέρα, τερον (compar. of πρέσβυς, old), generally used as subst., *elder*, (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder*, in dignity and office, *a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.  
**πρεσβύτερ**, ου, ό, *an old man*, Lu. i. 18; Tit. ii. 2; Philem. 9.\*  
**πρεσβυτίς**, ιδος, ἡ, *an old woman*, Tit. ii. 3.\*  
**πρηνής**, ἐς, *falling headlong*, Ac. i. 18.\*  
**πρίζω**, or πρίω, 1st aor. pass. ἐπρίσθην, *to saw, to saw asunder*, Heb. xi. 37.\*  
**πρίν**, adv., of time, *formerly*; as conj. in N. T., with or without ἤ, *before that*; generally with acc. and inf., Mat. xxvi. 34; but after a negative we find πρίν ἄν with subj. where the principal verb is in a primary tense, Lu. ii. 26; πρίν with opt. where it is in a historical tense, Ac. xxv. 16.  
**Πρίσκα**, ης, ἡ, and dim. Πρισκίλλα, ης, ἡ, a proper name, *Prisca or Priscilla*, Ro. xvi. 3; 2 Tim. iv. 19.  
**πρό**, prep. with gen., *before, i.e., of place, time, or superiority* (see Gr. § 294, Wi. § 47 d, Bu. 153). In composition, it retains the same meanings.  
**προ-άγω**, ἄξω, *to bring out*, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. προάγων, *preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.  
**προ-αίρω**, ῶ, N. T., in mid., *to propose to one's self, to pur-pose*, 2 Cor. ix. 7.\*  
**προ-αιτιάομαι**, ὤμαι, *to lay to one's charge beforehand*, Ro. iii. 9. (N. T.)\*  
**προ-ακούω**, *to hear before*, Col. i. 5.\*  
**προ-αμαρτάνω**, *to sin before*, 2 Cor. xii. 21, xiii. 2. (N. T.)\*  
**προ-αῦλον**, ου, τό, *a court before a building, a porch*, Mar. xiv. 68.\*  
**προ-βαίνω**, *to go forward*, Mat. iv. 21; Mar. i. 19; pf. part.

- προβεβηκώς ἐν ἡμέραις, *advanced in age*, Lu. i. 7, 18, ii. 36.\*
- προβάλλω, *to put forth*, as trees their leaves, Lu. xxi. 30; *to thrust forward*, Ac. xix. 33.\*
- προβατικός, ἡ, ὅν, *pertaining to sheep*, Jn. v. 2.\*
- προβάτιον, ov, τό, dim. of following, *a little sheep, a lamb*, Jn. xxi. 16, 17 (W. H.).\*
- πρόβατον, ov, τό (προβαίνω), *a sheep*, Mat. vii. 15; fig., *a follower of Christ*, Jn. x. 7, 8.
- προ-βιβάζω, σω, *to drag forward, to urge forward*, Mat. xiv. 8; Ac. xix. 33 (not W. H.).\*
- προ-βλέπω, N. T., in mid., *to foresee or provide*, Heb. xi. 40. (S.).\*
- προ-γίνωμαι, *to happen before*, Ro. iii. 25.\*
- προ-γινώσκω, *to know beforehand*, Ac. xxvi. 5; 2 Pet. iii. 17; of the divine foreknowledge, Ro. viii. 29, xi. 2; 1 Pet. i. 20.\*
- πρόγνωσις, εως, ἡ, *foreknowledge*, Ac. ii. 23; 1 Pet. i. 2.\*
- πρό-γονος, ov, ὁ, *a progenitor*, plur., *ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.\*
- προ-γράφω, ψω, *to write before*, in time, Ro. xv. 4; Ep. iii. 3; *to depict or portray openly*, Gal. iii. 1; *to designate beforehand*, Ju. 4.\*
- πρό-δηλος, ov, *manifest to all*, evident, 1 Tim. v. 24, 25; Heb. vii. 14.\*
- προ-δίδωμι, (1) *to give before*, Ro. xi. 35; (2) *to give forth, betray*; see following word.\*
- προδοτής, ov, ὁ, *a betrayer*, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.\*
- πρό-δρομος, ov, ὁ, ἡ (προτρέχω), *a precursor, a forerunner*, Heb. vi. 20.\*
- προ-εἶδον, 2d aor. of προοράω.
- προ-εἶπον, 2d aor. of πρόφημι, perf. προεῖρηκα.
- προ-ελπίζω, *to hope before*, Ep. i. 12.\*
- προ-εν-άρχομαι, *to begin before*, 2 Cor. viii. 6, 10. (N. T.).\*
- προ-επ-αγγέλλω, in mid., *to promise before*, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.).\*
- προ-έρχομαι (see Gr. § 103, 2, Bu. 144), (1) *to go forward, advance*, Ac. xii. 10; (2) *to go before, precede*, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.
- προ-ετομαίω, σω, *to prepare beforehand, to predestine*, Ro. ix. 23; Ep. ii. 10.\*
- προ-ε-αγγέλλομαι, *to foretell good tidings, preach the gospel beforehand*, Gal. iii. 8.\*
- προ-έχω, in mid., *to hold one's self before, to be superior*, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).\*
- προ-ηγέομαι, οὔμαι, *to lead onward by example*, Ro. xii. 10.\*
- πρόθεσις, εως, ἡ (προτίθημι), (1) *a setting forth*; οἱ ἄρτοι τῆς προθέσεως, *the loaves of the presentation, or the showbread*, Mat. xii. 4, compare Heb. ix. 2; (2) *a predetermination, purpose*, Ac. xi. 23.
- προ-θέσμιος, α, ov, *set beforehand, appointed before*, Gal. iv. 2.\*
- προ-θυμία, as, ἡ, *inclination, readiness*, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.\*
- πρό-θυμος, ov, *eager, ready, willing*, Mat. xxvi. 41; Mar. xiv. 38; τὸ πρόθυμον, *readiness*, Ro. i. 15.\*
- προθύμως, adv., *readily, with alacrity*, 1 Pet. v. 2.\*
- πρόϊμος, W. H., for προΐμιος.
- προ-ἵστημι, N. T. only intrans., act., 2d aor. and perf., and mid., (1) *to preside over, to rule*, gen., Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) *to give attention to*, gen., Tit. iii. 8.\*
- προ-καλέω, ὦ, in mid., *to provoke, stimulate*, Gal. v. 26.\*
- προ-κατ-αγγέλλω, *to announce beforehand, to promise*, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).\*
- προ-κατ-αρτίζω, *to prepare beforehand*, 2 Cor. ix. 5.\*
- πρό-κειμαι, *to lie or be placed before, to be appointed, as duty, example, reward, etc.*, Heb. vi. 18, xii. 1, 2; Ju. 7; *to be at hand, to be present*, 2 Cor. viii. 12.\*
- προ-κηρύσσω, ξω, *to announce or preach beforehand*, Ac. iii. 20 (not W. H.), xiii. 24.\*
- προ-κοπή, ἡς, ἡ, *progress, advancement*, Phil. i. 12, 25; 1 Tim. iv. 15.\*
- προ-κοπῶ, *to make progress in* (dat. or ἐν), Lu. ii. 52; *to advance to* (ἐπὶ, acc.), 2 Tim. iii. 9; of time, *to be advanced or far spent*, Ro. xiii. 12.
- πρό-κριμα, ατος, τό, *a prejudice, a prejudice*, 1 Tim. v. 21. (N. T.).\*
- προ-κυρώω, ὦ, *to establish or ratify before*, Gal. iii. 17. (N. T.).\*
- προ-λαμβάνω, *to take before, anticipate*, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., *to be overtaken or caught*, Gal. vi. 1.\*
- προ-λέγω, *to tell beforehand, forewarn*, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.\*
- προ-μαρτυρόμαι, *to testify beforehand, to predict*, 1 Pet. i. 11. (N. T.).\*
- προ-μελετάω, ὦ, *to meditate beforehand*, Lu. xxi. 14.\*
- προ-μεριμνῶ, ὦ, *to be anxious beforehand*, Mar. xiii. 11. (N. T.).\*
- προ-νοέω, ὦ, *to perceive beforehand, to provide for*, gen., 1 Tim. v. 8; in mid., *to take thought for*, acc., Ro. xii. 17; 2 Cor. viii. 21.\*
- πρό-νοια, as, ἡ, *forethought*, Ac. xxiv. 3; *provision for* (gen.), Ro. xiii. 14.\*
- προ-οράω, ὦ, 2d aor. προεἶδον, *to see beforehand*, Ac. ii. 31, xxi. 29; Gal. iii. 8; mid., *to have before one's eyes*, Ac. ii. 25 (S.).\*
- προ-ορίζω, *to predetermine, to foreordain*, Ac. iv. 28; Ro. viii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.).\*
- προ-πάσχω, *to suffer beforehand*, 1 Th. ii. 2.\*
- προ-πάτωρ, οπος, ὁ, *a forefather*, Ro. iv. 1 (W. H.).\*
- προ-πέμπω, *to send forward, to accompany*, Ro. xv. 24; *to equip for a journey*, Tit. iii. 13.
- προ-πετής, ἐς (πλίπτω), *precipitate, rash*, Ac. xix. 36; 2 Tim. iii. 4.\*
- προ-προεῖομαι, σομαι, in mid., *to precede, to pass on before* (gen.), Lu. i. 76; Ac. vii. 40.\*
- πρός (see Gr. § 307, Wi. §§ 47f,



48e, 49h, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., towards. In composition, it denotes motion, direction, reference, nearness, addition.

**προ-σάββατον**, ου, τό, *the day before the sabbath*, Mar. xv. 42. (S.)\*

**προσ-αγορεύω**, to address by name, to designate, Heb. v. 10.\*

**προσ-άγω**, (1) trans., to bring to, to bring near, Mat. xviii. 24 (W. H.); Lu. ix. 41; Ac. xii. 6 (W. H.), xvi. 20; 1 Pet. iii. 18; (2) intrans., to come to or towards, to approach, Ac. xxvii. 27.\*

**προσ-αγωγή**, ἡς, ἡ, *approach, access* (els, πρὸς, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.\*

**προσ-αυτέω**, ὦ, to beg, to ask earnestly, Mar. x. 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.\*

**προσαίτης**, ου, ὁ, a beggar, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.).\*

**προσ-αναβαίνω**, to go up farther, Lu. xiv. 10.\*

**προσ-αναλίσκω**, to spend in addition, Lu. viii. 43 (W. H. omit).\*

**προσ-ανα-πληρῶω**, ὦ, to fill up by adding to, to supply, 2 Cor. ix. 12, xi. 9.\*

**προσ-ανα-τίθημι**, to lay up in addition; in mid., (1) to communicate or impart (acc. and dat.), Gal. ii. 6; (2) to consult with (dat.), Gal. i. 16.\*

**προσ-απειλέω**, ὦ, to utter additional threats, Ac. iv. 21.\*

**προσ-δαπανάω**, ὦ, ἡσω, to spend in addition, Lu. x. 35.\*

**προσ-δέομαι**, to want more, to need in addition (gen.), Ac. xvii. 25.\*

**προσ-δέχομαι**, dep. mid., (1) to receive to companionship, Lu. xv. 2; (2) to admit, accept, Heb. xi. 35; (3) to await, to expect (acc.), Mar. xv. 43.

**προσ-δοκῶω**, ὦ, to look for, expect, anticipate, whether with hope or fear, Lu. iii. 15, vii. 19, 20.

**προσδοκία**, ας, ἡ, a looking for, expectation, Lu. xxi. 26; Ac. xii. 11.\*

**προσ-εάω**, ὦ, to permit one to approach, Ac. xxvii. 7. (N. T.)\*

**προσ-εγγίζω**, to approach, to come near to (dat.), Mar. ii. 4 (not W. H.).\*

**προσενδρεύω**, to wait upon, to minister to (dat.), 1 Cor. ix. 13 (W. H. παρεδρεύω).\*

**προσ-εργάζομαι**, dep. mid., to gain by labor in addition, Lu. xix. 16.\*

**προσ-έρχομαι** (see Gr. § 103, 2, Wi. § 52, 3, 4, 14), (1) generally, to come or to go to, to approach, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, to approach, to draw near to, God or Christ, Heb. vii. 25; (3) to assent to, concur in, 1 Tim. vi. 3.

**προσ-ευχῆ**, ἡς, ἡ, (1) prayer to God, 1 Cor. vii. 5; Col. iv. 2; (2) a place where prayer is offered, only Ac. xvi. 13, 16 (see Gr. § 268, note). *Syn.*: see αἰτημα.

**προσ-εύχομαι**, dep. mid., to pray to God (dat.), to offer prayer, to pray for (acc. of thing, υπέρ or περί, of person, ἵνα or ὅπως, of object, occasionally inf.).

**προσ-έχω**, to apply, with νοῦν expressed or understood, to apply the mind, to attend to, dat.; with ἀπό, to beware of; also, to give heed to, inf. with μή.

**προσ-ήλθω**, ὦ, to fasten with nails, nail to, Col. ii. 14.\*

**προσ-ήλυτος**, ου, ὁ (from προσ-έρχομαι, orig. adj.), a new-comer; a convert to Judaism, a proselyte, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)\*

**πρόσ-καιρος**, ου, for a season, temporary, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.\*

**προσ-καλέω**, ὦ, N. T., mid., to call to one's self, to call for, to summon, Mar. iii. 13, 23, vi. 7; fig., to call to an office, to call to the Christian faith, Ac. ii. 39, xiii. 2.

**προσ-καρτερέω**, ὦ, ἡσω, to persevere in, to continue steadfast in (dat.), Ac. i. 14, ii. 42; to wait upon (dat.), Mar. iii. 9; Ac. x. 7.

**προσ-καρτέρησις**, εως, ἡ, per-

severance, Ep. vi. 18. (N. T.)\*

**προσ-κεφάλαιον**, ου, τό, a cushion for the head, a pillow, Mar. iv. 38.\*

**προσ-κληρῶω**, ὦ, to assign by lot, to allot; pass. (dat.), Ac. xvii. 4.\*

**προσ-κλίνω**, to incline towards, Ac. v. 36 (W. H.).\*

**πρόσκλησις**, εως, ἡ, an inclination towards, partiality, 1 Tim. v. 21.\*

**προσ-κολλᾶω**, ὦ, pass., to join one's self to (dat.), as a companion, Ac. v. 36 (W. H. προσκλίνω); to cleave to (πρός, acc.), as husband to wife, Mat. xix. 5 (W. H. κολλᾶω); Mar. x. 7; Ep. v. 31.\*

**πρόσ-κομμα**, ατος, τό, a stumbling-block, an occasion of falling, Ro. xiv. 13, 20; 1 Cor. viii. 9; with λίθος, a stone of stumbling (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33. (S.)\*

**προσ-κοπή**, ἡς, ἡ, an occasion of stumbling, 2 Cor. vi. 3.\*

**προσ-κόπτω**, to strike the foot against, Mat. iv. 6; so, to stumble, 1 Pet. ii. 8.

**προσ-κυλίω**, to roll to (dat., or ἐπὶ, acc.), Mat. xxvii. 60; Mar. xv. 46.\*

**προσ-κυνέω**, ὦ, to bow down, to prostrate one's self to, to worship, God or inferior beings, to adore (dat. or acc.).

**προσ-κυνητής**, ου, ὁ, a worshipper, Jn. iv. 23.\*

**προσ-λαλέω**, ὦ, to speak to (dat.), Ac. xiii. 43, xxviii. 20.\*

**προσ-λαμβάνω**, N. T., mid., to take to one's self, i.e., food, companions, Ac. xxvii. 33, xxviii. 2; to receive to fellowship, Ro. xiv. 1.

**πρόσ-ληψις** (W. H. -ληψις), εως, ἡ, a taking to one's self, a receiving, Ro. xi. 15.\*

**προσ-μένω**, to continue with or in, to adhere to (dat.), to stay in (ἐν) a place, Mat. xv. 32; 1 Tim. i. 3, v. 5.

**προσ-ορμίζω** (δρμος), mid., to come to anchor, Mar. vi. 53.\*

**προσ-οφείλω**, to owe besides, Philem. 19.\*

**προσ-οχθίζω** (οχθέω or οχθίζω), to be displeased or offended

with (dat.), Heb. iii. 10, 17 (S.).\*

**πρόσ-πεινος**, *ον* (πείνα), *very hungry*, Ac. x. 10. (N. T.).\*

**προσ-πήγνυμι**, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.\*

**προσ-πίπτω**, (1) *to fall down before* (dat., or *πρός*, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.

**προσ-ποιέω**, *ᾧ*, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).\*

**προσ-πορεύομαι**, *to come to, approach* (dat.), Mar. x. 35.\*

**προσ-ρήγνυμι**, *to dash against*, as waves, Lu. vi. 48, 49.\*

**προσ-τάσσω**, *ξω*, abs., or acc. and inf., *to enjoin* (acc.) *upon* (dat.), Lu. v. 14; Ac. x. 33.

**προ-στάτις**, *ιδος*, *ἡ*, *a female guardian, a protector*, Ro. xvi. 2.\*

**προσ-τίθημι**, *to place near or by the side of, to add to* (dat., or *ἐπὶ*, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing, i.e., to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, *προσθὲς εἶπεν, he spoke again* (see Gr. § 399d, Wi. § 54, 5; Bu. 299 sq.).

**προσ-τρέχω**, 2d aor. *προσέδραμον*, *to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.\*

**προσ-φάγιον**, *ον*, τό, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.\*

**πρό-σφατος**, *ον* (from *σφάζω*, *to slaughter, just slaughtered*), *recent, new*, Heb. x. 20.\*

**προσφάτως**, adv., *recently*, Ac. xviii. 2.\*

**προσ-φέρω**, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer, to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards, to deal with*, Heb. xii. 7.

**προσ-φιλής**, *ἐς*, *pleasing, acceptable*, Phil. iv. 8.\*

**προσ-φορά**, *ᾱς*, *ἡ*, *an offering, a sacrifice*, Ac. xxi. 26; Heb. x. 18.

**προσ-φωνέω**, *ᾧ*, *to call to* (dat.),

Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.

**πρόσ-χυστις**, *ews*, *ἡ* (*προσχέω*), *an affusion, a sprinkling*, Heb. xi. 28. (N. T.).\*

**προσ-ψαύω**, *to touch lightly*, Lu. xi. 46.\*

**προσωπολήπτω** (W. H. *προσωποληπτέω*), *ᾧ*, *to respect the person of any one, to show partiality*, Ja. ii. 9. (N. T.).\*

**προσωπο-λήπτης** (W. H. *προσωπολήπτης*), *ου*, ὁ, *a respecter of persons, a partial one*, Ac. x. 34. (N. T.).\*

**προσωποληψία** (W. H. *-ληψι-*), *ας*, *ἡ*, *respect of persons, partiality*, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N. T.).\*

**πρόσωπον**, *ον*, τό (*ὄψις*), (1) *the face, the countenance*, Ja. i. 23; in antithesis with *καρδία*, *mere appearance*, 2 Cor. v. 12; (2) *the surface*, as of the earth, Lu. xxi. 35; of the heaven, Lu. xii. 56.

**προ-τάσσω**, *to appoint before*, Ac. xvii. 26 (W. H. *προσ-τάσσω*).\*

**προ-τείνω**, *to stretch out, to tie up* for scourging, Ac. xxii. 25.\*

**πρότερος**, *ἐρα*, *ερον* (comparative of *πρό*), *former*, Ep. iv. 22; *πρότερον* or *τὸ πρότερον*, as adv., *before, formerly*, Heb. iv. 6.

**προ-τίθημι**, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose, to design beforehand*, Ro. i. 13; Ep. i. 9.\*

**προ-τρέπω**, in mid., *to exhort*, Ac. xviii. 27.\*

**προ-τρέχω**, 2d aor. *προέδραμον*, *to run before to outrun*, Lu. xix. 4; Jn. xx. 4.\*

**προ-ὑπ-άρχω**, *to be previously*, with participle, Lu. xxiii. 12; Ac. viii. 9.\*

**πρό-φασις**, *ews*, *ἡ*, *a pretext, an excuse*, 1 Th. ii. 5; dat. adverbially, *in appearance, ostensibly*, Mar. xii. 40.

**προ-φέρω**, *to bring forth*, Lu. vi. 45.\*

**πρό-φημι**, fut. *προερώ*, perf. *προερίηκα*, 2d aor. *προείπον*, *to say before, i.e., at an earlier time*, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.

**προ-φήτεία**, *ας*, *ἡ*, *prophecy*, as a gift, or in exercise, Ro. xii. 6; Rev. xix. 10; plur., *prophecies*, 1 Cor. xiii. 8.

**προ-φήτεω**, *σω*, *to be a prophet, to prophesy, to forth-tell*, or speak of divine things (the meaning *foretell* is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine*, used in mockery, Mat. xxvi. 68.

**προ-φήτης**, *ου*, ὁ, (1) *a prophet, i.e., one who has insight into divine things and speaks them forth to others*, Mat. v. 12, xxi. 46; plur., *the prophetic books of the O. T.*, Lu. xxiv. 27, 44; (2) *a poet*, Tit. i. 12.

**προ-φητικός**, *ἡ*, *ὄν*, *prophetic*, uttered by a prophet, Ro. xvi. 26; 2 Pet. i. 19.\*

**προ-φήτις**, *ιδος*, *ἡ*, *a prophetess*, Lu. ii. 36; Rev. ii. 20.\*

**προ-φθάνω**, *to anticipate, to be beforehand*, with participle, Mat. xvii. 25.\*

**προ-χειρίζομαι**, *to appoint, to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.\*

**προ-χειρο-τονέω**, *ᾧ*, *to designate beforehand*, Ac. x. 41.\*

**Πρόχορος**, *ου*, ὁ, *Prochorus*, Ac. vi. 5.\*

**πρύμνα**, *ης*, *ἡ*, *the hindmost part of a ship, the stern*, Mar. iv. 38; Ac. xxvii. 29, 41.\*

**πρωτῶ**, adv., *early in the morning, at dawn*, Mar. i. 35, xi. 20; with advs., *ἅμα πρωτῶ*, *ἅπλαν πρωτῶ*, *very early in the morning*, Mat. xx. 1; Mar. xvi. 2.

**πρώϊμος** (W. H. *πρό-*), *η*, *ον*, *early*, of the early rain, Ja. v. 7.\*

**πρωϊνός**, *ἡ*, *ὄν*, *belonging to the morning*, of the morning star, Rev. ii. 28, xxii. 16. (S.).\*

**πρώϊος**, *α*, *ον*, *of the morning*; fem. (sc. *ἑρα*), *morning*, Mat. xxi. 18 (W. H. *πρωτῶ*), xxvii. 1; Jn. xviii. 28 (W. H. *πρωτῶ*), xxi. 4.\*

**πράρα**, *ας*, *ἡ*, *the forward part of a ship, the prow*, Ac. xxvii. 30, 41.\*

**πρωτεύω**, *to have pre-eminence, to be chief*, Col. i. 18.\*

**πρωτο-καθεδρία**, ας, ἡ, *a chief seat*, Lu. xi. 43. (N. T.)  
**πρωτο-κλισία**, ας, ἡ, *the chief place at a banquet*, Mar. xii. 39. (Ap.)  
**πρώτος**, η, ον *superlative of πρός*, first, in place, time, or order; like πρότερος with following gen., before, only Jn. i. 15, 30; πρώτον, as adverb, first, Mar. iv. 28; with gen., before, Jn. xv. 18; τὸ πρῶτον, at the first, Jn. x. 40.  
**πρωτο-στάτης**, ου, ὁ, *a leader, a chief*, Ac. xxiv. 5.\*  
**πρωτοτόκια**, ων, τὰ, *the right of the first-born, the birthright*, Heb. xii. 16. (S.)\*  
**πρωτο-τοκος**, ου, *first-born*; ὁ πρωτότοκος, specially a title of Christ, Lu. ii. 7; plur., the first-born, Heb. xii. 23, of saints already dead.  
**πρώτος**, adv., first, Ac. xi. 26 (W. H.)\*  
**πταίω**, σω, *to stumble, to fall, to sin*, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.\*  
**πτέρνα**, ης, ἡ, *the heel*, Jn. xiii. 18.\*  
**περιρῳγιον**, ου, τό (dim. of πέρυξ), *an extremity, as a battlement or parapet*, Mat. iv. 5; Lu. iv. 9.\*  
**πτέρυξ**, υγος, ἡ, *a wing*, Rev. iv. 8, xii. 14.  
**πτηνός**, η, ὅν (πέτομαι), *winged*, τὰ πτηνά, birds, 1 Cor. xv. 39.\*  
**πτοῶ**, ᾧ, *to terrify*, Lu. xxi. 9, xxiv. 37.\*  
**πτόσις**, εως, ἡ, *terror, consternation*, 1 Pet. iii. 6.\*  
**Πτολεμαῖς**, ἱδος, ἡ, *Ptolemais*, Ac. xxi. 7.\*  
**πτύον**, ου, τό, *a winnowing-shovel*, Mat. iii. 12; Lu. iii. 17.\*  
**πτύω**, *to frighten*, Phil. i. 28.\*  
**πτύσμα**, ατος, τό, *spittle*, Jn. ix. 6.\*  
**πτύσσω**, ξω, *to fold, to roll up*, as a scroll, Lu. iv. 20.\*  
**πτύω**, σω, *to spit*, Mar. vii. 33, viii. 23; Jn. ix. 6.\*  
**πτῶμα**, ατος, τό (πίπτω), *a body fallen in death, a carcase*, Mat. xxiv. 28.  
**πτῶσις**, εως, ἡ, *a falling, a fall*, lit. or fig., Mat. vii. 27; Lu. ii. 34.\*  
**πτωχεύω**, ας, ἡ, *beggary, poverty*, 2 Cor. viii. 2, 9; Rev. ii. 9.\*

**πτωχεύω**, σω, *to be in poverty*, 2 Cor. viii. 9.\*  
**πτωχός**, ἡ, ὅν, *reduced to beggary, poor, destitute*, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; *spiritually poor*, in a good sense, Mat. v. 3; in a bad sense, Rev. iii. 17. *Syn.*: see πένης.  
**πυγμή**, ης, ἡ (πύξ), *the fist*, Mar. vii. 3 (see R. V. and mrg.)\*  
**Πύθων**, ὄνος, ὁ, *Python*; in N. T. *a divining spirit*; called after the Pythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.)\*  
**πυκνός**, ἡ, ὅν, *frequently*, 1 Tim. v. 23; neut. plur. πυκνά, as adverb, often, Lu. v. 33; so πυκνότερον, more frequently, Ac. xxiv. 26.\*  
**πυκτεύω** (πύκτης), *to be a boxer, to box*, 1 Cor. ix. 26.\*  
**πύλη**, ης, ἡ, *a door or gate*; πύλαι ᾄδου, the gates of Hades, i.e., the powers of the unseen world, Mat. xvi. 18.  
**πύλων**, ὄνος, ὁ, *a large gate*, Ac. x. 17; *a gateway, porch*, Mat. xxvi. 71.  
**πυνθάνομαι**, 2d aor. ἐπυθθην, (1) *to ask, ask from* (παρά, gen.), *to inquire*, Mat. ii. 4; Lu. xv. 26; (2) *to ascertain by inquiry*, only Ac. xxiii. 34.  
**πῦρ**, πυρός, τό, *fire* generally; of the heat of the sun, Rev. xvi. 8; of lightning, Lu. ix. 54; God is so called, Heb. xii. 29; fig. for strife, Lu. xii. 49; trials, 1 Cor. iii. 13; of the eternal fire, or future punishment, Mat. xviii. 8.  
**πυρά**, ἄς, ἡ, *a fire, a pile of burning fuel*, Ac. xxviii. 2, 3.\*  
**πύργος**, ου, ὁ, *a tower, fortified structure*, Lu. xiii. 4, xiv. 28.  
**πυρεσσω**, *to be sick with a fever*, Mat. viii. 14; Mar. i. 30.\*  
**πυρετός**, οῦ, ὁ, *a fever*, Lu. iv. 38, 39.  
**πύρινος**, ου, ον, *fiery, glittering*, Rev. ix. 17.\*  
**πυρώ**, ᾧ, N. T., pass., *to be set on fire, to burn, to be inflamed*, 2 Pet. iii. 12; 1 Cor. vii. 9; *to glow with heat*, as

metal in a furnace, *to be purified by fire*, Rev. iii. 18.  
**πυρράζω**, *to be fire-colored, to be red*, Mat. xvi. 2, 3 (W. H. omit both). (S. πυρρίζω)\*  
**πυρρός**, ὁ, ὅν, *fire-colored, red*, Rev. vi. 4, xii. 3.\*  
**Πύρρος**, ου, ὁ, *Pyrrhus*, Ac. xx. 4 (W. H.)\*  
**πύρωσις**, εως, ἡ, *a burning, a conflagration*, Rev. xviii. 9, 18; *severe trial*, as by fire, 1 Pet. iv. 12.\*  
**πῶ**, an enclitic particle, *even, yet*, used only in composition; see μήπω, μῆδέπω, οὐπω, οὐδέπω.  
**πωλῶ**, ᾧ, ἡσω, *to sell*, Mat. xxi. 12.  
**πῶλος**, ου, ὁ, *a colt, a young ass*, as Mat. xxi. 2.  
**πῶ-ποτε**, adv., *at any time*, used only after a negative, *not at any time, never*, Jn. i. 18, v. 37.  
**πῶρώ**, ᾧ, *to harden, to render callous*, fig., Jn. xii. 40; Ro. xi. 7.  
**πῶρωσις**, εως, ἡ, *hardness of heart, obtuseness*, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.\*  
**πῶς**, adv., interrog., *how? in what manner? by what means?* Also in exclamations, as Lu. xii. 50; Jn. xi. 36; with subj. or opt. (ἔνν), implying a strong negative, Mat. xxvi. 54; Ac. viii. 31; often (N. T.) in indirect interrogations (classical ὅπως), Mat. vi. 28, etc.  
**πῶς**, an enclitic particle, *in a manner, by any means*.

## P

**P**, ρ, ρῶ, ρῆο, ρ, and as an initial always ρ, ρῆ, the seventeenth letter. As a numeral, ρ' = 100; ρ = 100,000.  
**Ραάβ**, or Ραχάβ, ἡ (Heb.), *Rahab*, Heb. xi. 31.  
**ραββί** (W. H. ραββελ), (Heb.), *Rabbi, my master*, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)  
**ραββονί**, or ραββουνί (W. H. ραββουελ), (Aram.), similar to ραββελ, *my master*, Mar. x. 51; Jn. xx. 16. (N. T.)\*  
**ραβδιζω**, ἰσω, *to scourge, to beat*



with rods, Ac. xvi. 22; 2 Cor. xi. 25.\*  
**ράβδος**, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.  
**ράβδι-οὔχος**, ου, ὁ (ἐχων), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.\*  
**Ῥαγαῦ**, ὁ (Heb.), Ragau, Lu. iii. 35.\*  
**ράδι-ούρημα**, ατος, τό, a careless action, an act of villainy, Ac. xviii. 14.\*  
**ράδι-ουρηλα**, ας, ἡ, craftiness, villainy, Ac. xiii. 10.\*  
**ράκά** (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)\*  
**ράκος**, ους, τό (ρήγγυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.\*  
**Ῥαμά**, ἡ (Heb.), Ramah, Mat. ii. 18.\*  
**ραντίζω**, ἰω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπό), Mar. vii. 4 (W. H.); Heb. ix. 13, 19, 21, x. 22. (S.)\*  
**ραντισμός**, οῦ, ὁ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)\*  
**ραπίζω**, ἰω, to smite with the hand, Mat. v. 39, xxvi. 67.\*  
**ράπισμα**, ατος, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.\*  
**ράφίς**, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. H. βελόνη).  
**Ῥαχάβ**, see Ῥαάβ.  
**Ῥαχήλ**, ἡ (Heb.), Rachel, Mat. ii. 18.\*  
**Ῥεβέκκα**, ης, ἡ, Rebecca, Ro. ix. 10.\*  
**ρέδα**, or **ρέδη**, ης, ἡ (Gallic), a chariot, Rev. xviii. 13. (N. T.)\*  
**Ῥεφάν**, or **Ῥεφάν** (W. H. Ῥομφά), ὁ (prob. Coptic), Remphan, the Saturn of later mythology, Ac. vii. 43 (Heb., *Chiun*, Amos v. 26).  
**ρέω**, ρεσω, to flow, Jn. vii. 38.\*  
**ῤέω** (see φημι, εἶπον). From this obs. root, to say, are derived: act. perf., εἰρηκα; pass., εἰρημαι; 1st aor. pass., ἐρρέθην or ἐρρήθην; part., ῤηθελς; espec. the neut. **ῤῥηθέν**, that which was spoken by (ὑπό, gen.).

**ῤήγιον**, ου, τό, Rhegium, now Reggio, Ac. xxviii. 13.\*  
**ῤήγμα**, ατος, τό (ῤήγγυμι), what is broken, a ruin, Lu. vi. 49.\*  
**ῤήγγυμι** (or **ῤήσσω**, as Mar. ix. 18), ῤήξω, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.\*  
**ῤῥημα**, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; 2 Cor. xiii. 1.  
**ῤησά**, ὁ (Heb.), Rhesa, Lu. iii. 27.\*  
**ῤήσσω**, see ῤήγγυμι.  
**ῤήτωρ**, ορος, ὁ, an orator, Ac. xxiv. 1.\*  
**ῤητῶς**, adv., expressly, in so many words, 1 Tim. iv. 1.\*  
**ῤίζα**, ης, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.  
**ῤιζώω**, ῶ, to root; perf. pass., participle, ἐρριζωμένος, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.\*  
**ῤιτί**, ῤης, ἡ (ῤίπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.\*  
**ῤιπλώω**, to toss to and fro, as waves by the wind, Ja. i. 6.\*  
**ῤιπτέω**, ῶ, to throw off or away, Ac. xxii. 23.\*  
**ῤίπτω**, ψω, 1st aor. ἐρριψα; part. ῤίπας; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.\*  
**ῤοβοάμ**, ὁ (Heb.), Rehoboam, Mat. i. 7.\*  
**ῤόδη**, ης, ἡ (rose), Rhoda, Ac. xii. 13.\*  
**ῤόδος**, ου, ἡ, Rhodes, Ac. xxi. 1.\*  
**ῤοιζήδον**, adv. (ῤοιζέω), with a great noise, 2 Pet. iii. 10.\*  
**ῤομφαία**, ας, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.  
**ῤουβήν**, ὁ (Heb.), Reuben, Rev. vii. 5.\*

**ῤούθ**, ἡ (Heb.), Ruth, Mar. i. 5.\*  
**ῤούφος**, ου, ὁ (Lat.), Rufus, Mar. xv. 21; Ro. xvi. 13.\*  
**ῤύμη**, ης, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.\*  
**ῤύομαι**, σομαι, dep. mid., 1st aor. pass., ἐρρύσθην, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῤύμενος, the deliverer, Ro. xi. 26.  
**ῤύπαινω**, to defile, Rev. xxii. 11 (W. H.)\*  
**ῤυπαρεύομαι**, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)\*  
**ῤυπαρία**, ας, ἡ, filth, pollution, Ja. i. 21.\*  
**ῤυπαρός**, ἁ, ὄν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. H.)\*  
**ῤύπος**, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.\*  
**ῤυπτός**, ῶ, to be filthy, Rev. xxii. 11 (not W. H.)\*  
**ῤύσις**, εως, ἡ (ῤέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.\*  
**ῤυτίς**, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.\*  
**ῤωμαϊκός**, ἡ, ὄν, Roman, Lu. xxiii. 38 (W. H. omit).  
**ῤωμαῖος**, ου, ὁ, a Roman, Jn. xi. 48.  
**ῤωμαιστί**, adv., in the Latin language, Jn. xix. 10.\*  
**ῤώμη**, ης, ἡ, Rome, Ac. xviii. 2; 2 Tim. i. 17.  
**ῤώννυμι**, to strengthen; only perf., pass., impv., ἐρρωσο, ἐρρωσθε, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).\*

## Σ

**Σ**, σ, final s, sigma, s, the eighteenth letter. As a numeral, σ' = 200; ς = 200,000.  
**σαβαχθανί** (W. H. -el), (Aram.), sabachthani, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)\*  
**σαβαώθ** (Heb.), sabaoth, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)\*  
**σαββατισμός**, οῦ, ὁ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.\*  
**σάββατον**, ου, τό (from Heb.),

dat. plur. *σάββασι*(ν), (1) *the sabbath*, Mat. xii. 8, xxviii. 1; (2) *a period of seven days, a week*, Mar. xvi. 2, 9; in both senses the plural is also used. (S.)

*σαγῆνη*, ης, ἡ, *a drag-net*, Mat. xiii. 47. (S.)\* *Syn.*: see *ἀμφιβληστρον*.

*Σαδδουκαῖος*, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.

*Σαδόκ*, ὁ (Heb.), *Sadok*, Mat. i. 13.\*

*σαίνω*, *to move, disturb*, pass., 1 Th. iii. 3.\*

*σάκκος*, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; Lu. x. 13; Rev. vi. 12, xi. 3.\*

*Σαλά*, ὁ (Heb.), *Sala*, Lu. iii. 35.\*

*Σαλαθιήλ*, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.\*

*Σαλαμίς*, ἱνός, ἡ, *Salamis*, Ac. xiii. 5.\*

*Σαλέμ*, τῷ; *Salim*, Jn. iii. 23.\*

*σαλεύω*, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.

*Σαλήμ*, ἡ (Heb.), *Salem*, Heb. vii. 1.\*

*Σαλμών*, ὁ (Heb.), *Salmon*, Mat. i. 4, 5; Lu. iii. 32 (W. H. *Σαλά*)\*

*Σαλμώνη*, ης, ἡ, *Salmone*, Ac. xxvii. 7.\*

*σάλος*, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.\*

*σάλπιγξ*, ιγγος, ἡ, *a trumpet*, 1 Cor. xiv. 8; 1 Th. iv. 16.

*σαλπίζω*, ἰσω (class. *ιγῶ*), *to sound a trumpet*, Rev. ix. 1, 13; for impers. use, 1 Cor. xv. 52 (see Gr. § 171, Wi. § 58, 9, β), Bu. 134).

*σαλπιστής*, οὔ, ὁ (class. *-ιγκτής*), *a trumpeter*, Rev. xviii. 22.\*

*Σαλώμη*, ης, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.\*

*Σαμαρεία*, as, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; (Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).

*Σαμαρείτης*, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.

*Σαμαρεῖτις*, ἰδος, ἡ, *a Samaritan woman*, Jn. iv. 9.\*

*Σαμο-θράκη*, ης, ἡ, *Samothrace*, Ac. xvi. 11.\*

*Σάμος*, ου, ἡ, *Samos*, Ac. xx. 15.\*

*Σαμουήλ*, ὁ (Heb.), *Samuel*, Ac. iii. 24.

*Σαμψών*, ὁ (Heb.), *Samson*, Heb. xi. 32.\*

*σανδάλιον*, ου, τὸ, *a sandal*, Mar. vi. 9; Ac. xii. 8.\*

*σανίς*, ἰδός, ἡ, *a plank, a board*, Ac. xxvii. 44.\*

*Σαούλ*, ὁ (Heb.), *Saul*, (1) *the king of Israel*, Ac. xiii. 21; (2) *the apostle, only in direct address* (elsewhere *Σαῦλος*), Ac. ix. 4, 17.

*σαπρός*, α, ὁν, *rotten*, hence, *useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.

*Σαπφείρη*, ης, ἡ, *Sapphira*, Ac. v. 1.\*

*σάπφειρος*, ου, ἡ, *a sapphire*, Rev. xxi. 19.\*

*σαργάνη*, ης, ἡ, *a basket*, generally of twisted cords, 2 Cor. xi. 33.\*

*Σάρδεις*, ων, dat. *εσ(ν)*, αἱ, *Sardis*, Rev. i. 11, iii. 1, 4.\*

*σάρδινος*, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)\*

*σάρδιον*, ου, τὸ, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.\*

*σαρδ-όνυξ*, υχος, ὁ, *a sardonyx*, a precious stone, white streaked with red, Rev. xxi. 20.\*

*Σάρεπτα*, ων, τὰ, *Sarepta*, Lu. iv. 26.\*

*σαρκικός*, ἡ, ὁν, *fleshy, carnal*, whether (1) belonging to human nature in its bodily manifestation, or (2) belonging to human nature as sinful, Ro. xv. 27; 1 Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; 1 Pet. ii. 11; for Rec. *σαρκικός*, W. H. substitute *σάρκινος*, in Ro. vii. 14; 1 Cor. iii. 11; Heb. vii. 16; and *ἄνθρωπος* in 1 Cor. iii. 4.\*

*σάρκινος*, η, ου, (1) *fleshy, consisting of flesh*, opp. to *λίθινος*, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under *σαρκικός*)\*

*σάρξ*, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the

*human nature of man* as distinguished from his divine nature (*πνεῦμα*); *human nature*, as sinful; *πᾶσα σὰρξ*, *every man, all men*; *κατὰ σάρκα*, *as a man*; *σὰρξ καὶ αἷμα*, *flesh and blood*, i.e., *man as frail and fallible*; *ζῆν, περιπατεῖν κατὰ σάρκα*, *to live, to walk after flesh*, of a carnal, unspiritual life. The word also denotes *kinship*, Ro. xi. 14.

*Σαρούχ*, ὁ (Heb.), (W. H. *Σερούχ*), *Saruch* or *Serug*, Lu. iii. 35.\*

*σαρόω*, ᾶ, *to sweep, to cleanse by sweeping*, Mat. xii. 44; Lu. xi. 25, xv. 8.\*

*Σάρρα*, as, ἡ, *Sarah*, Ro. ix. 19, ix. 9.

*Σάρων*, ωνος, ὁ, *Sharon*, Ac. ix. 35.\*

*σατάν*, ὁ (Heb.), and *σατανᾶς*, ᾱ, ὁ, *an adversary, i.e., Satan*, the Heb. proper name for the devil, *διάβολος*, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)

*σάτον*, ου, τὸ (Aram.), *a seah*, a measure equal to about a peck and a half, Mat. xiii. 33; Lu. xiii. 21. (S.)\*

*Σαῦλος*, ου, ὁ, *Saul*, the apostle, generally in this form (see *Σαούλ*), Ac. vii. 58, viii. 1, 3.

*σβέννυμι*, σβέσω, (1) *to extinguish, to quench*, Ep. vi. 16; (2) fig., *to suppress*, 1 Th. v. 19.

*σεαυτοῦ*, ἡς, οὔ (only masc. in N. T.), a reflex. pron., of *thyself*; dat., *σεαυτῷ*, *to thyself*; acc., *σεαυτόν*, *thyself*.

*σεβάσσομαι*, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.\*

*σεβασμα*, ατος, τὸ, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.\*

*σεβαστός*, ἡ, ὁν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.\*

*σεβομαι*, dep., *to reverence, to worship* God, Mar. vii. 7; οἱ *σεβόμενοι*, *the devout, i.e., proselytes of the gate*, Ac. xvii. 17.

σειρά, *ās, ἡ, a chain*, 2 Pet. ii.

4 (W. H. read following).\*

σειρός, οὗ, ὁ, *a pit*, 2 Pet. ii. 4 (W. H.).\*

σεισμός, οὗ, ὁ, *a shaking, as an earthquake*, Mat. xxiv. 7; *a storm at sea*, Mat. viii. 24.

σεῖω, *σω, to shake*, Heb. xii. 26; *fig., to agitate*, Mat. xxi. 10.

Σεκοῦνδος, οὗ, ὁ (Lat.), *Secundus*, Ac. xx. 4.\*

Σελεύκεια, *ας, ἡ, Seleucia*, Ac. xiii. 4.\*

σελήνη, *ης, ἡ, the moon*, Mar. xiii. 24.

σεληνιάζομαι, *to be epileptic*, Mat. iv. 24, xvii. 15. (N. T.).\*

Σεμεί, ὁ (Heb.), (W. H. *Seemeel*), *Semei or Semein*, Lu. iii. 26.\*

σεμιδαλις, *acc. υν, ἡ, the finest wheaten flour*, Rev. xviii. 13.\*

σεμνός, *ῆ, ὅν, venerable, honorable*, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.\*

σεμνότης, *της, ἡ, dignity, honor*, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.\*

Σέργιος, οὗ, ὁ, *Sergius*, Ac. xiii. 7.\*

Σήθ, ὁ (Heb.), *Seth*, Lu. iii. 38.\*

Σήμ, ὁ (Heb.), *Shem*, Lu. iii. 36.\*

σημαίνω, 1st aor. *ἐσήμανα, to signify, indicate*, Jn. xii. 33; Ac. xxv. 27.

σημεῖον, οὗ, *τό, a sign, that by which a thing is known, a token, an indication*, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, *a miracle*, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. *Syn.*: see *δύναμις*.

σημεῖον, ὦ, *in mid., to mark for one's self, to note*, 2 Th. iii. 14.\*

σήμερον, *adv., to-day, at this time, now*, Mat. vi. 11; Lu. ii. 11; *ἡ σήμερον (ἡμέρα), this very day*, Ac. xix. 40.

σήπω, *to make rotten*; 2d perf. *σέσπατα, to become rotten, perish*, Ja. v. 2.\*

σηρικός, *ῆ, ὅν (W. H. σηρικός), silken*; neut. as subst., *silk*, Rev. xviii. 12.\*

σής, *σητός, ὁ, a moth*, Mat. vi. 19, 20; Lu. xii. 33.\*

σητό-βρωτος, οὗ, *moth-eaten*, Ja. v. 2.\*

σθενῶ, *ω, to strengthen*, 1 Pet. v. 10. (N. T.).\*

σιαγόνη, *δνος, ἡ, the jawbone*, Mat. v. 39; Lu. vi. 29.\*

σιγάω, ὦ, *to keep silence*, Lu. ix. 36; *pass., to be concealed*, Ro. xvi. 25.

σιγή, *ῆς, ἡ, silence*, Ac. xxi. 40; Rev. viii. 1.\*

σιδηρεός, *ἑα, εον, contr., οὗς, ἄ, οὖν, made of iron*, Ac. xii. 10; Rev. ii. 27.

σιδηρος, οὗ, ὁ, *iron*, Rev. xviii. 12.\*

Σιδών, *ωνος, ἡ, Sidon*, Mat. xi. 21, 22.

Σιδωνίος, *α, ον, Sidonian, inhabitant of Sidon*, Lu. iv. 26 (W. H.); Ac. xii. 20.

σικαρίος, οὗ, ὁ (Lat.), *an assassin*, Ac. xxi. 38.\*

σίκερα, *τό (Aram.), intoxicating drink*, Lu. i. 15. (S.).\*

Σίλας, *dat. γ, acc. αν, ὁ, Silas*, *contr. from Σιλουανός*, Ac. xv. 22, 27.

Σιλουανός, οὗ, ὁ, *Silvanus*, 2 Cor. i. 9.

Σιλωάμ, *ὁ, Siloam*, Lu. xiii. 4; Jn. ix. 7, 11.\*

σημκλίνθιον, οὗ, *τό (Lat. semicinctum), an apron, worn by artisans*, Ac. xix. 12. (N. T.).\*

Σίμων, *ωνος, ὁ, Simon*; nine persons of the name are mentioned: (1) *Peter*, the apostle, Mat. xvii. 25; (2) *the Zealot*, an apostle, Lu. vi. 15; (3) *a brother of Jesus*, Mar. vi. 3; (4) *a certain Cyrenian*, Mar. xv. 21; (5) *the father of Judas Iscariot*, Jn. vi. 71; (6) *a certain Pharisee*, Lu. vii. 40; (7) *a leper*, Mat. xxvi. 6; (8) *Simon Magus*, Ac. viii. 9; (9) *a certain tanner*, Ac. ix. 43.

Σινά, *τό (Heb.), Sinai*, Ac. vii. 30, 38; Gal. iv. 24, 25.\*

σίναπι, *ews, τό, mustard*, Lu. xiii. 19, xvii. 6.

σινδών, *δνος, ἡ, fine linen, a linen cloth*, Mar. xiv. 51, 52, xv. 46.

σινιάζω, *to sift, as grain, to prove by trials*, Lu. xxii. 31. (N. T.).\*

σηρικός, see *σηρικός*.

σιτευτός, *ῆ, ὅν, fattened, fatted*, Lu. xv. 23, 27, 30.\*

σιτίον, οὗ, *τό, grain*, Ac. vii. 12 (W. H.).\*

σιτιστός, *ῆ, ὅν, fattened*; *τὰ σιτιστά, fallings*, Mat. xxii. 4.\*

σιτομέτριον, οὗ, *τό, a measured portion of grain or food*, Lu. xii. 42. (N. T.).\*

σίτος, οὗ, ὁ, *wheat, grain*, Jn. xii. 24; 1 Cor. xv. 37.

Σιχάρ, see *Συχάρ*.

Σιών, *ῆ, τό, Zion, the hill*; used for the city of Jerusalem, Ro. xi. 26; *fig., for heaven, the spiritual Jerusalem*, Heb. xii. 22; Rev. xiv. 1.

σιωπάω, ὦ, *ἡσω, to be silent, whether voluntarily or from dumbness*, Mar. iii. 4; La. i. 20; *to become still, as the sea*, Mar. iv. 39.

σκανδαλίζω, *ἴσω, to cause to stumble*; *met., to entice to sin*, Mat. xviii. 6, 8, 9; *to cause to fall away*, Jn. vi. 61; *pass., to be indignant*, Mat. xv. 12.

σκάνδαλον, οὗ, *τό, a snare, a stumbling-block*; *fig., a cause of error or sin*, Mat. xiii. 41; Ro. xiv. 13. (S.).

σκάπτω, *ψω, to dig*, Lu. vi. 48, xiii. 8, xvi. 3.\*

σκάφη, *ης, ἡ, any hollow vessel*; *a boat*, Ac. xxvii. 16, 30, 32.\*

σκεῶς, οὗς, *τό, the leg*, Jn. xix. 31, 32, 33.\*

σκεῦτασμα, *ατος, τό, clothing*, 1 Tim. vi. 8.\*

Σκευᾶς, *ᾶ, ὁ, Sceva*, Ac. xix. 14.\*

σκευή, *ῆς, ἡ, furniture, fittings*, Ac. xxvii. 19.\*

σκεῶς, οὗς, *τό, (1) a vessel, to contain a liquid, or for any other purpose*; Heb. ix. 21; 2 Tim. ii. 20; *fig., of recipients generally, a vessel of mercy, of wrath*, Ro. ix. 22, 23; *an instrument by which anything is done*; *household utensils*, plur., Mat. xii. 29; *of a ship, the tackling*, Ac. xxvii. 17; *fig., of God's servants*, Ac. ix. 15; 2 Cor. iv. 7. *σκηνή, ῆς, ἡ, a tent, a tabernacle, an abode or dwelling*, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.

σκηνοπηγία, *ας, ἡ, the feast of tabernacles*, Jn. vii. 2.\*

σκηνοποιός, οὗ, ὁ, *a tent-maker*, Ac. xviii. 3. (N. T.).\*

σκήνος, οὗς, *τό, a tent*; *fig., of*



- the human body, 2 Cor. v. 1, 4.\*
- σκηνώω**, ὦ, ὥσω, *to spread a tent*, Rev. vii. 15; *met., to dwell*, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.\*
- σκήνωμα**, ατος, τό, *a tent pitched, a dwelling*, Ac. vii. 46; *fig., of the body*, 2 Pet. i. 13, 14.\*
- σκιά**, ἀς, ἡ, (1) *a shadow, a thick darkness*, Mat. iv. 16 (S.); (2) *a shadow, an outline*, Col. ii. 17.
- σκιρτάω**, ὦ, ἦσω, *to leap for joy*, Lu. i. 41, 44, vi. 23.\*
- σκληρο-καρδιά**, ας, ἡ, *hardness of heart, perverseness*, Mat. xix. 8; Mar. x. 5, xvi. 14. (S.)\*
- σκληρός**, ἄ, ὅν, *hard, violent*, as the wind, Ja. iii. 4; *fig., grievous, painful*, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; *harsh, stern*, Mat. xxv. 24; Jn. vi. 60.\*
- σκληρότης**, τητος, ἡ, *fig., hardness of heart, obstinacy*, Ro. ii. 5.\*
- σκληρο-τράχηλος**, ον, *stiff-necked*; *fig., obstinate*, Ac. vii. 51. (S.)\*
- σκληρύνω**, *fig., to make hard, to harden*, as the heart, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; *pass., to be hardened, to become obstinate*, Ac. xix. 9; Heb. iii. 13.\*
- σκολιός**, ἄ, ὅν, *crooked*, Lu. iii. 5; *fig., perverse*, Ac. ii. 40; Phil. ii. 15; *unfair*, 1 Pet. ii. 18.\*
- σκόλοψ**, οπος, ὁ, *a stake or thorn*; *fig., a sharp infliction*, 2 Cor. xii. 7.\*
- σκοπέω**, ὦ, (1) *to look at, to regard attentively*, Ro. xvi. 17; (2) *to take heed (acc.)*, beware (μή), Gal. i. 1.
- σκοπός**, οῦ, ὁ, *a mark aimed at, a goal*; *κατά σκοπόν*, *towards the goal, i.e., aiming straight at it*, Phil. iii. 14.\*
- σκορπιζω**, σω, *to disperse, to scatter abroad*, as frightened sheep, Jn. x. 12; *to distribute alms*, 2 Cor. ix. 9.
- σκορπίος**, ον, ὁ, *a scorpion*, Lu. x. 19.
- σκοτεινός**, ἡ, ὅν, *full of darkness, dark*, Mar. vi. 23; Lu. xi. 34, 36.\*
- σκοτία**, ας, ἡ, *darkness*, Mat. x. 27; *fig., spiritual darkness*, Jn. i. 5, vi. 17.
- σκοτίζω**, σω, *in pass., to be darkened*, as the sun, Mar. xiii. 24; *fig., as the mind*, Ro. i. 21.
- σκότος**, ουσ, τό (σκότος, ον, ὁ, only in Heb. xii. 18, where W. H. read ὄφος), *darkness*, physical, Mat. xxvii. 45; moral, Jn. iii. 19.
- σκοτόω**, ὦ, *pass. only, to be darkened*, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.\*
- σκύβαλον**, ου, τό, *refuse, dregs*, Phil. iii. 8.\*
- Σκυῆθς**, ον, ὁ, *a Scythian*, as typical of the uncivilized, Col. iii. 11.\*
- σκυθρ-ωπός**, ὅν, *sad-countenanced, gloomy*, Mat. vi. 16; Lu. xxiv. 17.\*
- σκύλλω**, *pass. perf. part. ἔσκυλμένος, to flay; to trouble, annoy*, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.\*
- σκύλον**, ου, τό, *spoil taken from a foe*, Lu. xi. 22.\*
- σκαλικό-βρωτος**, ον, *eaten by worms*, Ac. xii. 23.\*
- σκάλλε**, ηκος, ὁ, *a gnawing worm*, Mar. ix. 44 (W. H. omit), 46 (W. H. omit), 48.\*
- σμαράγδινος**, η, ον, *made of emerald*, Rev. iv. 3. (N.T.)\*
- σμάραγδος**, ον, ὁ, *an emerald*, Rev. xxi. 19.\*
- σμύρνα**, ης, ἡ, *myrrh*, Mat. ii. 11; Jn. xix. 39.\*
- Σμύρνα**, ης, ἡ, *Smyrna*, Rev. i. 11, ii. 8 (W. H.)\*
- Σμυρναῖος**, ον, ὁ, *one of Smyrna, a Smyranean*, Rev. ii. 8 (not W. H.)\*
- σμυρνίζω**, *to mingle with myrrh*, Mar. xv. 23. (N.T.)\*
- Σόδομα**, ον, τό, *Sodom*, Mat. x. 15, xi. 23, 24.
- Σολομών** or **-μῶν**, ὠντος or ὠνος, ὁ, *Solomon*, Mat. vi. 29, xii. 42.
- σορός**, οῦ, ἡ, *a bier, an open coffin*, Lu. vii. 14.\*
- σός**, σή, σόν, *poss. pron., thy, thine* (see Gr. §§ 56, 255, Bu. 115).
- σουδάριον**, ου, τό (Lat.), *a handkerchief*, Lu. xix. 20; Jn. xi. 44. (N.T.)
- Σουσάννα**, ης, ἡ, *Susanna*, Lu. viii. 3.\*
- σοφία**, ας, ἡ, *wisdom, insight, skill, human*, Lu. xi. 31; or *divine*, 1 Cor. i. 21, 24. *Syn.: see γνῶσις.*
- σοφίζω**, *to make wise*, 2 Tim. iii. 15; *pass., to be devised skillfully*, 2 Pet. i. 16.\*
- σοφός**, ἡ, ὅν, *wise*, either (1) in action, *expert*, Ro. xvi. 19; (2) in acquirement, *learned, cultivated*, 1 Cor. i. 19, 20; (3) philosophically, *profound*, Ju. 25; (4) practically, Ep. v. 15.
- Σπανία**, ας, ἡ, *Spain*, Ro. xv. 24, 28.\*
- σπαράσσω**, ξω, *to convulse, to throw into spasms*, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.\*
- σπαργανῶν**, ὦ, *perf. pass. part. ἔσπαργανωμένος, to swathe, to wrap in swaddling clothes*, Lu. ii. 7, 12.\*
- σπαταλάω**, ὦ, ἦσω, *to live extravagantly or luxuriously*, 1 Tim. v. 6; Ja. v. 5.\* *Syn.: The fundamental thought of στρηνιάω is of insolence and voluptuousness which spring from abundance; of τρυφάω, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.*
- σπάω**, ὦ, *mid., to draw*, as a sword, Mar. xiv. 47; Ac. xvi. 27.\*
- σπείρα**, ης, ἡ, (1) *a cohort of soldiers, the tenth part of a legion*, Ac. x. 1; (2) *a military guard*, Jn. xviii. 3, 12.
- σπείρω**, σπερῶ, 1st aor. ἔσπειρα, *perf. pass. part. ἑσπαρμένος, 2d aor. pass. ἑσπάρην, to sow or scatter*, as seed, Lu. xii. 24; *to spread or scatter*, as the word of God, Mat. xiii. 19; *applied to giving alms*, 2 Cor. ix. 6; *to burial*, 1 Cor. xv. 42, 43; and *to spiritual effort generally*, Gal. vi. 8.
- σπεκουλάτωρ**, οπος, ὁ (Lat.), *a body-guard, a soldier in attendance upon royalty*, Mar. vi. 27 (see Gr. § 154c). (N.T.)\*
- σπένδω**, *to pour out*, as a libation, *fig.*, Phil. ii. 17; 2 Tim. iv. 6.\*
- σπέρμα**, ατος, τό, *seed, produce*, Mat. xiii. 24-38; *children, offspring, posterity*, Jn. vii. 42; *a remnant*, Ro. ix. 29.

**σπερμο-λόγος**, ου, ὁ, a *babbler*, i.e., one who picks up trifles, as birds do seed, Ac. xvii. 18.\*

**σπεύδω**, σω, (1) to hasten, intrans., usually adding to another verb the notion of speed, Lu. xix. 5, 6; (2) to desire earnestly (acc.), 2 Pet. iii. 12.

**σπηλαιον**, ου, τό, a *cave*, a *den*, Heb. xi. 38.\*

**σπιλάς**, ἀδος, ἡ, a *rock in the sea*, a *reef*; fig., of false teachers, a *hidden rock* (R. V.), Ju. 12.\*

**σπίλος**, ου, ὁ, a *spot*; fig., a *fault*, Ep. v. 27; 2 Pet. ii. 13.\*

**σπιλώω**, ὦ, to *defile*, to *spot*, Ja. iii. 6; Ju. 23.\*

**σπλάγχνα**, ων, τὰ, *bowels*, only Ac. i. 18; elsewhere, fig., the affections, *compassion*, the *heart*, as Col. iii. 12; 1 Jn. iii. 17.

**σπλαγχνίσομαι**, dep., with 1st aor. pass. ἐσπλαγχνίσθη, to *feel compassion*, to *have pity* on (gen., or ἐπὶ, dat. or acc., once *περί*, Mat. ix. 36).

**σπόγγος**, ου, ὁ, a *sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.\*

**σποδοί**, ου, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.\*

**σπορά**, ἀς, ἡ, *seed*, 1 Pet. i. 23.\*

**σπóρμιος**, όν, *sown*; neut. plur. τὰ σπόρμια, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

**σπόρος**, ου, ὁ, *seed*, for sowing, Lu. viii. 5, 11.

**σπουδάζω**, ᾶσω, to *hasten*, to *give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

**σπουδαίως**, ἀλα, αἰών, *diligent*, *earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαιότερον, 2 Tim. i. 17 (not W. H.).\*

**σπουδαίως**, adv., *diligently*, *earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.\*

**σπουδή**, ἡς, ἡ, (1) *speed*, *haste*, Mar. vi. 25; (2) *diligence*, *earnestness*, Ro. xii. 11.

**σπυρίς** (W. H. σφυρίς), ἰδος, ἡ, a *plaited basket*, Mar. vii. 8, 20.

**στάδιον**, ου, τό, plur. οἱ στάδιοι, (1) a *stadium*, one eighth of

a Roman mile, Jn. xi. 18; (2) a *race-course*, for public games, 1 Cor. ix. 24.

**στάμνος**, ου, ὁ, ἡ, a *jar* or *vase*, for the manna, Heb. ix. 4.\*

**στασιαστής**, οὔ, ὁ, an *insurgent*, Mar. xv. 7 (W. H.).\*

**στάσις**, εως, ἡ (ἵστημι), a *standing*, lit. only Heb. ix. 8; an *insurrection*, Mar. xv. 7; *dissension*, Ac. xv. 2.

**στατήρ**, ἥρος, ὁ, a *stater*, a silver coin equal to two of the δίδραχμον (which see), a Jewish shekel, Mat. xvii. 27.\*

**σταυρός**, οὔ, ὁ, a *cross*, Mat. xxvii. 32, 40; met., often of Christ's death, Gal. vi. 14; Ep. ii. 16.

**σταυρώω**, ὦ, ᾶσω, to *fix to the cross*, to *crucify*, Lu. xxiii. 21, 23; fig., to *destroy*, the corrupt nature, Gal. v. 24.

**σταφυλή**, ἡς, ἡ, a *grape*, a *cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.\*

**στάχυς**, vos, ὁ, an *ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.\*

**στάχυς**, vos, ὁ, *Stachys*, Ro. xvi. 9.\*

**στέγη**, ἡς, ἡ (lit. a *cover*), a *flat roof of a house*, Mat. viii. 8; Mar. ii. 4; Lu. vii. 6.\*

**στέγω**, to *cover*, to *conceal*, to *bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.\*

**στεῖρος**, α, ου, *barren*, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.\*

**στέλλω**, to *set*, *arrange*; in mid., to *provide for*, *take care*, 2 Cor. viii. 20; to *withdraw from* (ἀπὸ), 2 Th. iii. 6.\*

**στέμμα**, ατος, τό, a *garland*, Ac. xiv. 13.\*

**στεναγμός**, οὔ, ὁ, a *groaning*, Ac. vii. 34; Ro. viii. 26.\*

**στενάζω**, ξω, to *groan*, expressing grief, anger, or desire, Mar. vii. 34; Heb. xiii. 17.

**στενός**, ἡ, όν, *narrow*, Mat. vii. 13, 14; Lu. xiii. 24.\*

**στενο-χωρέω**, ὦ, to *be narrow*; in pass., to *be distressed*, 2 Cor. iv. 8, vi. 12.\*

**στενο-χωρία**, ας, ἡ, a *narrow space*; *great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.\*

**στερεός**, ά, όν, *solid*, as food,

Heb. v. 12, 14; fig., *firm*, *steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.\*

**στερεώω**, ὦ, ᾶσω, to *strengthen*, *confirm*, *establish*, Ac. iii. 7, 16, xvi. 5.\*

**στερέωμα**, ατος, τό, *firmness*, *steadfastness*, Col. ii. 5.\*

**Στεφάνος**, ά, ὁ, *Stephanas*, 1 Cor. i. 16, xvi. 15, 17.

**στέφανος**, ου, ὁ, a *crown*, a *garland*, of royalty, of victory in the games, of festal joy, Jn. xix. 2, 5; 1 Cor. ix. 25; often used fig., 2 Tim. iv. 8; Rev. ii. 10. *Syn.*: see διάδημα.

**Στεφάνος**, ου, ὁ, *Stephen*, Ac. vi., vii.

**στεφανώω**, ὦ, ᾶσω, to *crown*, to *adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.\*

**στήθος**, ους, τό, the *breast*, Lu. xviii. 13.

**στήκω** (ἵστημι, ἔστηκα), to *stand*, in the attitude of prayer, Mar. xi. 25; generally, to *stand firm*, *persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

**στηρικτός**, οὔ, ὁ, *firmness*, *steadfastness*, 2 Pet. iii. 17.\*

**στηρίζω**, ἔω or ἰω, pass. perf. ἐστήρικμαι, (1) to *fix*, to *set firmly*, Lu. ix. 51, xvi. 26; (2) to *strengthen*, to *confirm*, to *support*, as Lu. xxii. 32; Ro. i. 11.

**στοιβάς**, see στοιβάς.

**στήμα**, ατος, τό, a *mark* or *brand*, used of the traces of the apostle's sufferings for Christ, Gal. vi. 17.\*

**στιγμή**, ἡς, ἡ, a *point of time*, an *instant*, Lu. iv. 5.\*

**στίλβω**, to *shine*, to *glisten*, Mar. ix. 3.\*

**στοά**, ἀς, ἡ, a *colonnade*, a *portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.\*

**στοιβάς**, ἀδος, ἡ (W. H. στοιβάς), a *bough*, a *branch of a tree*, Mar. xi. 8.\*

**στοιχεῖα**, ων, τὰ, *elements*, *rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.\*

**στοιχέω**, ὦ, ἡσω, to *walk*, always fig. of conduct; to *walk in* (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.\*

**στολή**, ἡς, ἡ, a *robe*, i.e., the

long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see *ἡμάτιον*.

**στόμα**, ατος, τό, (1) *the mouth*, generally; hence, (2) *speech*, speaking; used of testimony, Mat. xviii. 16; *eloquence or power in speaking*, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16; (4) *the edge or point of a sword*, Lu. xxi. 24.

**στόμαχος**, ου, ὁ, *the stomach*, 1 Tim. v. 23.\*

**στρατεία**, ας, ἡ, *warfare, military service*; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.\*

**στράτευμα**, ατος, τό, (1) *an army*, Rev. ix. 16; (2) *a detachment of troops*, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

**στρατεύομαι**, dep. mid., *to wage war, to fight*, Lu. iii. 14; fig., of the warring of lusts against the soul, Ja. iv. 1; *to serve as a soldier*, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

**στρατηγός**, οῦ, ὁ (ἄγω), (1) *a leader of an army, a general*; (2) *a magistrate or governor*, Ac. xvi. 20-38; (3) *the captain of the temple*, Lu. xxii. 4, 52; Ac. iv. 1, v. 24, 26.\*

**στρατιά**, ἂς, ἡ, *an army*; met., *a host of angels*, Lu. ii. 13; *the host of heaven, i.e., the stars*, Ac. vii. 42.\*

**στρατιώτης**, ου, ὁ, *a soldier*, as Mat. viii. 9; fig., of a Christian, 2 Tim. ii. 3.

**στρατο-λογέω**, ὦ, ἥσω, *to collect an army, to enlist troops*, 2 Tim. ii. 4.\*

**στρατοπεδ-άρχης**, ου, ὁ, *the praetorian prefect, i.e., commander of the Roman emperor's body-guard*, Ac. xxviii. 16 (W. H. omit).\*

**στρατο-πέδον**, ου, τό, *an encamped army*, Lu. xxi. 20.\*

**στρεβλόω**, ὦ, *to rack, to pervert, to twist*, as words from their proper meaning, 2 Pet. iii. 16.\*

**στρέφω**, ψω, 2d aor. pass. ἔστράφην, *to turn, trans.*, Mat. v. 39; Rev. xi. 6 *to change into, els*; intrans., Ac. vii. 42; mostly in pass., *to turn one's self*, Jn. xx. 14; *to be con-*

*verted, to be changed in mind and conduct*, Mat. xviii. 3.

**στηρνάω**, ᾶ, ἄσω, *to live voluptuously*, Rev. xviii. 7, 9.\* *Syn.*: see *σπαταλάω*.

**στηρῆνος**, ους, τό, *profligate luxurious, voluptuousness*, Rev. xviii. 3.\*

**στρονθίον**, ου, τό (dim. of στρονθός), *a small bird, a sparrow*, Mat. x. 29, 31; Lu. xii. 6, 7.\*

**στρωννύω**, or -ώννυμι, στρώσω, pass. perf. part. ἔστρωμένος ἔστρωμαι, *to spread*, Mat. xxi. 8; *to make a bed*, Ac. ix. 34; pass., *to be spread with couches*, ἀνάγαγον ἔστρωμένον, *an upper room furnished*, Mar. xiv. 15; Lu. xxii. 12.

**στιγνῆτος**, ον, hateful, detestable, Tit. iii. 3.\*

**στιγνάζω**, ἄσω, *to be gloomy*, Mar. x. 22; of the sky, Mat. xvi. 3.\*

**στύλος**, ου, ὁ, *a pillar*, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.\*

**Στωικός**, ἡ, ὅν (στοά, portico), *Stoic*, Ac. xvii. 18.\*

**σύ**, σοῦ, σοί, σέ, plur. ὑμεῖς, thou, ye, the pers. pron. of second person (see Gr. § 53).

**συνγ-**. In some words commencing thus, W. H. prefer the unassimilated form *συνγ-*.

**συν-γένεια**, ας, ἡ, *kindred, family*, Lu. i. 61; Ac. vii. 3, 14.\*

**συν-γενής**, ἐς, *akin, as subst., a relative*, Mar. vi. 4; Lu. xiv. 12; *a fellow-countryman*, Ro. ix. 3.

**συν-γενής**, ἰδος, ἡ, *a kinswoman*, Lu. i. 36 (W. H.).\*

**συν-γνώμη**, ης, ἡ, *permission, indulgence*, 1 Cor. vii. 6.\*

**συνκ-**. In words commencing thus, W. H. prefer the unassimilated form *συνκ-*.

**συν-κάθημαι**, *to sit with* (dat. or μετὰ, gen.), Mar. xiv. 54; Ac. xxvi. 30.\*

**συν-καθίζω**, σω, (1) *to cause to sit down with*, Ep. ii. 6; (2) *to sit down together*, Lu. xxii. 55.\*

**συν-κακο-παθέω**, ὦ, *to suffer hardships together with*, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)\*

**συν-κακουχέω**, ὦ, pass., *to suffer*

*ill-treatment with*, Heb. xi. 25. (N. T.)\*

**συν-καλέω**, ὦ, ἔσω, *to call together*, Lu. xv. 6; mid., *to call together to one's self*, Lu. ix. 1.

**συν-καλύπτω**, *to conceal closely, to cover up wholly*, Lu. xii. 2.\*

**συν-κάμπτω**, ψω, *to bend together; to oppress*, Ro. xi. 10 (S.)\*

**συν-κατα-βαίνω**, *to go down with any one*, Ac. xxv. 5.\*

**συν-κατά-θεσις**, εως, ἡ, *assent, agreement*, 2 Cor. vi. 16.\*

**συν-κατα-τίθωμι**, in mid., *to give a vote with, to assent to* (dat.), Lu. xxiii. 51.\*

**συν-κατα-ψηφίζω**, in pass., *to be voted or classed with* (μετά), Ac. i. 26.\*

**συν-κεράννυμι**, 1st aor. συνεκέρασα, pass. perf. συγκέκραμαι, *to mix with, to unite*, 1 Cor. xii. 24; pass., *to be united with*, Heb. iv. 2.\*

**συν-κινέω**, ὦ, ἥσω, *to move together, stir up*, Ac. vi. 12.\*

**συν-κλείω**, σω, *to inclose, to shut in*, as fishes in a net, Lu. v. 6; *to shut one up into* (eis) or under (ὑπὸ, acc.) something, *to make subject to*, Ro. xi. 32; Gal. iii. 22, 23.\*

**συν-κληρο-νόμος**, ου, ὁ, ἡ, *a joint heir, a participant*, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.\*

**συν-κοινωνέω**, ὦ, *to be a partaker with, have fellowship with*, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.\*

**συν-κοινωνός**, ου, ὁ, ἡ, *a partaker with, a co-partner*, Ro. xi. 17. (N. T.)

**συν-κομίζω**, *to bear away together, as in burying a corpse*, Ac. viii. 2.\*

**συν-κρίνω**, *to join together, to combine*, 1 Cor. ii. 13; *to compare* (acc., dat.), 2 Cor. x. 12.\*

**συν-κύπτω**, *to be bowed together or bent double*, Lu. xiii. 11.\*

**συν-κυρπλά**, ας, ἡ, *a coincidence, an accident; κατά συγκυρπλά, by chance*, Lu. x. 31.\*

**συν-χαίρω**, 2d aor. in pass. form συνεχάρην, *to rejoice with* (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.\*

**συν-χέω**, also *συνχύνω* and



συγχύννω, perf. pass. συγέχυμαι, *to mingle together*; (1) *to bewilder*, Ac. ii. 6, ix. 22; (2) *to stir up*, *to throw into confusion*, Ac. xix. 32, xxi. 27, 31.\*

συγ-χράομαι, ὦμαι, *to have dealings with* (dat.), Jn. iv. 9.\*

σύγ-χυσις, εως, ἡ, *confusion, disturbance*, Ac. xix. 29.\*

συ-ζῶ (W. H. συνζ-), ὦ, ἦσω, *to live together with* (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

συ-ζεύγνυμι, 1st aor. συνέζευξα, *to yoke together; to unite* (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.\*

συ-ζητέω, ὦ, *to seek together, to discuss, dispute, with* (dat., or πρὸς, acc.), Mar. viii. 11, ix. 16.

συ-ζήτησις, εως, ἡ, *mutual questioning, disputation*, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).\*

συ-ζητητής, οὗ, ὁ, *a disputer*, as the Greek sophists, 1 Cor. i. 20. (N. T.)\*

σύ-ζυγος, ου, ὁ, *a yoke-fellow, a colleague*, Phil. iv. 3 (prob. a proper name, *Syzgyus*).\*

συ-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, *to make alive together with*, Ep. ii. 5; Col. ii. 13. (N. T.)\*

συκάμινος, ου, ἡ, *a sycamine-tree*, Lu. xvii. 6.\*

συκή, ἥς, ἡ (contr. from -έα), *a fig-tree*, Mar. xi. 13, 20, 21.

συκο-μωραία, ας, ἡ (W. H. -μορέα), *a sycamore-tree*, Lu. xix. 4.\*

σῦκον, ου, τό, *a fig*, Ja. iii. 12.

συκο-φάντεω, ὦ, ἦσω, *to accuse falsely, to defraud*, Lu. iii. 14, xix. 8 (gen. person, acc. thing).\*

συλ-αγωγέω, ὦ, *to plunder*, Col. ii. 8. (N. T.)\*

συλάω, ὦ, *to rob, to plunder*, 2 Cor. xi. 8.\*

συλλ-. In words commencing thus, W. H. prefer the unassimilated form συλλ-.

συλ-λαλέω, 1st aor. συνέλαλησα, *to talk with* (dat.), μετὰ (gen.), πρὸς (acc.), Mat. xvii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 4; Ac. xxv. 12.\*

συλ-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) *to take together, to seize*, Mat. xxvi. 55; (2) *to conceive, of a woman*, Lu. i. 24, 31; (3) *mid., to apprehend* (acc.), *to help* (dat.), Ac. xxvi. 21; Phil. iv. 3.

συλ-λέγω, ξω, *to collect, to gather*, Mat. xiii. 28, 29, 30.

συλ-λογίζομαι, σομαι, *to reckon with one's self, to reason*, Lu. xx. 5.\*

συλ-λυπέομαι, οὔμαι, pass., *to be grieved* (ἐπί, dat.), Mar. iii. 5.\*

συμβ-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the unassimilated form συνβ-, συνμ-, συνπ-, συνφ-.

συμ-βαίνω, 2d aor. συνέβην, *to happen, to occur*, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, *an event*, Lu. xxiv. 14.

συμ-βάλλω, 2d aor. συνέβαλον, *to throw together, hence, to ponder*, Lu. ii. 19; *to come up with, to encounter, with or without hostile intent* (dat.), Lu. xiv. 31; Ac. xx. 14; *to dispute with*, Ac. xvii. 18; *mid., to confer, consult with*, Ac. iv. 15; *to contribute* (dat.), Ac. xviii. 27.\*

συμ-βασιλεύω, σω, *to reign together with*, 1 Cor. iv. 8; 2 Tim. ii. 12.\*

συμ-βιβάζω, ὄσω, (1) *to unite, or knit together*, Col. ii. 2, 19; (2) *to put together in reasoning, and so, to conclude, prove*, Ac. ix. 22; (3) *to teach, instruct*, 1 Cor. ii. 16.

συμ-βουλεύω, *to give advice* (dat.), Jn. xviii. 14; Rev. iii. 18; *mid., to take counsel together* (ἴνα or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλευομαι); Ac. ix. 23.\*

συμ-βούλιον, ου, τό, (1) *mutual consultation, counsel*; λαμβάνω, ποιέω συμβούλιον, *to take counsel together*, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) *a council, a gathering of counselors*, Ac. xxv. 12.\*

σύμ-βουλος, ου, ὁ, *an adviser, a counselor*, Ro. xi. 34.\*

Συμεών, ὁ (Heb.), Simeon or

Simon (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 30; (3) Ac. xiii. 1; (4) Rev. vii. 7.\*

συμ-μαθητής, οὗ, ὁ, *a fellow-disciple*, Jn. xi. 16.\*

συμ-μαρτυρέω, ὦ, *to bear witness together with*, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).\*

συμ-μερίζω, in mid., *to divide together with, partake with* (dat.), 1 Cor. ix. 13.\*

συμ-μέτοχος, ον, *jointly partaking*, Ep. iii. 6, v. 7.\*

συμ-μνητής, οὗ, ὁ, *a joint-imitator*, Phil. iii. 17. (N. T.)\*

συμ-μορφίζω, see συμμορφόω. (N. T.)

σύμ-μορφος, ον, *similar, conformed to*, gen., Ro. viii. 29; dat., Phil. iii. 21.\*

συμ-μορφόω, ὦ, *to bring to the same form with* (dat.), Phil. iii. 10 (W. H. συμμορφίζω, in same sense). (N. T.)\*

συμ-παθέω, ὦ, *to sympathize with, to have compassion on* (dat.), Heb. iv. 15, x. 34.\*

συμ-παθής, ἐς, *sympathizing, compassionate*, 1 Pet. iii. 8.\*

συμ-παρα-γίνομαι, *to come together to* (ἐπί, acc.), Lu. xxiii. 48; *to stand by one, to help* (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).\*

συμ-παρα-καλέω, ὦ, in pass., *to be strengthened together, Ro. i. 12.\**

συμ-παρα-λαμβάνω, 2d aor. συμπαρέλαβον, *to take with one's self, as companion*, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.\*

συμ-παρα-μένω, μενῶ, *to remain or continue together with* (dat.), Phil. i. 25 (W. H. παραμένω).\*

συμ-πάρεμι, *to be present together with*, Ac. xxv. 24.\*

συμ-πάσχω, *to suffer together with*, Ro. viii. 17; 1 Cor. xii. 26.\*

συμ-πέμπω, *to send together with*, 2 Cor. viii. 18, 22.\*

συμ-περι-λαμβάνω, *to embrace completely*, Ac. xx. 10.\*

συμ-πίνω, 2d aor. συνέπιον, *to drink together with*, Ac. x. 41.\*

συν-πίπτω, *to fall together*, Lu. vi. 49 (W. H.).\*

συν-πληρώω, ὦ, *to fill completely*, Lu. xii. 23; *pass.*, *to be completed, to be fully come*, Lu. ix. 51; Ac. ii. 1.\*

συν-πνίγω, *to choke utterly*, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; *to crowd upon* (acc.), Lu. viii. 42.\*

συν-πολίτης, ου, ὁ, *a fellow-citizen*, Ep. ii. 19.\*

συν-πορεύομαι, (1) *to journey together with* (dat.), Lu. vii. 11, xiv. 25, xiv. 15; (2) *intrans.*, *to come together, to assemble*, Mar. x. 1.\*

συν-πρόσιον, ου, τό (συνπρω), *a drinking party, a festive company*, συμπόσια συμπόσια, *by companies*, Mar. vi. 39.\*

συν-πρεσβύτερος, ου, ὁ, *a fellow-elder*, 1 Pet. v. 1. (N. T.).\*

συν-φάγω, *see συνεσθίω*.

συν-φέρω, 1st aor. συνήνεγκα, *to bring together, to collect*, only Ac. xix. 19; generally *intrans.*, and often *impers.*, *to conduce to, to be profitable to*, 1 Cor. x. 23; 2 Cor. xii. 1; *part.* τὸ συμφέρον, *profit, advantage*, 1 Cor. vii. 35.

σύν-φημι, *to assent to*, Ro. vii. 16.\*

σύν-φορος, ου, *profitable*, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφέρον).\*

συν-φυλέτης, ου, ὁ, *one of the same tribe, a fellow-countryman*, 1 Th. ii. 14. (N. T.).\*

σύν-φυτος, ου, *grown together, united with* (R. V.), Ro. vi. 5.\*

συν-φύω, 2d aor. pass. part. συμφύεις, *pass.*, *to grow at the same time*, Lu. viii. 7.\*

συν-φωνέω, ὦ, ἦσω, *to agree with* (dat., or μετά, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, *to be in accord with*, Lu. v. 36; Ac. xv. 15.\*

συν-φωνήσις, εως, ἡ, *concord, agreement*, 2 Cor. vi. 15. (N. T.).\*

συν-φωνία, ας, ἡ, *harmony, of instruments, music*, Lu. xv. 25.\*

σύν-φωνος, ου, *harmonious, agreeing with*; ἐκ συμφώνου, *by agreement*, 1 Cor. vii. 5.\*

συν-ψηφίζω, *to compute, reckon up*, Ac. xix. 19.\*

σύν-ψυχος, ου, *of one accord*, Phil. ii. 2. (N. T.).\*

σύν, a prep. gov. dative, *with* (see Gr. § 296, Wi. § 48b, Bu. 331). In composition, σύν denotes association with, or is intensive. The final ν changes to γ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4d, 5, Bu. 8); but W. H. usually prefer the un-assimilated forms.

συν-άγω, ἀξω, (1) *to bring together, to gather, to assemble*, Lu. xv. 13; Jn. xi. 47; *pass.*, *to be assembled, to come together*, Ac. iv. 5, xiii. 44; (2) *to receive hospitably*, only Mat. xxv. 35, 38, 43.

συναγωγή, ἥς, ἡ, *an assembly, a congregation, synagogue*, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. Syn.: see ἐκκλησία.

συν-αγωνίζομαι, *to strive together with another, to aid* (dat.), Ro. xv. 30.\*

συν-αθλέω, ὦ, ἦσω, *to strive together for* (dat. of thing), Phil. i. 27; or *with* (dat. of person), Phil. iv. 3.\*

συν-αθροίζω, σω, *to gather or collect together*, Ac. xix. 25; *pass.*, *to be assembled together*, Lu. xxiv. 33 (W. H. ἀθροίζω); Ac. xii. 12.\*

συν-αίρω, *to reckon together, to make a reckoning with*, Mat. xviii. 23, 24, xxv. 19.\*

συν-αιχμαλώτος, ου, ὁ, *a fellow-captive or prisoner*, Ro. xvi. 7; Col. iv. 10; Philem. 23. (N. T.).\*

συν-ακολουθέω, ὦ, ἦσω, *to follow together with, to accompany*, Mar. v. 37, xiv. 51 (W. H.); Lu. xxiii. 49.\*

συν-αλίζω, in pass., *to be assembled together with* (dat.), Ac. i. 4.\*

συν-αλλάσσω, *to reconcile*, see συνελάυνω.

συν-ανα-βαίνω, *to go up together with* (dat.), Mar. xv. 41; Ac. xiii. 31.\*

συν-ανά-κειμαι, *to recline together with*, as at a meal, to

*feast with* (dat.), Mat. ix. 10; *part.* οἱ συνανακείμενοι, *the guests*, Mar. vi. 22, 26. (Ap.)

συν-ανα-μίγνυμι, *pass.*, *to mingle together with, to keep company with* (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.\*

συν-ανα-παύομαι, σομαι, *to find rest or refreshment together with* (dat.), Ro. xv. 32. (S.).\*

συν-αντάω, ὦ, ἦσω, (1) *to meet with* (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) of things, *to happen to, to befall*; τὰ συναντήσοντα, *the things that shall happen*, Ac. xx. 22.\*

συν-άντησις, εως, ἡ, *a meeting with*, Mat. viii. 34 (W. H. ὑπάντησις).\*

συν-αντι-λαμβάνω, mid., lit., *to take hold together with; to assist, help* (dat.), Lu. x. 40; Ro. viii. 26.\*

συν-απ-άγω, *to lead away along with; in pass.*, *to be led or carried away in mind*, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.\*

συν-απο-θνήσκω, *to die together with* (dat.), Mar. xiv. 31; 2 Cor. vi. 3; 2 Tim. ii. 11.\*

συν-απ-όλλυμι, in mid., *to perish together with* (dat.), Heb. xi. 31.\*

συν-απο-στέλλω, *to send together with* (acc.), 2 Cor. xii. 18.\*

συν-αρμολογέω, ὦ, in pass., *to be framed together*, Ep. ii. 21, iv. 16. (N. T.).\*

συν-αρπάζω, σω, *to seize, or drag by force* (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxvii. 15.\*

συν-αυξάνω, in pass., *to grow together*, Mat. xiii. 30.\*

σύν-δεσμος, ου, ὁ, *that which binds together, a band, a bond*, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.\*

συν-δέω, in pass., *to be bound together with any one*, as fellow-prisoners, Heb. xiii. 3.\*

συν-δοξάζω, *to glorify together with* (σύν), *pass.*, Ro. viii. 17.\*

σύν-δουλος, ου, ὁ, *a fellow-slave, a fellow-servant*, Mat. xviii. 28-33; of Christians, *a fellow-worker, a colleague*, Col. i. 7.

συνδρομή, ἥς, ἡ, *a running together, a concourse*, Ac. xxi. 30.\*

συν-εγείρω, 1st aor. συνήγειρα, pass. συνηγέρθην; *to raise together, to raise with*, Ep. ii. 6; Col. ii. 12, iii. 1. (S.)\*

συνέδριον, ου, τό, *a council, a tribunal*, Mat. x. 17; specially, *the Sanhedrin*, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; *the council-hall*, where the Sanhedrin met, Ac. iv. 15.

συν-είδησις, εως, ἡ, *consciousness*, Heb. x. 2; *the conscience*, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

συν-εἶδον, 2d aor. of obs. pres., *to be conscious or aware of, to understand*, Ac. xii. 12, xiv. 6; perf. σύνωδα, part. συνειδῶς, *to be privy to a design*, Ac. v. 2; *to be conscious to one's self* (dat.) of guilt (acc.), 1 Cor. iv. 4.\*

σύν-ειμι, *to be with* (dat.), Lu. ix. 18; Ac. xxii. 11.\*

σύν-ειμι (εἶμι), part. συνιών, *to go or come with, to assemble*, Lu. viii. 4.\*

συν-εἰσ-έρχομαι, *to enter together with* (dat.), Jn. vi. 22, xviii. 15.\*

συν-ἐκδημιος, ου, ὁ, ἡ, *a fellow-traveler*, Ac. xix. 29; 2 Cor. vii. 19.\*

συν-εκλεκτός, ἡ, ὅν, *elected together with*, 1 Pet. v. 13. (N. T.)\*

συν-ελαύνω, ελάσω, *to compel, to urge* (acc. and els), Ac. vii. 26 (W. H. συναλλάσσω).\*

συν-επι-μαρτυρέω, ὦν, *to unite in bearing witness*, Heb. ii. 4.\*

συν-επι-τίθωμι, mid., *to join in assailing*, Ac. xxiv. 9 (W. H. for συντίθωμι).\*

συν-έπομαι, *to follow with, to accompany* (dat.), Ac. xx. 4.\*

συν-εργέω, ὦν, *to co-operate with* (dat.), *to work together*, 1 Cor. xvi. 16; Ro. viii. 28.

συν-εργός, ὄν, *co-working, helping*; as a subst., *a companion in work, a fellow-worker*, gen. of person, obj. with eis, or dat., or (met.) gen., 2 Cor. i. 24.

συν-έρχομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), *to come or*

*go with, to accompany*, Ac. i. 21; *to come together, to assemble*, Ac. i. 6, v. 16; used also of conjugal intercourse, *to come or live together*, Mat. i. 18.

συν-εσθίω, 2d aor. συνέφαγον, *to eat with* (dat., or μετά, gen.), Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.\*

σύνεσις, εως, ἡ (συνήμη), *a putting together*, in mind; hence, *understanding*, Lu. ii. 47; *the understanding*, the source of discernment, Mar. xii. 33.

συνετός, ἡ, ὅν (συνήμη), *intelligent, prudent, wise*, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.\*

συν-ευδοκέω, ὦν, *to be pleased together with, to approve together* (dat.), Lu. xi. 48; Ac. viii. 1, xxii. 20; *to be of one mind with* (dat.), Ro. i. 32; *to consent, agree to* (inf.), 1 Cor. vii. 12, 13.\*

συν-ευοχέω, ὦν, in pass., *to feast sumptuously with*, 2 Pet. ii. 13; Ju. 12.\*

συν-εφ-ίστημι, *to rise up together against* (κατά), Ac. xvi. 22.\*

συν-έχω, ἔω, (1) *to press together, to close*, Ac. vii. 57; (2) *to press on every side, to confine*, Lu. viii. 45; (3) *to hold fast*, Lu. xxii. 63; (4) *to urge, impel*, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., *to be afflicted with sickness*, Lu. iv. 38.

συν-ἡδομαι, *to delight inwardly in* (dat.), Ro. vii. 22.\*

συν-ἡθεῖα, as, ἡ, *a custom*, Jn. xviii. 39; 1 Cor. viii. 7 (W. H.), xi. 16.\*

συν-ηλικιώτης, ου, ὁ, *one of the same age*, Gal. i. 14.\*

συν-θάπτω, 2d aor. pass. συνετάφην, in pass., *to be buried together with*, Ro. vi. 4; Col. ii. 12.\*

συν-θάλαω, ὦν, fut. pass. συνθλασθήσομαι, *to break, to break in pieces*, Mat. xxi. 44; Lu. xx. 18.\*

συν-θλίβω, *to press on all sides, to crowd upon*, Mar. v. 24, 31.\*

συν-θρύπτω, *to break in pieces, to crush*, fig., Ac. xxi. 13. (N. T.)\*

συν-λήμι, inf. συνιέναι, part. συνιών or συνιέλς, fut. συνήσω, 1st aor. συνήκα, *to put together, in mind; hence, to consider, understand* (acc.), *to be aware* (δτι), *to attend to* (ἐπι, dat.), Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

συν-ίστημι, also συνιστάνω and συνιστάω, *to place together; to commend*, 2 Cor. iii. 1, vi. 4; *to prove, exhibit*, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., *to stand with*, Lu. ix. 32; *to be composed of, to cohere*, Col. i. 17; 2 Pet. iii. 5.

συν-οδεύω, *to journey with, to accompany* (dat.), Ac. ix. 7.\*

συν-οδία, as, ἡ, *a company traveling together, a caravan*, Lu. ii. 44.\*

συν-οικέω, ὦν, *to dwell together, as in marriage*, 1 Pet. iii. 7.\*

συν-οικοδομέω, ὦν, in pass., *to be built up together*, Ep. ii. 22.\*

συν-ομιλέω, ὦν, *to talk with* (dat.), Ac. x. 27.\*

συν-ομορέω, ὦν, *to be contiguous to* (dat.), Ac. xviii. 7. (N. T.)\*

συν-οχίη, ἥς, ἡ, *constraint of mind; hence, distress, anguish*, Lu. xxi. 25; 2 Cor. ii. 4.\*

συν-τάσσω, ἔω, *to arrange with, prescribe, appoint*, Mat. xxi. 6 (W. H.), xxvi. 19, xxvii. 10.\*

συν-τέλεια, as, ἡ, *a completion, a consummation, an end*, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.\*

συν-τελέω, ὦν, ἔσω, (1) *to bring completely to an end*, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) *to fulfill, to accomplish*, Ro. ix. 28; Mar. xiii. 4; *to make, to conclude*, Heb. viii. 8.\*

συν-τέμνω, *to cut short, to bring to swift accomplishment*, Ro. ix. 28.\*

συν-τηρέω, ὦν, (1) *to preserve, to keep safe*, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) *to keep in mind*, Lu. ii. 19.\*

συν-τίθωμι, in mid., *to place together, to make an agreement*, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; *to assent*, Ac.



xxiv. 9 (W. H. *συνεπι-  
θῆμι*).\*  
**συν-τόμως**, adv., *concisely, briefly*, Ac. xxiv. 4.\*  
**συν-τρέχω**, 2d aor. *συνέδραμον*,  
*to run together, as a multi-  
tude*, Mar. vi. 33; Ac. iii.  
 11; *to run with* (fig.), 1 Pet.  
 iv. 4.\*  
**συν-τρίβω**, *ψω*, *to break by  
crushing, to break in pieces*,  
 Lu. ix. 39; Ro. xvi. 20; perf.  
 pass. part. *συντετριμμένος*,  
*bruised*, Mat. xii. 20.  
**σύν-τριμμα**, *ατος*, τό, *crushing*;  
 fig., *destruction*, Ro. iii. 16.  
 (S.)\*  
**σύν-τροφος**, *ου*, ὁ, *one brought  
up with, a foster-brother*, Ac.  
 xiii. 1.\*  
**συν-τυγχάνω**, 2d aor. inf. *συν-  
τυχεῖν*, *to meet with, come to*  
*(dat.)*, Lu. xiii. 19.\*  
**Συντύχη**, acc. *ην*, ἡ, *Syntyche*,  
 Phil. iv. 2.\*  
**συν-υπο-κρίνομαι**, dep. pass.,  
 1st aorist *συνυπεκρίθην*, *to  
dissemble with*, Gal. ii.  
 13.\*  
**συν-υπουργέω**, ὦ, *to help to-  
gether*, 2 Cor. i. 11.\*  
**συν-ωδίνω**, *to be in travail to-  
gether*, Ro. viii. 22.\*  
**συν-ωμοσία**, *ας*, ἡ, *a swearing  
together, a conspiracy*, Ac.  
 xxiii. 13.\*  
**Συράκουσαι**, ὦν, αἱ, *Syracuse*,  
 Ac. xxviii. 12.\*  
**Συρία**, *ας*, ἡ, *Syria*, Lu. ii. 2.  
**Σύρος**, *ου*, ὁ, *a Syrian*, Lu. iv.  
 27.\*  
**Συρο-φοίνισσα** (W. H. *Συρο-  
φοινικισσα*, mrg., *Σύρα Φοι-  
νικισσα*), *ης*, ἡ, *an appellative,  
a Syrophenician woman*, Mar.  
 vii. 26.\*  
**Σύρτις**, *εως*, acc. *ιν*, ἡ, *(a quick-  
sand) the Syrtis major*, Ac.  
 xviii. 17.\*  
**σύρω**, *to draw, to drag*, Jn. xxi.  
 8; Ac. viii. 3, xiv. 19, xvii.  
 6; Rev. xii. 4.\* *Syn.*: see  
 ἔλκω.  
**συσ-**. In some words com-  
 mencing thus, W. H. prefer  
 the uncontracted form *συσσ-*.  
**συν-σπαράσσω**, *ξω*, *to convulse  
completely* (acc.), Mar. ix. 20  
 (W. H.); Lu. ix. 42.\*  
**σύσ-σημον**, *ου*, τό, *a concerted  
signal, a sign agreed upon*,  
 Mar. xiv. 44.\*  
**σύσ-σωμος** (W. H. *σύνσωμος*),

*ον*, *belonging to the same  
body*; fig., of Jews and Gen-  
 tiles, in one church, Ep. iii.  
 6. (N. T.)\*  
**συν-στασιαστής**, *ου*, ὁ, *a fellow-  
insurgent* (W. H. *στασιασ-  
τής*), Mar. xv. 7.\*  
**συν-στατικός**, *ῆ*, *ον*, *commenda-  
tory*, 2 Cor. iii. 1.\*  
**συν-σταυρώ**, ὦ, *to crucify to-  
gether with* (acc. and dat.);  
 lit., Mat. xxvii. 44; fig., Gal.  
 ii. 19. (N. T.)  
**συν-στέλλω**, (1) *to contract*, perf.  
 pass. part., *contracted, short-  
ened*, 1 Cor. vii. 29; (2) *to  
wrap round, to swathe, as a  
dead body*, Ac. v. 6.\*  
**συν-στενάδω**, *to groan together*,  
 Ro. viii. 22.\*  
**συν-στοιχείω**, ὦ, *to be in the same  
rank with*, *to answer to*,  
*to correspond to* (dat.), Gal. iv.  
 25.\*  
**συν-στρατιώτης**, *ου*, ὁ, *a fellow-  
soldier, i.e., in the Christian  
service*, Phil. ii. 25; Philem.  
 2.\*  
**συν-στρέφω**, *ψω*, *to roll or gather  
together*, Mat. xvii. 22 (W.  
 H.); Ac. xxviii. 3.\*  
**συν-στροφή**, *ης*, ἡ, *a gathering  
together, a riotous concourse*,  
 Ac. xix. 40; *a conspiracy*, Ac.  
 xxiii. 12.\*  
**συν-σχηματίζω**, in pass., *to con-  
form one's self, to be assimila-  
ted to* (dat.), Ro. xii. 2; 1  
 Pet. i. 14.\*  
**Συχάρ** (W. H.), or *Σιχαρά*, ἡ,  
*Sychar*, Jn. iv. 5.\*  
**Συχέμ**, *Shechem*, (1) ὁ, *the  
prince*, Ac. vii. 16 (Rec., W.  
 H. *the city*); (2) ἡ, *the city*,  
 Ac. vii. 16.\*  
**σφαγή**, *ης*, ἡ, (1) *slaughter*, Ac.  
 viii. 32; Ro. viii. 36 (S.); Ja.  
 v. 5.\*  
**σφάγιον**, *ου*, τό, *a slaughtered  
victim*, Ac. vii. 42.\*  
**σφάζω**, *ξω*, pass., perf. part.  
*ἐσφαγμένος*, 2d aor. *ἐσφάγη*,  
*to kill by violence, to slay*, 1  
 Jn. iii. 12; Rev. v. 9, vi. 4.  
**σφόδρα**, adv., *exceedingly, great-  
ly*, Mat. ii. 10.  
**σφοδρώς**, adv., *exceedingly*, Ac.  
 xxvii. 18.\*  
**σφραγίζω**, *ισω*, *to seal, to set a  
seal upon*, (1) *for security*,  
 Mat. xxvii. 66; (2) *for se-  
crecy*, Rev. xxii. 10; (3) *for  
designation*, Ep. i. 13; or

(4) *for authentication*, Ro.  
 xv. 28.  
**σφραγίς**, *ιδος*, ἡ, (1) *a seal, a  
signet-ring*, Rev. vii. 2; (2)  
*the impression of a seal*,  
 whether for security and  
 secrecy, as Rev. v. 1; or for  
 designation, Rev. ix. 4; (3)  
*that which the seal attests*,  
*the proof*, 1 Cor. ix. 2.  
**σφυρίς**, see *σφυρίς*.  
**σφυρόν** (W. H. *σφυδρόν*), *ου*,  
 τό, *the ankle-bone*, Ac. iii.  
 7.\*  
**σχεδόν**, adv., *nearly, almost*,  
 Ac. xiii. 44, xix. 26; Heb. ix.  
 22.\*  
**σχήμα**, *ατος*, τό, *fashion, habit*,  
 1 Cor. vii. 31; *form, appear-  
ance*, Phil. ii. 7.\* *Syn.*: see  
*ἰδέα*.  
**σχιζώ**, *ισω*, *to rend, to divide  
asunder*, Mat. xxvii. 51;  
 pass., *to be divided into fac-  
tions*, Ac. xiv. 4.  
**σχίσμα**, *ατος*, τό, *a rent, as in  
a garment*, Mar. ii. 21; *a  
division, a dissension*, 1 Cor.  
 i. 10.  
**σχοινίον**, *ου*, τό (dim. of *σχοῖ-  
νος*, *a rush*), *a cord, a rope*,  
 Jn. ii. 15; Ac. xxvii. 32.\*  
**σχολάζω**, *ᾶσω*, *to be at leisure*;  
*to be empty or unoccupied*,  
 Mat. xii. 44; *to have leisure  
for* (dat.), *give one's self to*,  
 1 Cor. vii. 5.\*  
**σχολή**, *ης*, ἡ, *leisure; a place  
where there is leisure for  
anything, a school*, Ac. xix.  
 9.\*  
**σώσω**, *σώσω*, perf. *σέσωκα*, pass.  
*σέσωμαι*, 1st aor. pass. *ἐσώ-  
θη*; (1) *to save, from evil or  
danger*, Mat. viii. 25, xvi.  
 25; (2) *to heal*, Mat. ix. 21,  
 22; Jn. xi. 12; (3) *to save*,  
*i.e., from eternal death*, 1  
 Tim. i. 15; part. pass. *ὁ σω-  
ζόμενος*, *those who are being  
saved, i.e., who are in the  
way of salvation*, Ac. ii. 47.  
**σῶμα**, *ατος*, τό, *a body, i.e., (1)  
the living body of an animal*,  
 Ja. iii. 3; or of a man, as 1  
 Cor. xii. 12, espec. as the  
 medium of human life, and  
 of human life as sinful; *the  
body of Christ, as the medi-  
um and witness of his hu-  
manity*; *σώματα*, Rev. xviii.  
 13, *slaves*; (2) *a dead body*,  
*a corpse*, Ac. ix. 40; (3) fig.,

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a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., 1 Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

**σωματικός**, ἡ, *ὄν*, of or pertaining to the body, 1 Tim. iv. 8; *bodily, corporeal*, Lu. iii. 22.\*

**σωματικῶς**, adv., *bodily, corporally*, Col. ii. 9.\*

**Σώπατρος**, οὐ, ὁ, *Sopater*, Ac. xx. 4; (perh. = Σωσίπατρος, see Ro. xvi. 21).\*

**σωρεύω**, σω, *to heap up, to load*, Ro. xii. 20; 2 Tim. iii. 16.\*

**Σωσθένης**, οὐ, ὁ, *Sosthenes*, (1) Ac. xviii. 17; (2) 1 Cor. i. 1.\*

**Σωσίπατρος**, οὐ, ὁ, *Sosipater*, Ro. xvi. 21 (see Ac. xx. 4).\*

**σωτήρ**, ἥσος, ὁ, a savior, deliverer, preserver; a name given to God, Lu. i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, Lu. ii. 11; Jn. iv. 42.

**σωτηρία**, as, ἡ, *welfare, prosperity, deliverance, preservation*, from temporal evils, Ac. vii. 25, xxvii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially *salvation, i.e., deliverance* from eternal death, viewed either as present or future, 2 Cor. i. 6; 1 Th. v. 9.

**σωτήριος**, οὐ, *saving, bringing salvation*, Tit. ii. 11; neut. τὸ σωτήριον, *salvation*, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.\*

**σωφρονέω**, ὦ, ἡσω, (1) *to be of sound mind*, Mar. v. 15; (2) *to be sober-minded*, Ro. xii. 3; (3) *to exercise self-control*, Tit. ii. 6.

**σωφρονίζω**, *to make sober-minded, to admonish*, Tit. ii. 4.\*

**σωφρονισμός**, οὐ, ὁ, *self-control, or discipline*, 2 Tim. i. 7.\*

**σωφρόνως**, adv., *soberly, with moderation*, Tit. ii. 12.\*

**σωφροσύνη**, ης, ἡ, *soundness of mind, sanity*, Ac. xxvi. 25; *self-control, sobriety*, 1 Tim. ii. 9, 15.\*

**σώφρων**, οὐ (σάος, σῶς, *sound, and φρήν*), of sound mind, self-controlled, temperate, 1 Tim. iii. 2; Tit. i. 8, ii. 2, 5.\*

**Τ, τ, ταῦ**, ταυ, *τ*, the nineteenth letter. As a numeral, τ' = 300; τ = 300,000.

**ταβέρναι**, ὧν, αἱ (Lat.), *taverns*; Ac. xxviii. 15, Τρεῖς Ταβέρναι, *Three Taverns*, a place on the Appian Way. (N. T.)\*

**Ταβιθά**, ἡ (Aram.), *Tabitha*, Ac. ix. 36, 40.\*

**τάγμα**, ατος, τό, *an order or series, a class*, 1 Cor. xv. 23.\*

**τακτός**, ἡ, ὄν, *appointed, fixed*, Ac. xii. 21.\*

**ταλαιπωρέω**, ὦ, ἡσω, *to be distressed, to be miserable*, Ja. iv. 9.\*

**ταλαιπωρία**, as, ἡ, *hardship, misery*, Ro. iii. 16; Ja. v. 1.\*

**ταλαί-πωρος**, οὐ, *afflicted, miserable*, Ro. vii. 24; Rev. iii. 17.\*

**ταλантиᾶς**, ατα, αἶον, of the weight of a talent, Rev. xvi. 21.\*

**τάλαντον**, οὐ, τό, *a talent, of silver or gold*, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

**ταλιθά**, ἡ (Aram.), *a damsel*, Mar. v. 41. (N. T.)\*

**ταμίειον** (or -μεῖον), οὐ, τό, *a store-chamber*, Lu. xii. 24; *a secret chamber*, Mat. vi. 6, xxiv. 26; Lu. xii. 3.\*

**ταῦν**, adv. (τὰ νῦν, *the things that now are*), as respects the present, at present, now, only in Ac. (W. H. always write τὰ νῦν).

**τάξις**, εως, ἡ, *order, i.e., (1) regular arrangement*, Col. ii. 5; (2) *appointed succession*, Lu. i. 8; (3) *position, rank*, Heb. v. 6.

**ταπεινός**, ἡ, ὄν, *humble, lowly*, in condition or in spirit; in N. T. in a good sense, Ja. i. 9, iv. 6.

**ταπεινοφροσύνη**, ης, ἡ, *lowliness of mind, humility, real*, as Phil. ii. 3; or affected, as Col. ii. 18.

**ταπεινόφρων**, οὐ, *humble*, 1 Pet. iii. 8 (W. H. for φιλόφρων). (S.)\*

**ταπεινῶω**, ὦ, ὥσω, *to make or*

*bring low*, Lu. iii. 5; *to humble, humiliate*, 2 Cor. xii. 21; pass., *to be humbled*, Lu. xviii. 14; pass., in mid. sense, *to humble one's self*, Ja. iv. 10.

**ταπεινώσις**, εως, ἡ, *low condition*, in circumstances, Lu. i. 48; *abasement*, in spirit, Ja. i. 10.

**ταρᾶσσω**, ξω, *to agitate*, as water in a pool, Jn. v. 4 (W. H. omit), 7; *to stir up, to disturb in mind*, with fear, grief, anxiety, doubt, Ac. xviii. 8; 1 Pet. iii. 14.

**ταραχή**, ἡς, ἡ, *a disturbance*, Jn. v. 4 (W. H. omit); *a tumult, sedition*, Mar. xiii. 8 (W. H. omit).\*

**τάραχος**, οὐ, ὁ, *a disturbance*, Ac. xix. 23; *commotion*, Ac. xii. 18.\*

**Ταρσεύς**, ἑως, ὁ, *one of Tarsus*, Ac. ix. 11, xxi. 39.\*

**Ταρσός**, οὐ, ἡ, *Tarsus*, Ac. ix. 30.

**ταρταρώω**, ὦ, ὥσω, *to thrust down to Tartarus (Gehenna)*, 2 Pet. ii. 4. (N. T.)\*

**τάσσω**, ξω, (1) *to assign, arrange*, Ro. xiii. 1; (2) *to determine*; mid., *to appoint*, Mat. xxviii. 16.

**ταῦρος**, οὐ, ὁ, *a bull*, Ac. xiv. 13.

**ταῦτά**, by crasis for τὰ αὐτά, *the same things*.

**ταῦτα**, see οὗτος.

**ταφή**, ἡς, ἡ (θάπτω), *a burial*, Mat. xxvii. 7.\*

**τάφος**, οὐ, ὁ, *a burial-place, a sepulchre*, as Mat. xxiii. 27.

**τάχα**, adv., *quickly*; perhaps, Ro. v. 7; Philem. 15.\*

**ταχέως**, adv. (ταχύς), *soon, quickly*, Gal. i. 6; *hastily*, 2 Th. ii. 2; 1 Tim. v. 22.

**ταχίως**, ἡ, ὄν, *swift, quick*, 2 Pet. i. 14; ii. 1.\*

**τάχος**, οὐς, τό, *quickness, speed*, only in the phrase ἐν τάχει, *quickly, speedily*, Lu. xviii. 8.

**ταχύς**, εἶα, ὁ, *quick, swift*, only Ja. i. 19; ταχύ, compar. τάχιον (W. H. τάχειον), superl. τάχιστα, *adverbially, swiftly*; more, most quickly.

**τέ**, conj. of annexation, and, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

τείχος, οὖς, τὸ, *a wall of a city*, Ac. ix. 25.

τεκμήριον, οὖ, τὸ, *a sign, a certain proof*, Ac. i. 3.\*

τέκνον, οὖ, τὸ (dim. of τέκνον), *a little child*, Jn. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21.\*

τεκνο-γονέω, ᾧ, *to bear children*, 1 Tim. v. 14.\*

τεκνο-γονία, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.\*

τέκνον, οὖ, τὸ (τίκτω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Phil. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light*, and espec. τέκνα τοῦ θεοῦ, *children of God*, Ro. viii. 16, 17, 21; 1 Jn.

τεκνο-τροφέω, ᾧ, *to bring up children*, 1 Tim. v. 10.\*

τέκτων, οὖος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.\*

τέλειος, α, οὖ, *perfect*, as (1) *complete* in all its parts, Ja. i. 4; (2) *full grown* of full age, Heb. v. 14; (3) *special* of the completeness of Christian character, *perfect*, Mat. v. 48. Syn.: see ἀπ-τιος.

τελειότης, τητος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.\*

τελειόω, ᾧ, ὥσω, (1) *to complete, to finish*, as a course, a race, or the like, Jn. iv. 34; (2) *to accomplish*, as time, or prediction, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.

τελείως (τέλειος), adv., *perfectly*, 1 Pet. i. 13.\*

τελειώσις, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.\*

τελειωτής, οὖ, ὁ, *a perfecter*, Heb. xii. 2. (N. T.)\*

τελοσ-φορέω, ᾧ, *to bring to maturity*, Lu. viii. 14.\*

τελευτάω, ᾧ, *to end, to finish*, e.g., life; so, *to die*, Mat. ix. 18; Mar. vii. 10.

τελευτή, ἡς, ἡ, *end of life, death*, Mat. ii. 15.\*

τελέω, ᾧ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτετέσθην, (1) *to end, to finish*, Rev. xx. 3, 5, 7; (2) *to fulfill, to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.

τέλος, οὖς, τὸ, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.

τελώνης, οὖ, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.

τελώνιον, οὖ, τὸ, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.\*

τέρας, ατος, τὸ, *a wonder, a portent*; in N. T. only in plur., and joined with σημεῖα, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δύνανται.

Τέρτιος, οὖ, ὁ (Lat.), *Tertius*, Ro. xvi. 22.\*

Τέρτυλλος, οὖ, ὁ, *Tertullus*, Ac. xxiv. 1, 2.\*

τεσσαράκοντα, forty, Mat. iv. 2; Mar. i. 13.

τεσσαρακοντα-ετής, ἐς, of forty years, age or time, Ac. vii. 23, xiii. 18.\*

τέσσαρες, τέσσαρα, gen. ων, four, Lu. ii. 37; Jn. xi. 17.

τεσσαρες-και-δέκατος, η, οὖ, ord. num., *fourteenth*, Ac. xxvii. 27, 33.\*

τετραταῖος, αλα, αἰον, of the fourth (day); τετραταῖος ἐστιν, *he has been dead four days*, Jn. xi. 39.\*

τέταρτος, η, οὖ, ord. num., *fourth*, Mat. xiv. 25.

τετρά-γωνος, οὖ, *four-cornered, square*, Rev. xxi. 16.\*

τετράδιον, οὖ, τὸ, *a quaternion, or guard of four soldiers*, Ac. xii. 4.\*

τετρακισ-χάσιοι, αι, α, four thousand, Mar. viii. 9, 20.

τετρακόσιοι, αι, α, four hundred, Ac. v. 36.

τετρά-μηνος, οὖ, of four months; sc. χρόνος, *a period of four months*, Jn. iv. 35.\*

τετρα-πλούς, οὖς, ἡ, οὖν, *four-fold*, Lu. xix. 8.\*

τετρά-πους, οὖν, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.\*

τετρο-αρχέω (W. H. τετρααρχέω), ᾧ, *to rule over as a tetrarch (gen.)*, Lu. iii. 1.\*

τετρο-άρχης (W. H. τετραάρχης), οὖ, ὁ, *a ruler over a fourth part of a region, a tetrarch*, applied also to rulers over any small dominion, Mat. xiv. 1.

τεύχω, see τυγχάνω.

τεφρόω, ᾧ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.\*

τέχνη, ης, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.\*

τεχνίτης, οὖ, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; used of God, Heb. xi. 10.\* Syn.: see δημιουργός.

τήκω, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.\*

τηλ-αυγώς, adv. (τῆλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.\*

τηλικ-οὔτος, αὐτη, οὔτο, so great, 2 Cor. i. 10; Heb. ii. 3; Ja. iii. 4; Rev. xvi. 18.\*

τηρέω, ᾧ, ἥσω, *to watch carefully, with good or evil design*; (1) *to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xiv. 15, 21.

τήρησις, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance*, as of precepts, 1 Cor. vii. 19.\*

Τιβεριάς, ἀδος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.\*

Τιβέριος, οὖ, ὁ, *Tiberius*, Lu. iii. 1.\*

τίθημι, ᾧσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, take aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.

τίκτω, τέχομαι, 2d aor. ἔτεκον, 1st aor. pass. ἐτέχθην, *to bear, to bring forth*, of women, Lu. i. 57, ii. 6, 7; *to produce*, of the earth, Heb. vi. 7.

τἰλλω, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

Τιμαῖος, οὖ, ὁ, *Timæus*, Mar. x. 46.\*

τιμάω, ᾧ, ἥσω, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.



τιμή, ἡς, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.

τίμιος, α, ον, of great price, precious, honored, Rev. xvii. 4; Heb. xiii. 4.

τιμιότης, τῆτος, ἡ, preciousness, costliness, Rev. xviii. 19.\*

Τιμό-θεος, ου, ὁ, Timothy, Ac. xvii. 14, 15.

Τίμων, υνος, ὁ, Timon, Ac. vi. 5.\*

τιμωρέω, ᾧ, to punish (acc.), Ac. xxii. 5, xxviii. 11.\*

τιμωρία, ας, ἡ, punishment, penalty, Heb. x. 29.\*

τίνω, τίσω, to pay; with δίκην, to pay penalty, suffer punishment, 2 Th. i. 9.\*

τις, τῆ, gen. τίνος (enclitic), indef. pron., any one, some one (see Gr. § 352, Wi. § 25, 2, Bu. 85, 93).

τίς, τί, gen. τίνος; interrogative pron., who? which? what? (see Gr. § 350, Wi. § 25, 1, Bu. 115, 138).

Τίτιος, ου, ὁ, Titius, Ac. xviii. 7 (W. H.).\*

τίτλος, ου, ὁ (Lat.), a title, an inscription, Lu. xix. 19, 20.\*

Τίτος, ου, ὁ, Titus, 2 Cor. vii. 6, 13, 14.

τοι, an enclitic part., truly, indeed; see καιροῦτε, μέντοι, τοιγαροῦν, τοίνυν.

τοι-γαρ-οὖν, consequently, therefore, 1 Th. iv. 8; Heb. xiii. 1.\*

τοι-γε, although (in καιροῦτε).

τοί-νυν, indeed now, therefore, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).\*

τοῖς-δε, τοιάδε, τοῖωνδε, demonstr. pron., of this kind, such, 2 Pet. i. 17.\*

τοιούτος, τοιαύτη, τοιοῦτο, demonstr. denoting quality (as τοσοῦτος denotes quantity, and οὗτος simply determines), of such a kind, such, so, used either with or without a noun, the corresponding relative is οἷος, as, only Mar. xiii. 19; 1 Cor. xv. 48; 2 Cor. x. 11; once οὐοῖος, Ac. xxvi. 29. For τοιοῦτος with the article, see Gr. § 220, Wi. § 18, 4, Bu. 87.

τοῖχος, ου, ὁ, a wall of a house, Ac. xxiii. 3; distinguishing from τεῖχος, a wall of a city.\*

τόκος, ου, ὁ (a bringing forth), interest, usury, Mat. xxv. 27; Lu. xix. 23.\*

τολμάω, ᾧ, ἥσω, (1) to dare (inf.), Mar. xi. 34; (2) to endure, Ro. v. 7; (3) to be bold, 2 Cor. xi. 21.

τολμυρότερον (τολμυρός), neut. compar. as adv., more boldly, Ro. xv. 15 (W. H. τολμυροτέρως).\*

τολμητής, ου, ὁ, a daring, presumptuous man, 2 Pet. ii. 10.\*

τομός, ἡ, ὄν, sharp, keen, comp. τομώτερος, Heb. iv. 12.\*

τόξον, ου, τό, a bow, Rev. vi. 2.\*

τοπάζιον, ου, τό, topaz, Rev. xxi. 20. (N. T.).\*

τόπος, ου, ὁ, (1) a place, i.e., a district or region, or a particular spot in a region; (2) the place one occupies, the room, an abode, a seat, a sheath for a sword; (3) a passage in a book; (4) state, condition; (5) opportunity.

τοσοῦτος, τοσαύτη, τοσοῦτο, demonstr. pron. denoting quantity (see τοιοῦτος), so great, so much, so long; plur., so many.

τότε, demonstr. adv., then.

τοῦναντίον, for τὸ ἐναντίον, on the contrary, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.\*

τοῦνομα, for τὸ ὄνομα, acc. absol., by name, Mat. xxvii. 57.\*

τούτεστι, for τοῦτ' ἐστι (W. H. prefer the uncontracted form), that is, Ac. i. 19; Ro. x. 6, 7, 8.

τούτο, neut. of οὗτος, which see.

τράγος, ου, ὁ, a he-goat, Heb. ix. 12, 13, 19, x. 4.\*

τράπεζα, ἡς, ἡ, a table, (1) for food and banqueting, Mat. xv. 27; met., food, Ac. xvi. 34; (2) for money-changing or business, Mar. xi. 15.

τραπέζης, ου, ὁ, a money-changer, a banker, Mat. xxv. 27.\*

τραῦμα, ατος, τό, a wound, Lu. x. 34.\*

τραυματίζω, ἴσω, to wound, Lu. xx. 12; Ac. xix. 16.\*

τραχηλίζω, in pass., to be laid bare, to be laid open, Heb. iv. 13.\*

τράχηλος, ου, ὁ, the neck, Lu. xv. 20; Ro. xvi. 4.

τραχύς, εἶα, ὅς, rough, as ways, Lu. iii. 5; as rocks in the sea, Ac. xxvii. 29.\*

Τραχωνίτης, ἰδος, ἡ, Trachonitis, the N.E. of the territory beyond Jordan, Lu. iii. 1.\*

τρεῖς, τρία, three, Mat. xii. 40.

τρέμω, to tremble, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); to be afraid, 2 Pet. ii. 10.\*

τρέφω, θρέψω, perf. pass. part. τεθραμμένος, to feed, to nourish, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; to bring up, rear, Lu. iv. 16.

τρέχω, 2d aor. ἔδραμον, (1) to run, in general, Lu. xv. 20; (2) to exert one's self, Ro. ix. 16; (3) to make progress, as doctrine, 2 Th. iii. 1.

τρήμα, ατος, τό, a perforation, the eye of a needle, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).\*

τριάκοντα, οί, αἱ, τὰ, indecl., thirty, Mat. xiii. 8.

τριακόσιοι, αἱ, α, three hundred, Mar. xiv. 5; Jn. xii. 5.\*

τρίβολος, ου, ὁ, a thistle, Mat. vii. 16; Heb. vi. 8.\*

τρίβος, ου, ἡ, a worn path, a beaten way, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.\*

τρι-ετία, ας, ἡ, a space of three years, Ac. xx. 31.\*

τρίβω, to grate, to gnash, as the teeth, Mar. ix. 18.\*

τρί-μηνος, ον, of three months, neut. as subst., Heb. xi. 23.\*

τρίς, num. adv., thrice, Mat. xxvi. 34, 75.

τρί-στογες, ον, having three stories; neut., the third story, Ac. xx. 9.\*

τρις-χίλιοι, αἱ, α, three thousand, Ac. ii. 41.\*

τρίτος, η, ον, ord. num., third; neut. τὸ τρίτον, the third part, Rev. viii. 7; the third time, Mar. xiv. 41; ἐκ τρίτου, the third time, Mat. xxvi. 44; τῇ τρίτῃ (sc. ἡμέρᾳ), on the third day, Lu. xiii. 32.

τρίχες, plur. of θρίξ, which see.

τρίχινος, η, ον, made of hair, Rev. vi. 12.\*

**τρόμος**, ου, ὁ, *a trembling*, from fear, Mar. xvi. 8.

**τροπή**, ἡς, ἡ, *a turning*, Ja. i. 17 (see R.V.).\*

**τρόπος**, ου, ὁ, (1) *way, manner*; *ὁν τρόπον, in like manner as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.

**τροπο-φορέω**, ὦ, ἡσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read *ετροποφόρησεν, he bore them as a nurse*). (S.)\*

**τροφή**, ἡς, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.

**Τρόφμος**, ου, ὁ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.\*

**τροφός**, οὔ, ἡ, *a nurse*, 1 Th. ii. 7.\*

**τροφο-φορέω**, ὦ, see **τροπο-φορέω**.

**τροχιά**, ἀς, ἡ, *a track of a wheel, a path*, fig., Heb. xii. 13.\*

**τροχός**, οὔ, ὁ, *a wheel*, Ja. iii. 6.\*

**τρύβλιον**, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.\*

**τρυγᾶω**, ὦ, ἡσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.\*

**τρυγών**, ὄνος, ἡ (τρυζώ), *a turtle-dove*, Lu. ii. 24.\*

**τρυμαλία**, ἀς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. *τρήμα*).\*

**τρήτημα**, ατος, τό, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text *τρήμα*).\*

**Τρύφαινα**, ης, ἡ, *Tryphena*, Ro. xvi. 12.\*

**τρυφᾶω**, ὦ, ἡσω, *to live luxuriously and effeminately*, Ja. v. 5.\* *Syn.*: see **σπαταλάω**.

**τρυφή**, ἡς, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.\*

**Τρυφάσα**, ης, ἡ, *Tryphosa*, Ro. xvi. 12.\*

**Τρώας**, ἀδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas*, Ac. xvi. 8, 11.

**Τρωγύλλιον**, ου, τό, *Troglyllum*, Ac. xx. 15 (W. H. omit).\*

**τρώγω**, *to eat*, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.\*

**τυγχάνω**, 2d aor. *ἐτυχον*, perf. *τέτυχα*, (1) *to obtain, to get possession of* (gen.), Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

*out, to happen, to happen to be*; *εἰ τυχοί, if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., *τυχών, ordinary, commonplace*, Ac. xix. 11; neut. *τυχόν, it may be, perhaps*, 1 Cor. xvi. 6.

**τυμπανίζω**, *to beat to death when stretched on a wheel*, Heb. xi. 35.\*

**τυπικός**, adv., *typically, by way of example*, 1 Cor. x. 11 (W. H.). (N.T.)\*

**τύπος**, ου, ὁ, (1) *a mark, an impression*, produced by a blow, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.

**τύπτω**, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.

**Τύραννος**, ου, ὁ, *Tyrannus*, Ac. xix. 9.\*

**τυρβάζω**, *to agitate or disturb in mind*, Lu. x. 41 (W. H. *θορυβάζω*).\*

**Τύριος**, ου, ὁ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.\*

**Τύρος**, ου, ἡ, *Tyre*, a city of Phœnicia, Mat. xi. 21, 22.

**τυφλός**, ἡ, *ὁν, blind*, (1) *physically*, Lu. xiv. 13, 21; (2) *mentally, i.e., stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.

**τυφλόω**, ὦ, ὥσω, *fig., to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.\*

**τυφώω**, ὦ, *to raise a smoke*; *pass., fig., to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.\*

**τύφω**, pres. pass. part. *τυφόμενος, smoking*, Mat. xii. 20.\*

**τυφονικός**, ἡ, *ὁν, violent, tempestuous*, Ac. xxvii. 14.\*

**Τυχικός**, or *Τύχικος* (W. H.), ου, ὁ, *Tychichus*, 2 Tim. iv. 12.

**τυχόν**, see **τυγχάνω**.

## Υ

**Υ**, υ, *ύψιλον, upsilon, u*, the twentieth letter. As a numeral, υ=400; υ=400,000. At the commencement of a word, υ is always aspirated. **υάκινθος**, η, ον, *of the color of hyacinth, dark purple*, Rev. ix. 17.\*

**υάκινθος**, ου, ὁ, *a precious stone of the color of hyacinth, jacinth*, Rev. xxi. 20.\*

**υάλινος**, η, ον, *glassy, transparent*, Rev. iv. 6, xv. 2.\*

**υάλος**, ου, ὁ, *glass*, Rev. xxi. 18, 21.\*

**ύβριζω**, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.

**ύβρις**, εως, ἡ, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.\*

**ύβριστής**, οὔ, ὁ, *an insolent, insulting man*, Ro. i. 30; 1 Tim. i. 13.\*

**ύγιαίνω**, *to be well, to be in health*, Lu. v. 31, xv. 27; *fig., to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; *part. ύγιαίνων, healthful, wholesome, of instruction*, 1 Tim. i. 10.

**ύγιής**, ἐς, (1) *sound, whole, in health*, Mat. xii. 13; Jn. v. 11, 15; (2) *fig., wholesome, of teaching*, Tit. ii. 8.

**ύγρός**, ἄ, *ὁν, moist, green, i.e., full of sap*, Lu. xxiii. 31.\*

**ύδρια**, ας, ἡ, *a water-pot*, Jn. ii. 6, 7, iv. 28.\*

**ύδρο-ποτέω**, ὦ, *to be a water-drinker*, 1 Tim. v. 23.\*

**ύδροπικός**, ἡ, *ὁν, dropsical*, Lu. xiv. 2.\*

**ύδαρ**, ύδατος, τό, *water*; *ύδατα, waters, streams*, Jn. iii. 23; *also a body of water*, as Mat. xiv. 28; *ύδαρ ζών, living or running water*; *fig., of spiritual truth*, Jn. iv. 14.

**ύετός**, οὔ, ὁ (ὦω, *to rain*), *rain*, Heb. vi. 7.

**υίο-θεσία**, ας, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.\*

**υιός**, οὔ, ὁ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24; *of various forms of close*

union and relationship (see τέκνον); a disciple or follower, Mat. xii. 27; one who resembles (gen.), Mat. v. 45; one who partakes of any quality or character, Lu. x. 6; Jn. xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, son of man (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); sons of men denote men generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, son of God, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217c.

ύλη, ἡ, ὃ, wood, fuel, Ja. iii. 5.\*

ύμεῖς, plur. of σύ, which see.

Ύμναιος, ον, ὁ, Hymenaeus, 1 Tim. i. 20; 2 Tim. i. 17.\*

ύμετερος, α, ον, possess. pron., your, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ύμνέω, ὦ, ἡσω, to sing hymns to (acc.), Ac. xvi. 25; Heb. ii. 12; to sing, Mat. xxvi. 30; Mar. xiv. 26.\*

ύμνος, ου, ὁ, a hymn, a sacred song, Ep. v. 19; Col. iii. 16.\* Syn.: ψαλμός is used of the Psalms of the O. T.; ύμνος designates a song of praise to God; ψόδῃ is a general expression for a song.

ύπ-άγω, to go away, to depart, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, begone, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; to die, Mat. xxvi. 24.

ύπακοή, ἡς, ἡ, obedience, Ro. vi. 16. (S.)

ύπακούω, σω, (1) to listen, as at a door, to find who seeks admission, only Ac. xii. 13; (2) to hearken to; hence, to obey (dat.), Mat. viii. 27; Heb. xi. 8.

ύπανδρος, ον, subject to a husband, married, Ro. vii. 2.\*

ύπαντάω, ὦ, ἡσω, to meet (dat.), Mat. viii. 28.

ύπαντήσις, εως, ἡ, a meeting, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)\*

ύπαρξις, εως, ἡ, goods, substance,

property, Ac. ii. 45; Heb. x. 34.\*

ύπ-άρχω, to begin to be; to be originally, to subsist; hence generally, to be, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., to have, to possess, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ύπάρχοντα, things which one possesses, goods, property, Mat. xix. 21.

ύπ-είκω, to yield, to submit to authority, Heb. xiii. 17.\*

ύπ-εναντίος, α, ον, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.\*

ύτέρ, prep. gov. gen. and acc.: with gen., over, for, on behalf of; with acc., above, superior to (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, above, more, 2 Cor. xi. 23. In composition, ύτέρ denotes superiority (above), or aid (on behalf of).

ύπερ-αίρω, in mid., to lift up one's self, to exalt one's self, to be arrogant, 2 Cor. xii. 7; 2 Th. ii. 4.\*

ύτέρ-ακμος, ον, past the bloom of youth, 1 Cor. vii. 36.\*

ύπερ-άνω, adv. (gen.), above, Ep. i. 21, iv. 10; Heb. ix. 5.\*

ύπερ-αυξάνω, to increase exceedingly, 2 Th. i. 3.\*

ύπερ-βαίνω, to go beyond, to overreach, defraud, 1 Th. iv. 6.\*

ύπερ-βαλλόντως, adv., beyond measure, 2 Cor. xi. 23.\*

ύπερ-βάλλω, intrans., to surpass; N.T., only pres. part. ύπερβάλλον, surpassing, excelling, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.\*

ύπερ-βολή, ἡς, ἡ, excess, surpassing excellence, pre-eminence, 2 Cor. iv. 7, xii. 7;

καθ' ύπερβολήν, as adv., exceedingly, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ύπερβολήν els ύπερβολήν, more and more exceedingly (R. V.), 2 Cor. iv. 17.\*

ύπερ-εἶδον, to overlook, to take no notice of, Ac. xvii. 30.\*

ύπερ-εἵκεια, adv., beyond, 2 Cor. x. 16. (N. T.)\*

ύπερ-εκ-περισσοῦ, adv., beyond all measure, in the highest degree, Ep. iii. 20; 1 Th. iii. 10, v. 13.\*

ύπερ-εκ-τείνω, to stretch out be-

yond measure, 2 Cor. x. 14.\*

ύπερ-εκ-χύνω, pass., to be poured out, to overflow, Lu. vi. 38.\*

ύπερ-εν-τυγχάνω, to intercede for, Ro. viii. 26. (N. T.)\*

ύπερ-έχω, to excel, to surpass (gen.), to be supreme; N. T. only pres. part., Ro. xiii. 1; Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ύπερέχον, excellency, super-eminence, Phil. iii. 8.\*

ύπερηφάνια, ας, ἡ, pride, arrogance, Mar. vii. 22.\*

ύπερ-ήφανος, ον, proud, arrogant, Ja. iv. 6.

ύπερ-λίαν, adv., very much, pre-eminently, 2 Cor. xi. 5, xii. 11.\*

ύπερ-νικᾶω, ὦ, to be more than conqueror, Ro. viii. 37. (N. T.)\*

ύπερ-ογκος, ον, immoderate, boastful, of language, 2 Pet. ii. 18; Ju. 16.\*

ύπερ-οχή, ἡς, ἡ, superiority, excellence, 1 Cor. ii. 1; 1 Tim. ii. 2.\*

ύπερ-περισσεύω, to superabound, Ro. v. 20; pass., to be very abundant in (dat.), 2 Cor. vii. 4. (N. T.)\*

ύπερ-περισσῶς, adv., superabundantly, beyond measure, Mar. vii. 37. (N. T.)\*

ύπερ-πλεονάζω, to be exceedingly abundant, 1 Tim. i. 14.\*

ύπερ-υψώω, ὦ, to highly exalt, Phil. ii. 9. (S.)\*

ύπερ-φρονέω, ὦ, to think too highly of one's self, Ro. xii. 3.\*

ύπερφῶον, ου, τό, the upper part of a house, an upper chamber, Ac. i. 13, ix. 37, 39, xx. 8.\*

ύπ-έχω, to submit to, to undergo (acc.), Ju. 7.\*

ύπ-ήκοος, ον, listening to, obedient, Ac. vii. 39; 2 Cor. ii. 9; Phil. ii. 8.\*

ύπηρέτω, ὦ, to minister to, to serve (dat.), Ac. xiii. 36, xx. 34, xxiv. 23.\*

ύπ-ηρέτης, ου, ὁ (ἐρέτης, a rover), a servant, attendant, specially (1) an officer, a lictor, Mat. v. 25; (2) an attendant in a synagogue, Lu. iv. 20; (3) a minister of the gospel, Ac. xxvi. 16.

ύπνος, ου, ὁ, sleep, Lu. ix. 32;



fig., *spiritual sleep*, Ro. xiii. 11.

**ὑπό**, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47<sup>b</sup>, 49<sup>k</sup>, Bu. 340 sq.). In composition, **ὑπό** denotes *subjection, diminution, concealment*.

**ὑπο-βάλλω**, to suborn, to instruct privately, Ac. vi. 11.\*

**ὑπο-γραμμός**, οὗ, ὁ, a writing-copy, an example, 1 Pet. ii. 21.\*

**ὑπό-δειγμα**, ατος, τό, (1) a figure, copy, Heb. viii. 5, ix. 23; (2) an example for imitation, or for warning, Jn. xiii. 15; Heb. iv. 11; 2 Pet. ii. 6; Ja. v. 10.\*

**ὑπο-δείκνυμι**, δέλω, to show plainly, to teach, to warn, Mat. iii. 7; Lu. iii. 7, vi. 47, xii. 5; Ac. ix. 16, xx. 35.\*

**ὑπο-δέχομαι**, to receive as a guest (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.\*

**ὑπο-δέω**, ὡ, ἦσω, in mid., to bind on one's sandals, be shod with (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., shod as to your feet).\*

**ὑπόδημα**, ατος, τό, a sandal, Mat. iii. 11, x. 10.

**ὑπό-δικος**, ον, subject to judgment under penalty to (dat.), Ro. iii. 19.\*

**ὑπο-ζυγιον**, ον, τό, an animal under yoke, an ass, Mat. xxi. 5; 2 Pet. ii. 16.\*

**ὑπο-ζώννυμι**, to under-gird, as a ship for strength against the waves, Ac. xxvii. 17.\*

**ὑπο-κάτω**, adv., underneath (as prep. with gen.), Rev. v. 3, 13.

**ὑπο-κρίνομαι**, dep., to act under a mask, to personate, to feign (acc., inf.), Lu. xx. 20.\*

**ὑπό-κρισις**, εως, ἡ, lit., stage playing; hypocrisy, dissembling, 1 Tim. iv. 2.

**ὑπο-κριτής**, οὗ, ὁ, lit., a stage player; a hypocrite, a dissembler, Mat. vi. 2, 5, 16.

**ὑπο-λαμβάνω**, 2d aor. ὑπέλαβον, (1) to take from under, to receive up, Ac. i. 9; (2) to take up a discourse, to answer, Lu. x. 30; (3) to think, to

suppose, Lu. vii. 43; Ac. ii. 15; (4) to receive, welcome, 3 Jn. 8 (W. H.).\*

**ὑπό-λειμμα** (or -λιμμα), ατος, τό, a remnant, Ro. ix. 27 (W. H.).\*

**ὑπο-λείπω**, to leave behind, pass., Ro. xi. 3.\*

**ὑπο-λήνιον**, ον, τό (ληνός), a wine-vat, a pit under the wine-press, dug in the ground, Mar. xii. 1. (S.).\*

**ὑπο-λιμπάνω**, to leave behind, 1 Pet. ii. 21.\*

**ὑπο-μένω**, μενῶ, (1) to remain, tarry behind, Lu. ii. 43; (2) to bear up under, to endure (acc.), 1 Pet. ii. 20; (3) to persevere, to remain constant, Mat. x. 22.

**ὑπο-μνήσκω**, ὑπομνήσω, 1st aor. pass. ὑπεμνήσθην, to remind (acc. of pers.), Jn. xiv. 26; mid., to be reminded, to remember, only Lu. xxii. 61.

**ὑπό-μνησις**, εως, ἡ, (1) remembrance, recollection, 2 Tim. i. 5; (2) a putting in mind, 2 Pet. i. 13, iii. 1.\*

**ὑπο-μονή**, ἡς, ἡ, a bearing up under, endurance, steadfastness, patient waiting for (gen.), Lu. viii. 15; 2 Th. iii. 5. Syn.: see ἀποχή.

**ὑπο-νοέω**, ὦ, to conjecture, to suppose, Ac. xiii. 25, xxv. 18, xxvii. 27.\*

**ὑπό-νοια**, ας, ἡ, a surmising, suspicion, 1 Tim. vi. 4.\*

**ὑπο-πλέω**, 1st aor. ὑπέπλευσα, to sail under, i.e., to leeward of (acc.), Ac. xxvii. 4, 7.\*

**ὑπο-πνέω**, 1st aor. ὑπέπνευσα, to blow gently, of the wind, Ac. xxvii. 13.\*

**ὑπο-πόδιον**, ον, τό, a footstool, Lu. xx. 43; Ac. ii. 35.

**ὑπό-στασις**, εως, ἡ, that which underlies; hence, (1) the substance, the reality underlying mere appearance, Heb. i. 3; (2) confidence, assurance, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.\*

**ὑπο-στέλλω**, 1st aor. ὑπέστειλα, to draw back, Gal. ii. 12; mid., to shrink, to draw one's self back, Ac. xx. 27; Heb. x. 38; to withhold, conceal (acc.), Ac. xx. 20.\*

**ὑπο-σολή**, ἡς, ἡ, a shrinking, a drawing back, Heb. x. 39.\*

**ὑπο-στρέφω**, ψω, to turn back,

to return, intrans., Lu. ii. 43, viii. 37, 40.

**ὑπο-στρώννυμι**, or -ωννῶ, to spread under, Lu. xix. 36. (S.).\*

**ὑπο-ταγή**, ἡς, ἡ, subjection, submission, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.\*

**ὑπο-τάσσω**, ξω, 2d aor. pass. ὑπετάγη, to place under, to subject, 1 Cor. xv. 27; mid., to submit one's self, to be obedient, Ro. xiii. 5; Ep. v. 21.

**ὑπο-τίθωμι**, to set or put under, to lay down, Ro. xvi. 4; mid., to suggest to, put in mind, 1 Tim. iv. 6.\*

**ὑπο-τρέχω**, 2d aor. ὑπέδραμον, to run under lee or shelter of, Ac. xxvii. 16.\*

**ὑπο-τύπωσις**, εως, ἡ, pattern, example, 1 Tim. i. 16; 2 Tim. i. 13.\*

**ὑπο-φέρω**, 1st aor. ὑπήνεγκα, to bear up under, to sustain, to endure, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.\*

**ὑπο-χωρέω**, ὦ, ἦσω, to withdraw, to retire, Lu. v. 16, ix. 10.\*

**ὑποπιπίλω**, to strike under the eye; hence, (1) to bruise; fig., to buffet, 1 Cor. ix. 27; (2) to weary out, by repeated application, Lu. xviii. 5.\*

**ὑς**, ὕς, ὁ, ἡ, a hog, boar or sow, 2 Pet. ii. 22.\*

**ὑσσώπος**, ον, ἡ (from Heb.), hyssop, a stalk or stem of hyssop, Jn. xix. 29; a bunch of hyssop for sprinkling, Heb. ix. 19. (S.).\*

**ὑστερέω**, ὦ, ἦσω, to be behind; abs., to be lacking, to fall short, Jn. ii. 3; with obj., to be lacking in, acc., Mat. xix. 20; gen., Lu. xxii. 35; ἀπό, Heb. xii. 15; to be lacking, Mar. x. 21; pass., to lack, to come short, 1 Cor. i. 7, viii. 8; to suffer need, Lu. xv. 14.

**ὑστέρημα**, ατος, τό, (1) that which is lacking from (gen.), Col. i. 24; 1 Th. iii. 10; (2) poverty, destitution, Lu. xxi. 4. (S.).

**ὑστέρησις**, εως, ἡ, poverty, penury, Mar. xxi. 44; Phil. iv. 11. (N. T.).\*

**ὑσπερος**, α, ον, compar., later, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., lastly, afterward,

with gen., Mat. xxii. 27; Lu. xx. 32.  
**ὑψαντός**, ἡ, *ὄν* (ὑψάλω, *to weave*), Jn. xix. 23.\*  
**ὑψηλός**, ἡ, *ὄν*, *high, lofty*, lit. or fig., τὰ ὑψηλά, *things that are high*, Ro. i. 16; *ἐν ὑψηλοῖς*, *on high*, Heb. i. 3.  
**ὑψηλο-φρονέω**, ὦ, *to be high-minded*, *proud*, Ro. xi. 20 (W. H. ὑψηλὰ φρόνει); i Tim. vi. 17. (N. T.)\*  
**ὑψιστος**, η, *ον* (superlat. of ὑψι, *highly*), *highest, most high*; neut., plur., *the highest places, the heights, i.e., heaven*, Lu. ii. 14; ὁ ὑψιστος, *the Most High, i.e., God*, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.  
**ὑψος**, οὐς, τό, *height*, opp. to βάθος, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, *from on high, i.e., from heaven*, Lu. i. 78, xxiv. 49; so els ὑψος, *to heaven*, Ep. iv. 8; fig., *high station*, Ja. i. 9.\*  
**ὑψόω**, ὦ, ὥσω, (1) *to raise on high, to lift up*, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) *to exalt, to set on high*, Ac. ii. 33; Mat. xxiii. 12.  
**ὑψωμα**, ατος, τό, *height*, Ro. viii. 39; *barrier, bulwark* (fig.), 2 Cor. x. 5.\*  

Φ

**Φ**, φ, φῖ, *phi*, φη, the twenty-first letter. As a numeral, φ' = 500; ,φ = 500,000.  
**φάγος**, ον, ὁ, *a glutton*, Mat. xi. 19; Lu. vii. 34. (N. T.)\*  
**φάγω**, only used in fut. φάγομαι, and 2d aor. ἔφαγον; see ἐσθλω.  
**φαλόνητος**, ον, ὁ (W. H. φελόνης), (Lat. *pænula*), *a traveling-cloak*, 2 Tim. iv. 13. (N. T.)\*  
**φαίνω**, φανῶ, 2d aor. pass. ἐφάνην, (1) *trans.*, *to show*, in N. T. only mid. or pass., *to appear, to be seen, to seem*; τὰ φαινόμενα, *things which can be seen*, Heb. xi. 3; (2) *intrans.*, *to shine, to give light*, Jn. i. 5, v. 35. *Syn.* see δοκέω.  
**Φάλεκ**, ὁ (Heb.), *Peleg*, Lu. iii. 35.\*  
**φανερός**, ὁ, ὄν, *apparent, manifest*, Ac. iv. 16; Gal. v. 19;

*ἐν τῷ φανερῷ*, as adv., *manifestly, openly*, Ro. ii. 28.  
**φανερῶς**, ὦ, ὥσω, *to make apparent, to manifest, to disclose*, Jn. vii. 4, xxi. 11; pass., *to be manifested, made manifest*, i Tim. iii. 16; 2 Cor. v. 11.  
**φανερῶς**, adv., *clearly*, Ac. x. 3; *openly*, Mar. i. 45; Jn. vii. 10.\*  
**φανέρωσις**, εως, ἡ, *a manifestation* (gen. obj.), i Cor. xii. 7; 2 Cor. iv. 2.\* *Syn.*: see ἀποκάλυψις.  
**φανός**, οὐ, ὁ, *a torch, a lantern*, Jn. xviii. 3.\*  
**Φανουήλ**, ὁ (Heb.), *Phanuel*, Lu. ii. 36.\*  
**φαντάζω**, *to cause to appear*; pass. part. τὸ φανταζόμενον, *the appearance*, Heb. xii. 21.\*  
**φαντασία**, ας, ἡ, *display, pomp*, Ac. xxv. 23.\*  
**φάντασμα**, ατος, τό, *an apparition, a spectre*, Mat. xiv. 26; Mar. vi. 49.\*  
**φάραγξ**, αγγος, ἡ, *a valley, ravine*, Lu. iii. 5.\*  
**Φαραώ**, ὁ, *Pharaoh*, the title of ancient Egyptian kings, Ac. vii. 13, 21.  
**Φαρές**, ὁ (Heb.), *Phares*, Mat. i. 3; Lu. iii. 33.\*  
**Φαρισαῖος**, ον, ὁ (from the Heb. verb, *to separate*), *a Pharisee*, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)  
**φαρμακεία** (W. H. -κλα), ας, ἡ, *magic, sorcery, enchantment*, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.\*  
**φαρμακεύς**, εως, ὁ, *a magician, sorcerer*, Rev. xxi. 8 (W. H. read following).  
**φάρμακον**, ον, τό, *a drug; an enchantment*, Rev. ix. 21 (W. H.)\*  
**φαρμακός**, οὐ, ὁ (prop. adj.), *a magician, sorcerer*, Rev. xxi. 8 (W. H.), xxii. 15.\*  
**φάσις**, εως, ἡ, *report, tidings*, Ac. xxi. 31.\*  
**φάσσω** (freq. of φημι), *to assert, to affirm, to profess*, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).  
**φάτινη**, ης, ἡ, *a manger, a crib*, Lu. ii. 7, 12, 16, xiii. 15.\*  
**φαῦλος**, η, ον, *good for nothing, wicked, base*, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.\*  
**φέγγος**, οὐς, τό, *brightness, light*, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). *Syn.*: see λαμπράς.  
**φειδομαι**, φείσομαι, dep., (1) *to spare* (gen.), Ac. xx. 29; (2) *to abstain* (inf.), 2 Cor. xii. 6.  
**φειδομένως**, adv., *sparingly*, 2 Cor. ix. 6.\*  
**φελόνης**, see φαλόνητος.  
**φέρω**, οἶσω, ἡνεκα, ἡνέχθην (see Gr. § 103, Wl. § 15, Bu. 68), *to bear*, as (1) *to carry*, as a burden, Lu. xxiii. 26; (2) *to produce fruit*, Jn. xii. 24; (3) *to bring*, Ac. v. 16; (4) *to endure, to bear with*, Ro. ix. 22; (5) *to bring forward*, as charges, Jn. xviii. 29; (6) *to uphold*, Heb. i. 3; (7) pass., as nautical term, *to be borne along*, Ac. xxvii. 15, 17; (8) mid., *to rush* (bear itself on), Ac. ii. 2; *to go on or advance*, in learning, Heb. vi. 1. *Syn.*: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.  
**φεύγω**, ἔομαι, ἔφυγον, *to flee, to escape, to shun* (acc. or ἀπὸ), Mat. viii. 33; i Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.  
**Φήλιξ**, ικος, ὁ, *Felix*, Ac. xxv. 14.  
**φήμη**, ης, ἡ, *a report, fame*, Mat. ix. 26; Lu. iv. 14.\*  
**φημί**, impf. ἔφην (for other tenses, see εἶπον), *to say*, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).  
**Φήστος**, ον, ὁ, *Festus*, Ac. xxv. 1, 4, 9.  
**φθάνω**, φθάσω, perf. ἔφθακα, (1) *to be before, to precede*, i Th. iv. 15; (2) *to arrive, attain to* (ἐἰς, ἀχρι, ἐπὶ), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; i Th. ii. 16.\*  
**φθαρτός**, ἡ, ὄν (φθέρω), *corruptible, perishable*, Ro. i. 23; i Cor. ix. 25, xv. 53, 54; i Pet. i. 18, 23.\*  
**φθέγγομαι**, γέομαι, dep., *to speak aloud, to utter*, Ac. iv. 18; 2 Pet. ii. 16, 18.\*

φθεῖρω, φθερῶ, 2d aor. pass. ἐφθάρην, *to corrupt*, physically or morally, *to spoil, to destroy*, 2 Cor. vii. 2; Rev. xix. 2.

φθιν-οπαρινός, ἡ, ὄν, *autumnal*, Ju. 12.\*

φθόγγος, οὐ, ὁ (φθέγγομαι), *a sound*, Ro. x. 18; 1 Cor. xiv. 7.\*

φθονέω, ὦ, *to envy* (dat.), Gal. v. 26.\*

φθόνος, οὐ, ὁ, *envy*, Phil. i. 15; Tit. iii. 3.

φθορά, ἄς, ἡ (φθεῖρω), *corruption, destruction*, physical or moral, 1 Cor. xv. 42; 2 Pet. i. 4.

φιάλι, ἡς, ἡ, *a bowl*, broad and flat, Rev. v. 8, xv. 7.

φιλ-άγαθος, οὐ, *loving goodness*, Tit. i. 8.\*

Φιλαδέλφεια, ἄς, ἡ, *Philadelphian*, Rev. i. 11, iii. 7.\*

φιλαδελφία, ἄς, ἡ, *brotherly love, love of Christian brethren*, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.\*

φιλ-άδελφος, οὐ, *loving the brethren*, 1 Pet. iii. 8.\*

φιλ-άνδρος, οὐ, *loving one's husband*, Tit. ii. 4.\*

φιλ-ανθρωπία, ἄς, ἡ, *love of mankind, benevolence*, Ac. xxviii. 2; Tit. iii. 4.\*

φιλ-ανθρώπως, adv., *humanely, kindly*, Ac. xxviii. 3.\*

φιλαργυρία, ἄς, ἡ, *love of money, avarice*, 1 Tim. vi. 10.\* *Syn.*: see πλεονεξία.

φιλ-ἀργυρος, οὐ, *money-loving, avaricious*, Lu. xvi. 14; 2 Tim. iii. 2.\*

φιλ-αυτός, οὐ, *self-loving, selfish*, 2 Tim. iii. 2.\*

φιλῶ, ὦ, ἡσώ, (1) *to love*, Mat. vi. 5, x. 37; Lu. xx. 46; (2) *to kiss*, Mat. xxvi. 48. *Syn.*: see ἀγαπάω.

φιλη, ἡ, see φίλος.

φιλ-ἡδόνος, οὐ, *pleasure-loving*, 2 Tim. iii. 4.\*

φιλημα, ατος, τό, *a kiss*, Lu. vii. 45; Ro. xvi. 16.

Φιλήμων, ονος, ὁ, *Philemon*, Philem. 1.\*

Φίλητος, or Φιλητός, οὐ, ὁ, *Philetus*, 2 Tim. ii. 17.\*

φιλία, ἄς, ἡ, *friendship*, Ja. iv. 4 (gen. obj).\*

Φιλιππίσιος, οὐ, ὁ, *a Philippian*, Phil. iv. 15.\*

Φιλιπποι, ων, οί, *Philippi*, Ac. xvi. 12, xx. 6.

Φιλιππος, ου, ὁ, *Philip*. Four of the name are mentioned:

(1) Jn. 1. 44-47; (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.

Φιλό-θεος, οὐ, *loving God*, 2 Tim. iii. 4.\*

Φιλό-λογος, ου, ὁ, *Philologus*, Ro. xvi. 15.\*

φιλονεικία, ἄς, ἡ, *love of dispute, contention*, Lu. xxii. 24.\*

φιλό-νεικος, οὐ, *strife-loving, contentious*, 1 Cor. xi. 16.\*

φιλοξενία, ἄς, ἡ, *love to strangers, hospitality*, Ro. xii. 13; Heb. xiii. 2.\*

φιλό-ξενος, οὐ, *hospitable*, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.\*

φιλο-πρωτεύω, *to love the first place, to desire pre-eminence*, 3 Jn. 9. (N. T.)\*

φίλος, ἡ, οὐν, *friendly*; ὁ φίλος, *as subject, a friend*, Lu. vii. 6, xi. 5; *an associate*, Mat. xi. 19; ἡ φίλη, *a female friend*, only Lu. xv. 9.

φιλοσοφία, ἄς, ἡ, *love of wisdom, philosophy*, in N. T. of the Jewish traditional theology, Col. ii. 8.\*

φιλό-σοφος, οὐ, ὁ (prop. adj., *wisdom-loving*), *philosopher*, in N. T. of Greek philosophers, Ac. xvii. 18.\*

φιλό-στοργος, οὐ, *tenderly loving, kindly affectionate to (eis)*, Ro. xii. 10.\*

φιλό-τεκος, οὐ, *loving one's children*, Tit. ii. 4.\*

φιλο-τιμέομαι, οὔμαι, dep., *to make a thing one's ambition, to desire very strongly (inf.)*, Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.\*

φιλοφρόνως, adv., *in a friendly manner, kindly*, Ac. xxviii. 7.\*

φιλό-φρων, οὐ, *friendly, kindly*, 1 Pet. iii. 8 (W. H. ταπεινόφρων).\*

φिमώ, ὦ, ὥσω, *to muzzle*, 1 Cor. ix. 9; *to reduce to silence*, Mat. xxii. 34; pass., *to be reduced to silence, to be silent*, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, οντος, ὁ, *Phlegon*, Ro. xvi. 14.\*

φλογίζω, *to inflame, to fire with passion*, Ja. iii. 6.\*

φλόξ, φλογός, ἡ, *a flame*, Lu. xvi. 24.

φλυαρέω, ὦ, *to talk idly, to make empty charges against any one (acc.)*, 3 Jn. 10.\*

φλύαρος, οὐ, *prating; talking foolishly*, 1 Tim. v. 13.\*

φοβέρος, ἄ, ὁ, *fearful, dreadful*, Heb. x. 27, 31, xii. 21.\*

φοβέω, ἡ, ἡσώ, *to make afraid, to terrify*; in N. T. only passive, *to be afraid, to be terrified*, sometimes with cognate acc., Mar. iv. 41; *to fear* (acc.), Mat. x. 26; *to reverence*, Mar. vi. 20; Lu. i. 50.

φόβητρον (W. H. -θρον), οὐ, τό, *a terrible sight, a cause of terror*, Lu. xxi. 11.\*

φόβος, οὐ, ὁ, (1) *fear, terror, alarm*, Mat. xiv. 26; (2) *the object or cause of fear*, Ro. xiii. 3; (3) *reverence, respect*, 1 Pet. ii. 18; towards God, Ro. iii. 18; 1 Pet. i. 17. *Syn.*: see δειλά.

Φοῖβη, ἡς, ἡ, *Phoebe*, Ro. xvi. 1.\*

Φοινίκη, ἡς, ἡ, *Phanice or Phoenicia*, Ac. xi. 19, xv. 3, xxi. 2.

φοίνιξ, ικος, ὁ, *a palm-tree, a palm branch*, Jn. xii. 13; Rev. vii. 9.\*

Φοίνιξ, ικος, ὁ, *a proper name, Phanie, a city of Crete*, Ac. xxvii. 12.\*

φονεύς, έως, ὁ, *a murderer*, Ac. vii. 52, xxviii. 4.

φονεῖω, σω, *to murder*, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, οὐ, ὁ, *murder, slaughter*, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, έσω, *to bear about, to wear*, Mat. xi. 8; Jn. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.\* *Syn.*: see φέρω.

φόρον, οὐ, τό (Lat.), *forum* (see Ἀππιος), Ac. xxviii. 15. (N. T.)\*

φόρος, οὐ, ὁ (φέρω), *a tax, especially on persons*, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.\*

φορτίζω, perf. pass. part. πεφορτισμένος, *to load, to burden*, Mat. xi. 28; Lu. xi. 46.\*

φορτίον, οὐ, τό, *a burden*, Mat. xi. 30; *the freight of a ship*, Ac. xxvii. 10 (W. H.); *the burden of ceremonial observances*, Mat. xxiii. 4; Lu. xi. 46; *the burden of faults*, Gal. vi. 5.\*

φόρτος, οὐ, ὁ, *load, a ship's cargo*, Ac. xxvii. 10 (W. H. read φορτίον).\*



Φορουνάτος, ου, ὁ (Lat.), *Fortunatus*, 1 Cor. xvi. 17.\*  
 φραγγέλιον, ου, τό (Lat.), *a scourge*, Jn. ii. 15. (N. T.)\*  
 φραγγέλλω, ᾶ (Lat.), *to flagellate, to scourge*, Mat. xxvii. 26; Mar. xv. 15. (N. T.)\*  
 φραγμός, οὔ, ὁ, *a hedge*, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., *partition*, Ep. ii. 14.\*  
 φράζω, ᾶω, *to declare, explain, interpret*, Mat. xiii. 36 (not W. H.), xv. 15.\*  
 φράσσω, ᾶω, *to stop, to close up*, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.\*  
 φρέαρ, φρέατος, τό, *a pit, a well*, Jn. iv. 11, 12.  
 φρεναπατάω, ᾶ, *to deceive the mind, to impose upon* (acc.), Gal. vi. 3. (N. T.)\*  
 φρεν-απάτης, ου, ὁ, *a mind-deceiver*, Tit. i. 10. (N. T.)\*  
 φρήν, φρενός, ἡ (lit. *diaphragm*), plur. αἱ φρένες, *the mind, the intellect*, 1 Cor. xiv. 20.  
 φρίσσω, *to shudder*, Ja. ii. 19.\*  
 φρονέω, ᾶ, ἥσω (φρήν), (1) *to think* (abs.), 1 Cor. xiii. 11; (2) *to think, judge* (acc.), Gal. v. 10; (3) *to direct the mind to, to seek for* (acc.), Ro. viii. 5; (4) *to observe*, a time as sacred, Ro. xiv. 6; (5) *with ὑπέρ, to care for*, Phil. iv. 10.  
 φρόνημα, ατος, τό, *thought, purpose*, Ro. viii. 6, 7, 27.\*  
 φρόνησις, εως, ἡ, *understanding*, Lu. i. 17; Ep. i. 8.\* Syn.: see γνῶσις.  
 φρόνιμος, ου, *intelligent, prudent*, Lu. xii. 42; 1 Cor. x. 15.  
 φρονίμως, adv., *prudently*, Lu. xvi. 8.\*  
 φροντίζω, ᾶ, *to be thoughtful, to be careful*, inf., Tit. iii. 8.\*  
 φρουρέω, ᾶ, *to guard, to keep*, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).  
 φρύσσω, ᾶω, *to rage*, Ac. iv. 25. (S.)\*  
 φρύγανον, ου, τό, *a dry stick*, for burning, Ac. xxviii. 3.\*  
 Φρύγία, as, ἡ, *Phrygia*, Ac. ii. 10, xvi. 6, xviii. 23.  
 Φύγελλος (W. H. -ελος), ου, ὁ, *Phygelus*, 2 Tim. i. 15.\*

φυγή, ἡς, ἡ, *flight*, Mat. xxiv. 20; Mar. xiii. 18 (W. H. omit).  
 φυλακή, ἡς, ἡ, (1) *a keeping guard, a watching*, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) *a guard, i.e., men on guard, a watch*, Ac. xii. 10; (3) *a prison*, Mat. v. 25; (4) *an imprisonment*, 2 Cor. vi. 5.  
 φυλακίζω, *to imprison*, Ac. xxii. 19. (S.)\*  
 φυλακτήρια, ων, τὰ (plur. of adj.), *a safeguard, an amulet, a phylactery*, a slip of parchment, with Scripture words thereon, worn by the Jews, Mat. xxiii. 5.\*  
 φύλαξ, ακος, ὁ, *a keeper, sentinel*, Ac. v. 23, xii. 6, 19.\*  
 φυλάσσω, ᾶω, (1) *to keep guard, or watch over*, Ac. xii. 4; (2) *to keep in safety*, Lu. xi. 21; (3) *to observe*, as a precept, Gal. vi. 13; (4) *mid., to keep one's self from* (acc. or ἀπό), Lu. xii. 15; Ac. xxi. 25.  
 φυλή, ἡς, ἡ, (1) *a tribe*, of Israel, Heb. vii. 13, 14; (2) *a race, or people*, Rev. xiii. 7, xiv. 6.  
 φύλλον, ου, τό, *a leaf*, Mar. xi. 13.  
 φύραμα, ατος, τό, *a mass kneaded, a lump*, as of dough or clay, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.\*  
 φυσικός, ἡ, ὄν, *natural*, as (1) *according to nature*, Ro. i. 26, 27; (2) *merely animal*. 2 Pet. ii. 12.\*  
 φυσικῶς, adv., *by nature*, Ju. 10.\*  
 φυσισίω, ᾶ, *to inflate, to puff up*, 1 Cor. viii. 1; pass., *to be inflated, arrogant*, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.\*  
 φύσις, εως, ἡ, *generally, nature; specially*, (1) *natural birth*, Gal. ii. 15; (2) *natural disposition, propensity*, Ep. ii. 3; (3) *native qualities, or properties*, Ja. iii. 7; 2 Pet. i. 4.  
 φυσιώσις, εως, ἡ, *a puffing up, pride*, 2 Cor. xii. 20. (N. T.)\*  
 φυτεία, as, ἡ, *a plant*, Mat. xv. 13.\*

φυτεύω, σω, *to plant*, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.  
 φύω, σω, 2d aor. pass. ἐφύην, part. *φύετς, to produce; pass., to grow*, Lu. viii. 6, 8; intrans., *to spring up*, Heb. xii. 15.\*  
 φωλεός, οὔ, ὁ, *a burrow, a hole*, Mat. viii. 20; Lu. ix. 58.\*  
 φωνέω, ᾶ, ἥσω, (1) *to sound, to utter a sound or cry*, Lu. viii. 8; espec. of cocks, *to crow*, Mar. xiv. 30; (2) *to call to, to invite* (acc.), Mat. xx. 32; Lu. xiv. 12; (3) *to address, to name*, acc. (nom. of title), Jn. xiii. 13.  
 φωνή, ἡς, ἡ, (1) *a sound, musical or otherwise*, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) *an articulate sound, a voice, a cry*, Lu. xvii. 13; Ac. iv. 24; (3) *a language*, 1 Cor. xiv. 10.  
 φῶς, φωτός, τό (contr. from φῶος, from φάω, *to shine*), (1) *lit., light*, Mat. xvii. 2; Jn. xi. 9; *a source of light*, Lu. xxii. 56; Ja. i. 17; *bright-ness*, Rev. xii. 5; ἐν τῷ φωτί, *publicly*, Mat. x. 27; (2) *fig., light*, as an appellation of God, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. Syn.: see λαμπάς.  
 φωστήρ, ἥρος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendor*, Rev. xxi. 11.\* Syn.: see λαμπάς.  
 φωσ-φόρος, ου, *light-bearing, radiant*; the name of the morning star (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.\*  
 φωτεινός (W. H. -τινός), ἡ, ὄν, *bright, luminous, full of light*, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.\*  
 φωτίζω, ἰσω, pass. perf. πεφώτισμαι, 1st aor. ἐφωτίσθην; (1) *to light up, illumine*, lit. or fig. (acc., but ἐπὶ in Rev. xxii. 5), Lu. xi. 36; (2) *to bring to light, make evident*, 1 Cor. iv. 5.  
 φωτισμός, οὔ, ὁ, *light, lustre, illumination*, 2 Cor. iv. 4, 6. (S.)\*

## X

**Χ, χ, χι, chi, ch**, guttural, the twenty-second letter. As a numeral,  $\chi' = 600$ ;  $\chi = 600,000$ .

**χαίρω, χαρήσσομαι**, 2d aor. pass. as act. *ἐχάρην*, to rejoice, to be glad, Lu. xv. 5, 32; Jn. iii. 29; impv. *χαίρε, χαίρετε, hail!* Mat. xxvi. 49; inf. *χαίρειν*, greeting, Ac. xv. 23.

**χάλασα, ης, ή, hail**, Rev. viii. 7, xi. 19, xvi. 21.\*

**χαλάω, ώ, άσω**, 1st aor. pass. *ἐχαλάσθην*, to let down, to lower, Mar. ii. 4; Lu. v. 4, 5; Ac. ix. 25, xxviii. 17, 30; 2 Cor. xi. 33.\*

**Χαλδαίος, ου, ό, a Chaldean**, Ac. vii. 4.\*

**χαλεπός, ή, όν**, (1) *hard, troublesome*, 2 Tim. iii. 1; (2) *harsh, fierce*, Mat. viii. 28.\*

**χαλιν-αγωγέω, ώ**, to bridle, to curb, Ja. i. 26, iii. 2. (N.T.)\*

**χαλινός, ου, ό, a bridle, a curb**, Ja. iii. 3; Rev. xiv. 20.\*

**χάλκεος, ους, ή, ουν, brazen**, Rev. ix. 20.\*

**χαλνεύς, έως, ό, a worker in brass or copper**, 2 Tim. iv. 14.\*

**χαλκιδών, όνος, ό, chalcedony, a precious stone**, Rev. xxi. 19.\*

**χαλκίον, ου, τό, a brazen vessel**, Mar. vii. 4.\*

**χαλκο-λίβανον, ου, τό** (or *-vos, ου, ή*), meaning uncertain, either *some precious metal*, or *frankincense* (λίβανος) of a yellow color, Rev. i. 15, ii. 8. (N.T.)\*

**χαλκός, ου, ό, copper, brass, money**, Mar. vi. 8, 1 Cor. xiii. 1.

**χαμαί, adv.**, on or to the ground, Jn. ix. 6, xviii. 6.\*

**Χαναάν, ή, Canaan**, Ac. vii. 11, xiii. 19.\*

**Χαναανίος, αλα, αϊον, Canaanite, i.e., Phoenician**, Mat. xv. 22.\*

**χαρά, άς, ή, joy, gladness**, Gal. v. 22; Col. i. 11; a source of joy, 1 Th. ii. 19, 20.

**χάραγμα, ατος, τό, sculpture**, Ac. xvii. 29; engraving, a stamp, a sign, Rev. xiv. 9, 11, xvi. 2.

**χαρακτήρ, ήρος, ό, an impres-**

sion, an exact reproduction, Heb. i. 3.\*

**χάραξ, ακος, ό, a palisade, a mound for besieging**, Lu. xix. 43.\*

**χαρίζομαι, ίσομαι, dep. mid.**, fut. pass. *χαρισθήσομαι*, (1) to show favor to (dat.), Gal. iii. 18; (2) to forgive (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) to give freely, bestow, Lu. vii. 21; 1 Cor. ii. 12.

**χάρις, ιτος, acc. χάριν and χάριτα** (W. H. in Ac. xxiv. 27; Ju. 4), ή, (1) objectively, agreeableness, charm, Lu. iv. 22; (2) subjectively, inclination towards, favor, kindness, liberality, thanks, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; *χάριν* *εχειν*, to thank; *χάριν* *εχειν προς*, to be in favor with; especially of the undeserved favor of God or Christ, 2 Cor. iv. 15, xii. 9; *χάριν*, used as prep. with gen. (lit., with inclination towards), for the sake of, on account of, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

**χάρισμα, ατος, τό, a gift of grace, an undeserved favor from God to man**, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10.\*

**χαριστός, ώ**, to favor, bestow freely on (acc.), Ep. i. 6; pass., to be favored, Lu. i. 28. (Ap.)\*

**Χαρράν, ή (Heb.), Charran or Haran**, Ac. vii. 2, 4.\*

**χάρτης, ου, ό, paper**, 2 Jn. 12.\*

**χάσμα, ατος, τό, a gap, a gulf**, Lu. xvi. 26.\*

**χείλος, ους, τό, a lip; plur., mouth**, Mat. xv. 8; 1 Cor. xiv. 21; fig., shore, Heb. xi. 12.

**χειμάζω, in pass.**, to be storm-beaten, or tempest-tossed, Ac. xxvii. 18.\*

**χειμαρρος, ου, ό, a storm-brook, a wintry torrent**, Jn. xviii. 1.\*

**χειμών, ώνος, ό, (1) a storm, a tempest**, Ac. xxvii. 20; (2) *winter, the rainy season*, Mat. xxiv. 20.

**χείρ, χειρός, ή, a hand**, Lu. vi. 6; 1 Tim. ii. 8; met., for any exertion of power, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases *the hand of God, the hand of the Lord*, for help, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

**χειραγωγέω, ώ**, to lead by the hand, Ac. ix. 8, xxii. 11.\*

**χειρ-αγωγός, όν, leading one by the hand**, Ac. xiii. 11.\*

**χειρό-γραφον, ου, τό, a hand-writing, a bond; fig., of the Mosaic law**, Col. ii. 14.\*

**χειρο-ποίητος, ου, done or made with hands**, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 11; Heb. ix. 11, 24.\*

**χειρο-τονέω, ώ**, to vote by stretching out the hand, to choose by vote, 2 Cor. viii. 19; to appoint, Ac. xiv. 23.\*

**χείρων, ου, compar. of κακός** (which see), worse, Mat. xii. 45; worse, more severe, Heb. x. 29; *εἰς τὸ χειρόν*, worse, Mar. v. 26; *ἐπὶ τὸ χειρόν*, worse and worse, 2 Tim. iii. 13.

**χειρουβίμ (W. H. Χερουβείν), τά, cherubim**, the Heb. plural of cherub, the golden figures on the mercy-seat, Heb. ix. 5. (S.)\*

**χήρα, ας, ή, a widow**, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

**χθές (W. H. ἐχθές), adv., yesterday**, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.\*

**χιλ-αρχος, ου, ό, a commander of a thousand men, a military tribune**, Ac. xxi-xxv.

**χιλιάς, άδος, ή, a thousand**, Lu. xiv. 31; 1 Cor. x. 8.

**χίλιος, αι, α, a thousand**, 2 Pet. iii. 8, Rev. xi. 3.

**Χίος, ου, ή, Chios**, Ac. xx. 15.\*

**χιτών, ώνος, ό, a tunic, an under-garment**, Lu. iii. 11, vi. 29; a garment, Mar. xiv. 63. Syn.: see *ιμάτιον*.

**χιών, όνος, ή, snow**, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.\*

**χλαμύς, ύδος, ή, a short cloak worn by Roman officers and magistrates**, Mat. xxvii. 28, 31.\* Syn.: see *ιμάτιον*.

χλευάζω, *to mock, scoff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.\*  
 χλιαρός, *ά, όν, lukewarm*, Rev. iii. 16.\*  
 Χλόη, *ης, ή, Chloe*, 1 Cor. i. 11.\*  
 χλωρός, *ά, όν, (1) green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.\*  
 Χξς', *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).  
 χοϊκός, *ής, όν, earthy, made of earth*, 1 Cor. xv. 47-49. (N. T.)\*  
 χοϊνίξ, *ικος, ή, a chenix, a measure containing two sextarii* (see ξέστης), Rev. vi. 6.\*  
 χοίρος, *ου, ό, plur., swine*, Lu. viii. 32, 33, xv. 15, 16.  
 χολάω, *ώ, to be angry* (dat.), Jn. vii. 23.\*  
 χολή, *ής, ή, (1) gall, fig., Ac. viii. 23; (2) perh. bitter herbs, such as wormwood*, Mat. xxvii. 34.\*  
 χόος, *see χούος*.  
 Χοραζίν (W. H. Χοραζην), *ής, Chorazin*, Mat. xi. 21; Lu. x. 13.\*  
 χορ-ηγέω, *ώ, to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; 1 Pet. iv. 11.\*  
 χορός, *ου, ό, a dance, dancing, plur., Lu. xv. 25.\**  
 χορτάζω, *to feed, to satisfy with* (gen. or από), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.  
 χόρτασμα, *ατος, τό, food, sustenance*, Ac. vii. 11.\*  
 χόρτος, *ου, ό, grass, herbage*, Mat. vi. 30; *growing grain*, Mat. xiii. 26; *hay*, 1 Cor. iii. 12.  
 Χουζάς, *ά, ό, Chuzas*, Lu. viii. 3.\*  
 χούος, *οός, acc. ούν, ό, dust*, Mar. vi. 11; Rev. xviii. 19.\*  
 χράμαι, *ώμαι, dep. (prop. mid. of χράω), to use* (dat.), *to make use of*, 1 Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.  
 χράω, *see κίχρημι*.  
 χρεία, *ας, ή, (1) need, necessity, plur., necessities*, Mar. xi. 3; Tit. iii. 14; *έχω χρεω, to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεωφειλέτης (W. H. χρεοφιλέτης), *ου, ό, a debtor*, Lu. vii. 41, xvi. 5.\*  
 χρή, *impers. (from χράω), it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.\*  
 χρίζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.  
 χρήμα, *ατος, τό, a thing of use; money, sing., only Ac. iv. 37; plur., riches, money*, Mar. x. 23; Ac. viii. 18, 20.  
 χρηματίζω, *ισω, to transact business*; hence, (1) *to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; pass., *to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.\*  
 χρηματισμός, *ου, ό, an oracle*, Ro. xi. 4.\*  
 χρήσιμος, *η, ον, useful, profitable*, 2 Tim. ii. 14.\*  
 χρήσις, *εως, ή, use*, Ro. i. 26, 27.\*  
 χρηστεύομαι, *dep., to be kind*, 1 Cor. xiii. 4. (N. T.)\*  
 χρηστο-λογία, *ας, ή, a kind address*; in a bad sense, *plausible speaking*, Ro. xvi. 18. (N. T.)\*  
 χρηστός, *ής, όν, useful, good*, 1 Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, 1 Pet. ii. 3; *τὸ χρηστόν, kindness*, Ro. ii. 4.  
 χρηστότης, *τητος, ή, (1) goodness, generally*, Ro. iii. 12; (2) *specially, benignity, kindness*, Col. iii. 12. *Syn.: see αγαθωσύνη*.  
 χρίσμα, *ατος, τό, an anointing*, 1 Jn. ii. 20, 27.\*  
 Χριστιανός, *ου, ό, a Christian*, Ac. xi. 26, xxvi. 28; 1 Pet. iv. 16.\*  
 χριστός, *ου, ό (verbal adj. from χρίω), anointed*; as a proper name, *the Messiah, the Christ* (see Gr. § 217e, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.  
 χρίω, *σω, to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; applied also to Christians, 2 Cor. i. 21. *Syn.: see ἀλειφω*.  
 χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.\*  
 χρόνος, *ου, ό, (1) time, generally*, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. *Syn.: see καιρός*.  
 χρονο-τριβέω, *ώ, to wear away time, to spend time*, Ac. xx. 16.\*  
 χρύσεος, *οὺς, ή, οὖν, golden*, 2 Tim. ii. 20; Heb. ix. 4.  
 χρυσίον, *ου, τό (dim. of χρυσός), a piece of gold, a golden ornament*, Ac. iii. 6; 1 Pet. iii. 3.  
 χρυσο-δακτύλιος, *ον, adorned with a gold ring*, Ja. ii. 2. (N. T.)\*  
 χρυσο-λίθος, *ου, ό (a golden stone), a gem of a bright yellow color, a topaz*, Rev. xxi. 20. (S.)\*  
 χρυσο-πρασος, *ου, ό, a gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.)\*  
 χρυσός, *ου, ό, gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.  
 χρυσώω, *ώ, to adorn with gold, to gild*, Rev. xvii. 4, xviii. 16.\*  
 χρώς, *χρωτός, ό, the skin*, Ac. xix. 12.\*  
 χυλός, *ής, όν, lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.  
 χώρα, *ας, ή, (1) a country, or region*, Jn. xi. 54; (2) *the land, opposed to the sea*, Ac. xxvii. 27; (3) *the country, dist. from town*, Lu. ii. 8; (4) *plur., fields*, Jn. iv. 35.  
 χωρέω, *ώ, ήσω, lit., to make room*; hence, (1) *to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; *impers., to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.\*  
 χωρίζω, *ισω, to put apart, to separate*, Mat. xix. 6; *mid. (1st aor. pass.), to separate one's self, of divorce*, 1 Cor. vii. 11, 15; *to depart, to go away* (από or εκ), Ac. i. 4, xviii. 1.  
 χωρίον, *ου, τό, a place, a field*,



Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.

χωρίς, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.

Χῶρος, ου, ὁ (Lat. *Caurus*), *the N.W. wind*; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)\*

Ψ

Ψ, ψ, ψῖ, *psi*, *ps*, the twenty-third letter. As a numeral, ψ = 700; ψ = 700,000.

ψάλλω, ψαλῶ, *to sing*, accompanied with instruments, *to sing psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.\*

ψαλμός, οὐ, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. Syn.: see ὕμνος.

ψευδ-ἀδελφος, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)\*

ψευδ-ἀπόστολος, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)\*

ψευδής, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.\*

ψευδο-διδάσκαλος, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)\*

ψευδο-λόγος, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.\*

ψευδομαι, dep., 1st aor. ἐψεύσαμην, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie to* (acc.), Ac. v. 3.

ψευδο-μάρτυρ, or -us, upos, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.\*

ψευδο-μαρτυρέω, ὦ, ἡσσω, *to testify falsely*, Lu. xviii. 20.

ψευδο-μαρτυρία, as, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.\*

ψευδο-προφήτης, ου, ὁ, *a false prophet, one who in God's name teaches what is false*, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

ψεύδος, ους, τό, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.

ψευδο-χριστος, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)\*

ψευδ-ὄνυμος, ου, *falsely named*, 1 Tim. vi. 20.\*

ψεύσμα, ατος, τό, *falsehood, perfidy*, Ro. iii. 7.\*

ψεύστης, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.

ψηλαφῶ, ὦ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; 1 Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.\* Syn.: see ἅπτω.

ψηφίζω, ἰσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.\*

ψῆφος, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.\*

ψιθυρισμός, οὐ, ὁ, *a whispering, a secret slandering*, 2 Cor. xii. 20. (S.)\*

ψιθυριστής, οὐ, ὁ, *a whisperer, a secret slanderer*, Ro. i. 30.\*

ψιχλόν, ου, τό, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)\*

ψυχή, ἡς, ἡ, (1) *the vital breath, the animal life*, of animals, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul*, as distinguished from the body, Mat. x. 28; (3) *the soul as the seat of the affections*, the will, etc., Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.

ψυχικός, ἡ, ὅν, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.\*

ψύχος, ους, τό, *cold*, Jn. xviii. 18.

ψυχρός, ἄ, ὅν, *cold*, Mat. x. 42 (sc. ὕδατος); fig., *cold-hearted*, Rev. iii. 15, 16.\*

ψύχω, 2d fut. pass. ψυγήσομαι, *to cool; pass., fig., to be cooled, to grow cold*, Mat. xxiv. 12.\*

ψωμίζω, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.\*

ψωμίον, ου, τό, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)\*

ψάω, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.\*

Ω

Ω, ω, ὦ μέγα, *omega*, *o*, the twenty-fourth letter. As a numeral, ω' = 800; ,ω = 800,000. τὸ Ὠ, a name of God and Christ (see under Α), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.\*

ὦ, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation of admiration, Mat. xv. 28; Ro. xi. 33; or of reproach, Lu. xxiv. 25.

Ὠβήδ, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).\*

ὧδε, adv., of place, *hither, here*; so, *in this life*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; ὧδε ἡ ὧδε, *here or there*, Mat. xxiv. 23.

ὦδή, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. Syn.: see ὕμνος.

ὠδίν, ὅνος, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.\*

ὠδίνω, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.\*

ὦμος, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.\*

ὠνέσθαι, οὔμαι, ἡσθαι, *to buy* (gen. of price), Ac. vii. 16.\*

ὠόν (W. H. ὠόν), οὐ, τό, *an egg*, Lu. xii. 12.\*

ὦρα, as, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.

ὦραϊος, ἀλα, αἰών, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.\*

ὠρῶμαι, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.\*

ὡς, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,

when, while, as soon as, Lu. i. 23, xx. 37; Ro. xv. 24; as consecutive particle, *so that* (inf.), Ac. xx. 24; ὡς ἔπος ἐπεῖν, *so to speak*, Heb. vii. 9.  
 ὡσαννά, interj., *hosanna!* (Heb., Ps. cxviii. 25, *save now!*), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N. T.)\*  
 ὡσ-αὐτως, adv., *in like manner, likewise*, Mat. xx. 5, 1 Tim. ii. 9.  
 ὡσ-εἰ, adv., *as if, as though, like as*, with numerals, *about*, Ac. ii. 3, 41.

Ὡσηέ, ὅ, *Hosea*, Ro. ix. 25.\*  
 ὥσ-περ, adv., *just as, as*, Mat. xii. 40; 1 Cor. viii. 5.  
 ὥσ-περ-εἰ, adv., *just as if, as it were*, 1 Cor. xv. 8.\*  
 ὥσ-τε, conj., *so that* (inf., see Gr. § 391, Wi. §§ 41 b, 5, note 1, 44, 1, Bu. 244), *therefore*, Mat. viii. 24; Gal. iii. 9, 24.  
 ὠτάριον, ου, τό (dim. of οὖς, see παιδάριον), *an ear*, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.)\*  
 ὠτίον, ου, τό (dim. of οὖς, *an ear*), *an ear*, Mat. xxvi. 51;

Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτάριον (Rec.).\*  
 ὠφέλεια, as, ἡ, *usefulness, profit, advantage*, Ro. iii. 1; Ju. 16.\*  
 ὠφελέω, ὦ, ἡσω, *to be useful, to profit, to benefit, to help* (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., *to be profited, to be helped*, Mat. xvi. 26.  
 ὠφέλιμος, ου, *profitable, beneficial*, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.\*

## NEW TESTAMENT SYNONYMS.

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### INTRODUCTION.

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.



The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i.e.*, all those most important, for practical use, to the average student of the New Testament.

## INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

*The references BY PAGES are in every case to the Lexicon itself; BY SECTIONS, to this separate chapter.*

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## § 1. Holy, sacred, pure.

ἱερός, ὁσιος, ἅγιος, ἁγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. **ἱερός** means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. **ὁσιος**, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to **ὁσιος**, *i.e.*, as **ἀνοσία**, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. **ἅγιος** has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. **ἁγνός** is probably related to **ἅγιος**. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. **σεμνός** is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

## § 2. Sin.

ἁμαρτία, ἁμαρτήμα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις, παράπτωμα, ἀγνόημα, ἥττημα.

**ἁμαρτία** meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is



used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. **ἁμάρτημα** means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. **ἀσέβεια** is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. **παρακοή** is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. **ἀνομία** is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. **παρανομία** occurs only once, 2 Pet. ii. 16, and is practically equivalent to **ἀνομία**. **παράβασις** is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than **ἁμαρτία**. **παράπτωμα** is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. **ἀγνόημα** occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. **ἥττημα** denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin “may be regarded as the missing of a mark or aim: it is then **ἁμαρτία** or **ἁμάρτημα**; the overpassing or transgressing of a line: it is then **παράβασις**; the disobedience to a voice: in which case it is **παρακοή**; the falling where one should have stood upright: this will be **παράπτωμα**; ignorance of what one ought to have known: this will be **ἀγνόημα**; diminishing of that which should have been rendered in full measure, which is **ἥττημα**; non-observance of a law, which is **ἀνομία** or **παρανομία**.”

### § 3. Sincere. .

**ἁπλοῦς**, **ἀκέραιος**, **ἄκακος**, **ἄδολος**.

**ἁπλοῦς** is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. **ἀκέραιος** also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. **ἄκακος** in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes

also through the merely negative meaning of absence of evil, found in *S.*, to the unfavorable meaning of simple, easily deceived, credulous, which is found in *Ro.* xvi. 18. *ἄδολος*, occurring only in *1 Pet.* ii. 2, means *sincere, unmixed, without guile*.

#### § 4. Sins of the tongue.

*μωρολογία, αἰσχρολογία, εὐτραπεία.*

*μωρολογία*, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. *αἰσχρολογία*, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. *εὐτραπεία*, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

#### § 5. Shame, disgrace.

*αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).*

*αἰδώς* is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in *αἰσχύνη*, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. *αἰδώς* is thus the nobler word, *αἰσχύνη* having regard chiefly to the opinions of others. *αἰδώς* is the fear of doing a shameful thing, *αἰσχύνη* is chiefly the fear of being found out. "*αἰδώς* would always restrain a good man from an unworthy act, while *αἰσχύνη* might sometimes restrain a bad one" (Trench). *ἐντροπή* stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. *σωφροσύνη*, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which *αἰδώς* expresses negatively.

## § 6. Prayer.

εὐχή, προσευχή, δέησις, ἔντευξις, εὐχαριστία, αἴτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. προσευχή and δέησις are often used together. προσευχή is restricted to prayer to God, while δέησις has no such restriction. δέησις also refers chiefly to prayer *for particular benefits*, while προσευχή is more general. The prominent thought in ἔντευξις is that of boldness and freedom in approach to God. εὐχαριστία is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. αἴτημα, much like δέησις, denotes a specific petition for a particular thing. In ἱκετηρία the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

## § 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

## § 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly *a boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,



finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

### § 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμάραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμάραντος, means *composed of amaranths, i.e., of unfading flowers*.

### § 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless, without blemish, free from imperfections*. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

### § 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth, regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or

*renovation*, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

## § 12. Murderer.

*φονεύς, ἀνθρωποκτόνος, σικάριος.*

Both in derivation and usage, *φονεύς* and *ἀνθρωποκτόνος* are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. *σικάριος*, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. *φονεύς* is a generic word and may denote a murderer of any kind, *σικάριος* being one of the specific varieties which it includes.

## § 13. Anti-Christ, false Christ.

*ψευδόχριστος, ἀντίχριστος.*

*ψευδόχριστος* means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to *ἀντίχριστος*. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

## § 14. Profligacy.

*ἀσωτία, ἀσέλγεια.*

The fundamental idea of *ἀσωτία* is "wastefulness and riotous excess; of *ἀσέλγεια*, lawless insolence and wanton caprice" (Trench). *ἀσωτία* means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In *ἀσέλγεια* also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

## § 15. Covenant-breaker, implacable.

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἄσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

## § 16. Beautiful, graceful.

ἀστειός, ὥραϊος, καλός.

ἀστειός is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὥραϊος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

## § 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge, cognition*, the understanding of facts or truths,



or else *insight, discernment*. ἐπίγνωσις has an intensive meaning as compared with γνώσις, it is a fuller, clearer, more thorough knowledge. The verb ἐπιγινώσκω has the same intensive force as compared with γινώσκω.

### § 18. Religious.

θεοσεβής, εὐσεβής, εὐλαβής, θρήσκος, δεισιδαίμων.

θεοσεβής, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. εὐσεβής is distinguished from θεοσεβής in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. εὐλαβής, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. θρήσκος is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. δεισιδαίμων, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to θεοσεβής. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun δεισιδαιμονία, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

### § 19. Pure.

εἰλικρινής, καθαρός, ἀμίαντος.

εἰλικρινής denotes chiefly that which is pure as being *sincere*, free from foreign admixture. καθαρός is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. ἀμίαντος is *unspotted*, describing that which is far removed from every kind of contamination.

## § 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, *συναγωγή* is simply *an assembly*, a mass of people gathered together ; *ἐκκλησία* is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. *ἐκκλησία* usually denotes a somewhat more select company than *συναγωγή*. A significant use of *ἐκκλησία* in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). *συναγωγή* had been, before N.T. times, appropriated to designate *a synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, *ἐκκλησία* is the word taken to designate *a Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. *πανήγυρις*, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

## § 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

*ταπεινοφροσύνη* is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. *πραότης* is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness* and *meekness* whatever may come to him from others or from God.

## § 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. *πραότης* is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or

good. ἐπιείκεια is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

### § 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. πάθος has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. ὁρμή indicates *hostile* motion toward an object, either for seizing or repelling. ὄρεξις is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

### § 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. στενοχωρία meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from θλίψις, but it is ordinarily a stronger word.

### § 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. κακός frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to ἀγαθός. πονηρός is a word at once stronger and more active, it means *mischievous-making*, delighting in injury, doing evil to others, dangerous, destructive. κακός describes the quality according to its nature, πονηρός, according to its effects. φαῦλος is the bad chiefly as the *worthless*, the good for nothing.



## § 26. Punishment.

τιμωρία, κόλασις.

**τιμωρία** in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. **κόλασις** in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

## § 27. To pollute.

μιαίνω, μολύνω.

**μιαίνω** meant originally *to stain*, as with color. **μολύνω** meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of **μιαίνω** might be either good or bad. According to classical Greek, **μιαίνω** has a religious meaning, *to profane*, while **μολύνω** is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that **μιαίνω**, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

## § 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. **ποιέω** refers more to the object and end of an act, **πράσσω** rather to the means by which the object is attained. Hence, while **ποιέω** means *to accomplish*, **πράσσω** may mean nothing more than merely *to busy one's self about*. **ποιέω** often means to do a thing once for all, **πράσσω**, to do continually or repeatedly. From these distinctions it follows that **ποιέω**, being on the whole the higher word, is more often used of doing good, **πράσσω** more frequently of doing evil.

## § 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

**σαρκικός** means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

σάρξ. It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. σάρκινος properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to σαρκικός, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make σάρκινος the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (σαρκικός). There is much confusion between the two in the N.T. manuscripts. ψυχικός has a meaning somewhat similar to σαρκικός. Both are used in contrast with πνευματικός. But ψυχικός has really a distinct meaning, describing the life which is controlled by the ψυχή. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

### § 30. Mercy, compassion.

ἔλεος, οἰκτιρμός.

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. ἔλεος, however, manifests itself chiefly in acts rather than words, while οἰκτιρμός is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for ἔλεος, *mercy*, from his judge; but hopeless suffering may be the object of οἰκτιρμός, *compassion*.

### § 31. To love.

ἀγαπάω, φιλέω.

ἀγαπάω, and not φιλέω, is the word used of God's love to men, φιλανθρωπία is, however, once used with this meaning, Tit. iii. 4. ἀγαπάω is also the word ordinarily used of men's love to God, but φιλέω is once so used, 1 Cor. xvi. 22. ἀγαπάω is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

### § 32. To will, to wish.

βούλομαι, θέλω.

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

### § 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is rather *the separating tendency*, so it is really more fundamental than σχίσμα.

### § 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

### § 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.



## § 36. Type, image.

τύπος, ἀντίτυπος.

**ΤΥΠΟΣ** has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. **ἀντί-ΤΥΠΟΣ**, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to **τύπος** as its counterpart, in the sense which the English word *antitype* suggests. By Cremer it is rather given the meaning *image*.

## § 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "**αἰτέω** signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. **ἐρωτάω**, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

## § 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate **αἰών** by *world*, thus obscuring the distinction between it and **κόσμος**. **αἰών** is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. **κόσμος** has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to **αἰών**, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of **αἰών** is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

## § 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. **ἀνάπαυσις** is rest which comes by cessation from labor, which may

be simply temporary. ἄνεσις means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

#### § 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply an ordinary wind, a regularly blowing current of air of considerable force. πνοή is distinguished from it as being a gentler motion of the air. ἄνεμος, on the other hand, is more forcible than πνεῦμα, it is the strong, often the tempestuous, wind. λαίλαψ is the violent fitful wind which accompanies a heavy shower. θύελλα is more violent than any of the others, and often implies a conflict of opposing winds.

#### § 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, παλαιός is that which has been in existence for a long time, ἀρχαῖος that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, ἀρχαῖος does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond παλαιός. παλαιός has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being καινός.

#### § 42. Harsh, austere.

αὐστηρός, σκληρός.

αὐστηρός has not necessarily an unfavorable meaning. It is well represented by the word austere, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. σκληρός has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

## § 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλὺς.

**σκότος** is a general word, meaning *darkness* in any sense. **γνόφος** usually refers to darkness that accompanies a storm. **ζόφος** meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. **ἀχλὺς** is specifically a misty darkness.

## § 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

**λαός** is a word which is usually limited in use to the chosen people, Israel. **ἔθνος** in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. **δῆμος** is a people, especially organized and convened together, and exercising their rights as citizens. **ὄχλος** is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

## § 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

**δοῦλος** is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. **θεράπων** is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. **διάκονος** also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. **οἰκέτης** designates a slave, sometimes being practically equivalent to **δοῦλος**. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. **ὑπηρέτης** means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.



## § 46. To adulterate.

καπηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that δολόω means simply to adulterate, while καπηλεύω conveys the idea of adulterating for the sake of making an unjust profit by the process.

## § 47. Animal.

ζῶον, θηρίον.

ζῶον is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. θηρίον is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in ζῶον. ζῶον emphasizes the qualities in which animals are akin to man, θηρίον, those in which they are inferior.

## § 48. Sea.

θάλασσα, πέλαγος.

θάλασσα is the more general word, indicating *the sea* or *ocean* as contrasted with the land or shore. It may be applied to small bodies of water. πέλαγος is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

## § 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

λυπέομαι is the most general word, meaning simply *to grieve*, outwardly or inwardly. πενθέω means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. θρηνέω is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. κόπτομαι is *to beat the breast in grief*, ordinarily for the dead.

## § 50. Form, appearance.

*ιδέα, μορφή, σχῆμα.*

*ιδέα* denotes merely *outward appearance*. Both *μορφή* and *σχῆμα* express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In *μορφή* it is also implied that the outward form expresses the inner essence, an idea which is absent from *σχῆμα*. *μορφή* expresses the form as that which is intrinsic and essential, *σχῆμα* signifies the figure, shape, as that which is more outward and accidental. Both *σχῆμα* and *ιδέα* therefore deal with externals, *σχῆμα* being more comprehensive than *ιδέα*, while *μορφή* deals with externals as expressing that which is internal.

## § 51. Clothing.

*ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.*

*ἱμάτιον* is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, *a cloak*, which ordinarily was worn, but in working was laid aside. *χιτῶν* is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the *χιτῶν* was often called *γυμνός* (Jn. xxi. 7). *ἱμάτιον* and *χιτῶν* are often found associated as the upper and under garment respectively. *ἱματισμός* does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. *χλαμύς* is *a robe* or *cloak*, it is a technical expression for a garment of dignity or office. *στολή* is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. *ποδήρης* was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from *στολή*. It occurs only in Rev. i. 13.

## § 52. New.

*νέος, καινός.*

*νέος* is *the new* as contemplated under the aspect of time, that which has recently come into existence. *καινός* is *the new* under the aspect of quality, that which has not seen service. *καινός* therefore often means new

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

### § 53. Labor.

*μόχθος, πόνος, κόπος.*

*μόχθος* is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

### § 54. Drunkenness, drinking.

*μέθη, πότος, οίνοφλυγία, κῶμος, κραιπάλη.*

*μέθη* is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οίνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot and revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness and discomfort* resulting from drunkenness.

### § 55. War, battle.

*πόλεμος, μάχη.*

*πόλεμος* ordinarily means *war, i.e., the whole course of hostilities*; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife or contention*, which is very seldom found in *πόλεμος*.

### § 56. Basket.

*σφυρίς, κόφινος.*

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have



been chiefly one of size, as some have thought, but of use. **σπυρίς** is usually a basket for food, a *lunch-basket*, a *hamper*, while **κόφινος** is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see e.g. Mar. viii. 19, 20.

### § 57. It is necessary.

δεῖ, ὀφείλει.

**δεῖ**, the third person of **δέω**, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. **δεῖ** indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. **ὀφείλει** indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

### § 58. Tax.

φόρος, τέλος, κῆνσος, δίδραχμον.

**φόρος** indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. **τέλος** is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. **κῆνσος**, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. **δίδραχμον** was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

### § 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the **τέλοι**, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word **τελώνης** is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

### § 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

### § 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race*, *nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.

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